UNIVERSITY OF CALGARY

Changing Directions in Development: The Emergence of Global Social Justice in the Social Studies Classrooms of Alberta Schools

by

Gary Malcolm

A DISSERTATION SUBMITTED TO THE FACULTY OF GRADUATE STUDIES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

GRADUATE DIVISION OF EDUCATIONAL RESEARCH
CALGARY, ALBERTA
APRIL, 2010

Your file Votre référence
ISBN: 978-0-494-62163-9
Our file Notre référence
ISBN: 978-0-494-62163-9

Abstract

In the globalised world of the 21st century the content and nature of knowledge is in transformation. Linear models of knowledge *transfer* from one point to another have become secondary to knowledge *exchanges* where local contexts impact how multiple forms of knowledge emerge and are then shared. The direction of knowledge movement globally has become more complex as colonial dominance is transcended by narrative forms of knowledge arising from the social margins of the Global South and are incorporated into the worldviews of sympathetic advocates in wealthy Western countries. This dissertation investigates why and how narratives originating in the Global South are emergent in Canada. More specifically, the concepts that inform contemporary globalisation are presented though the lens of grade 10 social studies teachers in Alberta implementing a new social studies curriculum that not only magnifies the importance of global social structures on Canadian society, but also lends a critical eye towards social justice on a global scale. The use of narratives from the Global South supports a broad theorisation on the social phenomenon of *global social justice* as knowledge generated in social margins brings awareness to multiple forms of historical injustice that continue to be lived out around the world.

Acknowledgements

The completion of a doctoral program, while often undertaken in solitude, is made possible by the contributions and commitments of others. First and certainly foremost, I want to recognise the inspiration and support of my family. Reka, my wife, lovingly took on roles that kept our family on track and gave me the time and emotional space to complete my work. My kids, Zerind, Tiván and Édua reminded me daily of the miracle of life, the curiosity in growth and the imagination in knowledge.

I also want to recognise others that generously made this doctoral project possible.

- Dr. Darren Lund, my supervisor, supported me from our first conversation and gave me the freedom to explain my ideas fully to their completion.
- Dr. Richard Heyman and Dr. Hans Smits for their open, thorough and thoughtful critiques and queries that were frequently present in my mind as I designed and wrote both my candidacy exam and my dissertation.
- All the classmates in my original cohort who worked through the program diligently and determinedly with success. Above all, I want to acknowledge Dr. Dan McKinnon for his calm and reassuring friendship, and all the discussions over coffees and breakfasts that helped keep momentum going. It was in conversation with Dan that I truly understood how collaboration and care could produce meaningful things.
- Dr. Dave Button was a source of inspiration for me as we shared details of our projects and the stories that lie below all theories.
- Dr. Sharon Friesen, Brenda Gladstone and all their colleagues with the Galileo Educational Network who work so passionately and mindfully to give every student the educational experience they deserve.
- The 10 participants in this project who opened their teaching worlds to me and showed that we are able to learn and act on knowledge generated in the historical margins of global society.

TABLE OF CONTENTS

List of Acronyms

ATA – Alberta Teachers' Association

CBE – Calgary Board of Education

D2L – Desire to Learn communication software

FDI – Foreign Direct Investment

HDI – Human Development Index

IDS – International Development Studies

IMF – International Monetary Fund

K-12 – Kindergarten to Grade 12

NAFTA – North American Free Trade Agreement

OECD – Organization of Economic Cooperation and Development

UNDP – United Nations Development Programme

WTO – World Trade Organisation

CHAPTER 1: INTRODUCTION

Observing seasons.
The Aspen begins and ends?
Re-knowing the new.

This research is the integration of several smaller inquiry and research projects that I undertook over a four year period from 2005 to 2009. My goal in the broadest terms possible was to investigate, understand and articulate why and how narrative knowledge, generated in historically colonised, marginalised and oppressed countries and communities has been woven into the fabric of a wealthy country such as Canada. For a researcher, contemporary global society provides new and complex contexts in which society (re)creates itself. First, there are more than six billion people who have moved into virtually every habitable place on Earth and many who subsist in rather uninhabitable locales. Second, many people are mobile and move from one place to another easily in a very short period of time. Third, the Internet and communication technology moves information and many forms of knowledge between disparate peoples virtually and instantaneously. And finally, the formal organisation of global society is integrated with diverse cultural, economic and political interests both within and between global organisations.

During this recent era of intense change, the historic access of a privileged few to economic and political resources while the vast majority is exploited for its labour and natural resources has not changed. Poverty, environmental degradation, malnutrition, and war in time of rapid technological development and immense wealth creation are the structural residue of the dominant social project that began with the industrial revolution in England at the end of the 18th century. During my own travels and previous academic work

I have come into contact with peoples who struggle in the margins of our global society, trying to maintain their own dignity through economic and political viability. As such I have dedicated my work to those who, despite having little material wealth, have important stories to tell. This dissertation research is about how we in Canada are learning about our world through these narratives and, as a result, how the worldview of Canadians is changing.

For the sake of doing empirical research I identified a central conceptual theme and a location of emergence of this theme as a social phenomenon. This central theme is *global forms of social justice*, which I often refer to as *global social justice*. Very briefly, global social justice is a common response by people in diverse locales to the knowledge of historical social exploitation and marginalisation around the world and acknowledges that a change is needed in the world in terms of how economic resources and political power are allocated. The location of emergence for this project was the grade 10 social studies classroom in Calgary where teachers have begun implementing a new concept-based curriculum partially designed for teachers and students to address the new forms of narrative knowledge available in contemporary global society. Therefore, this dissertation is also about understanding and explaining why and how teachers are behaving within the guidelines of this new curriculum and their own personal convictions. In the remainder of this chapter I will briefly outline the themes that are intimately connected to the discussion of global forms of social justice, the conceptual challenges inherent to these themes, my methods for understanding and explaining the emergent phenomenon of global social justice, a statement delineating the possible conclusions of this thesis that I will refer to

throughout, and finally, an outline of how the more detailed discussion will proceed though the following chapters.

Themes of Dissertation

Throughout my time as a doctoral student I developed a matrix of conceptual themes to help myself understand, and hopefully explain, why and how global forms of social justice have emerged in the Canadian context. When I considered the nature of these themes I was always trying to balance the objective topics of discussion and the discourses surrounding the debates of these contested ideas with my own personal meditation on these concepts and what they have come to mean to me. Ultimately, what has been produced, as is seen here and to be interpreted by the reader, is my understanding of the discourses and how they relate to my personal observations of teachers acting out global forms of social justice. I introduce the broader themes here in the introduction, and will elaborate more deeply on these topics as I refer to them throughout the rest of the discussion.

Dualisms

This first theme preoccupied my thoughts throughout my course work and candidacy process. I asked myself how people act upon the knowledge they hold of the world and, in turn, how those actions (re)inform their knowledge of the world. Answering this question required that I investigate epistemological possibilities in order to uncover the range of forms of knowledge that people utilise to act in the world. In other words, there is a dualism in the way people act in the world and in what people think they know about the world. Thought and action co-exist.

In my reading, course work and discussions with classmates about epistemologies and methodologies I came to realise that thought and action toward and within the social

world has inherent moral issues. As such, moral sentiment is a common theme throughout this work. In brief, within their social contexts, people develop values and principles that justify and guide their way of being. Values are an object and subject of epistemological exploration as they are based on what people think they know about the world, and principles are an ethical concern that justify and put limits on behaviour. Values and ethics form a dualism such that people act according to their values, and in turn they reflect upon their actions to validate or reform their values, which then initiates further actions and so forth. This dance between values and ethics gives us a sense of how people exist in the world – how people *be* and *become*. By definition, questions of existence are ontological, and when dealing with the social world these questions are necessarily moral. Judgement is cast in whether certain ways of being – thinking and behaving – are good or bad, right or wrong, progress or degeneration. I have used this model to regulate my own moral obligations of researching phenomena of the social world so that, on the negative side, I do not harm any individual or group, and on the positive side, I contribute to the discussion about what society is and ought to be by advancing an understanding of our social circumstances locally, nationally and globally.

The challenge of understanding dualisms is not a new one. The mythology that arose out of ancient Greek culture, for example, was represented by the reproduction of life through Eros and the death of this process through Thanatos. Eastern religions created the Yin and Yang to represent darkness and light, femininity and masculinity. More recently (i.e., the past few thousand years), people with an interest in describing and explaining the nature of the social world have exposed dualisms such as the relationships between *inter alia* subjectivity /objectivity, agency/structure, reflexivity/indexicality, analysis/integration,

communitarianism/individualism, abstraction/concreteness, idealism/realism, hermeneutics/empiricism and narrative/discourse. Dualisms, as such, do not represent concepts that people use socially and in a concrete way. That is, the social use of a concept is not a duality (two separate parts working together). For example, a concept like democracy can be seen as a political process or a political structure. Some perspectives are perhaps purely process oriented and some are purely structure oriented, but most usages of the concept of democracy will indicate a melange of process and structure that in the complexity of society make it unquantifiable. The use of dualisms, then, do not produce statements of grand truth, but are rather an interpretive tool for understanding — and for explanation of understanding — while allowing us to approach a level of concreteness that allows people to index common meaning and, as a result, to communicate.

The challenge for a researcher of the social world is to devise a guiding philosophy of investigation that engages usefully both sides of a dualistic phenomenon within an identified context. Initially, I did not go out and specifically research a method of studying dualisms. However, on my path of inquiry I discovered a valuable school of thought labelled Critical Realism that explicitly addresses a method of studying dualisms of the social world. It has been my intention to use the processes of scientific discovery developed by scholars of Critical Realism to name social phenomena and make statements about the social world while avoiding the traditional pitfalls of a purely positivistic social science. I will give a broader and deeper explanation of this method of coming to know the social world and how it relates to my research in Chapter 2.

My quest to improve my understanding of the nature of knowledge construction and how knowledge is exchanged and (re)formed in different social contexts permeates my

research. Before I began this doctoral program I had a sense that knowledge created in the social margins of the world was impacting the behaviour of people in historically privileged countries such as Canada. I have come to realise that research to understand and explain this phenomena will see me come far short of stating any universal big "T" Truths about the social world. In fact, while I attempt to claim small "t" truths about what I observe in a vigorously defined social context, I may fall short as well since I can never know exactly what research participants are thinking, let alone if they are telling me the truth. What I can assert though, with confidence, is that what I report in this dissertation are *honest* observations and interpretations that contribute to broader discussions of topics such as social justice and education, and it is my hope that the reader will at a minimum trust that my findings have been true to the methods I used to generate them. Trust, I would argue, is the glue for constructive social development.

Global Social Justice

The principle theoretical theme of this project is the idea that, within the contemporary context of globalisation, there are forms of social justice percolating upwards from the social margins of the world affecting behaviour in historically dominant societies such as Canada. Much of this knowledge is generated and disseminated within social movements that have arisen in response to the predominant neoliberal development paradigm that has guided the policies of global organisations such as the World Bank, International Monetary Fund (IMF) and World Trade Organisation (WTO) since the early 1980s. I venture to say that most Canadians know little, if anything at all about prominent, interconnected and growing social movements such as the Zapatistas in Mexico, the *Moviemiento dos Trabalhadores Rarais Sem Terra* (Landless Worker Movement) in Brazil

or the *Via Campesina* (International Peasant Movement) that have provided a protected social space for historically marginalised, oppressed and exploited peoples to develop political, economic and educational strategies to challenge and contribute to mainstream social structures. Most of these social movements are represented at the World Social Forum with literally hundreds of representatives from other smaller social movements that convene every year in countries like Brazil, India and Kenya[1] to counterpoise the neoliberal agenda at the same time as the annual World Economic Forum of the WTO.

The concept of global social justice is not one that has been explicitly explored and solidified in the academic literature. From the beginning of my doctoral work I have understood that my research should express new knowledge and shed light on obscurity. When I began thinking about why and how knowledge from the Global South is used in Canada I thought that the new knowledge would be demonstrated empirically through social studies teachers. While this is a vital component of my broader research project, I also began to discover that a theoretical realm that transcends the lived experiences of individual social studies teachers was emerging in my mind. A social theory is informed by the practice of people in everyday life. Empirical research fine-tunes the meaning of concepts used theoretically through the *in use* actions of participants. In other words, at the beginning of my research project I sensed the emergence of a social phenomenon that was not thoroughly explained in the existing academic literature. In turn, I developed a theoretical understanding that I called *global social justice* for what I thought I was observing. This was followed by field research where I discussed issues of global social

[1] 75,000 registered participants from 1,400 organisations in 110 countries attended the 2007 forum in Nairobi, Kenya (WSF, 2007)

justice with teachers and their practice in implementing the new social studies curriculum with grade 10 students. Finally, I modified my definitions and theoretical explanations according to my interpretations of the experiences of the teachers willing to speak with me about the new curriculum. Consequently, the conceptualisation of global social justice that I use in this document is a result of this inquiry process and is intended to be a starting point for future research.

For purposes of introduction, my conceptualisation of global social justice has been a construction of disparate but related ideas, indicated by the fact that I need three terms to explain myself. I began my exploration of what ultimately became global social justice with literature on the complex concept of *justice*. Thinking about what is fair and morally good is one aspect of being human and has been discussed formally since the time of Socrates and Plato, if not before. *Social justice*, emerging from the concept of justice, goes beyond what is fair and right for the individual and explores the means and ways of bringing justice to the realms of our social world. While I try not to lose the concept of individualism when talking about social justice, as it is individuals who act in this world, it is crucial that we understand that we have realities that are thread into a pre-made social fabric of cultural, economic and political interaction. Adding the concept of *global* to social justice indicates that there are issues of social justice that have germinated, grown and inter-bred in disparate parts of the world and have risen beyond the borders of the nation-state, the historical boundaries of social justice thought and practice. The movement for social justice on a global scale, then, is similar to what Karl Polanyi (1944) called a *double movement* in his analysis of the nature of social degradation in England during the Industrial Revolution in the 19th century. Ultimately, it is a natural phenomenon that people

socially marginalised from the profits of capitalism will organise in order to (re)claim and (re)shape social spaces in an organic manner and is qualitatively different from the linear revolutionary model of classical Marxism.

My conceptualisation of global social justice is dependant on the social context of our time, particularly the technologically advanced era of globalisation in which we live. However, it also addresses a humanistic aspect that allows us to see how individuals in separate parts of the world may be connected while acting toward a common identifiable goal. I delve more vigorously and thoroughly into the theoretical possibilities from where global social justice arose and where it impacts social change in Chapter 3.

Education

The concept of *education* is a critical theme in this research for its role in knowledge construction, development and exchange. Moreover, education represents the social institution in which I perceived an emergence of global social justice and was consequently a social space where I was able to narrow the focus of my research project to an empirical level. Presumably, in Canada we live in a relatively free and democratic society; relative both in terms of the historic emergence of Canada from mediaeval European thought as well as in comparison to cultural, economic and political liberty in other countries (nevertheless, the nature and degree of liberty and democracy in Canada are highly contested concepts). Education in open societies is a mix of learning to understand the world through reason and aesthetics, and the more technical program of training, particularly for the economic realm.

My approach to education in this dissertation has a political bias in that I think the technical aspect of education and society in general frequently supersedes education-for-

understanding through the tradition of positivism. Following the lines of Gramsci's (1971) notion of *cultural hegemony* as social control, Marcuse's (1964) theory of the *one-dimensional man* that has lost the ability of critique in favour of a technical contribution to society, Freire's (1970) observation of a *banking method* of education that endows holders of knowledge to fill up students void of understanding, and Giroux's (1997) critique of the contribution of positivistic thought to the downfall of historical thinking, I embrace a critical approach to thinking about and applying educational policy. In other words, since a moral discussion has been dropped in favour of technocratic and meritocratic philosophies, the development of a way-of-being with other people and the world loses its humanistic character. The intellect and the passions are separated from each other. That said, I do no wish to completely drop the idea that students need to focus specifically on what their practical contribution to society will be, nor do I want to ignore the beneficial aspect of the incentive to innovate that comes from an environment of competition. My interest is in exploring how we as thinkers about education can transcend the dominant paradigms and reform educational structures that fit better with the interconnected realities of contemporary local, national and global society.

I also see and refer to education in this dissertation from an individual level through the development of the mind. If we consider a theory of education to be a subset of a broader social theory, we must not only try to grasp and comprehend the bonds and divisions within and between societies, but we must also (re)discover and (re)design the curricula, resources and methods that appropriately engage minds through (re)searching, learning and teaching. It is my hope that the findings of this research project will practically

inform critical pedagogies that promote cycles of inquiry and will remove the veils of indifference for teachers and students.

Personal Inputs

Another theme that has kept the ideas within this dissertation interconnected, while adding an aesthetic element of my personal intellectual and cultural perspective, is my recognition that the ideas within, while informed by what I have read, lived and observed, are a product of *my* mind. This is why, for grammatical reasons, I intentionally use the first person throughout this dissertation. I have sensed that there may be a trap of self-indulgence in claiming such a personal position in the research and writing, such that it is possible to cling to knowledge so strongly that it is ultimately only relevant to myself. Yet, as I have learned from a classmate, who at this time of writing has recently completed his doctoral degree, it is crucial for a researcher of the social world to recognise his/her position in the social world in relationship to the objects of research, or perhaps better, to the people who are living out an observable phenomenon. The objective/subjective dualism is relevant here as I, as the researcher, not only come to understand social phenomena, but also come to a better understanding of myself.

Personal Knowledge

From a theoretical perspective, I began to understand the impact of personal inputs into socially (re)created knowledge when reading the philosophy of Michael Polanyi (1958, 1969). His use of a particularistic/entity dualism has been a good reference for understanding the knowledge creation aspect of this doctoral project. Polanyi outlined a means of understanding how people use a *personal knowledge*, through the development of cognitive skills, to think about and participate in comprehensive entities. We notice the

particulars of these entities in two different ways. We can be aware of them tacitly (i.e., in themselves), or understandingly in their participation in a comprehensive entity. Therefore, processes of discovery oscillate through episodes of analysis (breaking down information into parts) and integration (putting pieces of information together) progressively deepening our understanding of a comprehensive entity. In this sense, knowing is an indwelling – that is, a utilization of a framework for unfolding our understanding in accordance with the indications and standards imposed by the framework. If an act of knowing affects our choice between alternative frameworks, or modifies the framework in which we dwell, it involves a change in our way of being. By following this philosophy, as a researcher, I do not bog myself down with justifications of neutrality and unbiasedness – which is not an excuse for excluding biases, prejudices and presuppositions – and permits active participation in knowledge creation. The following three subsections outline how I have been thinking about my participation in social research.

The Moral Dimension

If I have been able to justify *why* an understanding of personal knowledge is relevant to social research, then I must also consider the nature of *how* this participation integrates with the social world. The question I have repeatedly asked myself is: *What is the nature of my contribution to the social phenomenon I am investigating?* This query is ultimately a moral question of my positive or negative contribution to society. I suspect that I ask this question due, in part, to the cultural influence of Canadian-style political correctness, but I also recognise that my earlier work in International Development Studies (IDS) was informed by anti-imperialist authors such as Edward Said (1993), Ngûgî wa Thiong'o (1993) and Paolo Freire (1970, 1998). Consequently, in the first two years of the

doctoral program I spent a significant amount of my time reading and thinking about the historical development of thought on morality and how I could represent these ideas in the contexts of cotemporary global society as well as within my research project.

From the reading, discussion, writing and reflection on the concept of morality I intuited that the dualism of society and the individual needed reconciling. Reading about Stoic philosophy from the post-Aristotelian/pre-Christian era, and its connection with other schools of thought such as the Cynics and the Epicureans, helped me develop a personal connection to the necessity of reflecting on moral states. Stoic philosophy, influenced by the resignation inherent to oriental worldviews, initially developed in the Greek context during an era of social degradation and cultural decay and was ultimately transferred into Roman thought as one of the spoils of the destruction of Greece (Durant, 1933; Zeller, 1962). While I do not personally aspire to a Stoic apathetic acceptance of defeat in the context of contemporary global social and environmental degradation, I respect the balance of the theoretical idealism of attempting to know the world perfectly and the practical realism of acting-within-the-world-as-it-exists that the Stoics promoted when dealing with rapid social change and the chaos and despair that arose because of it. I think it is an ethical way for a person with a privileged position within a free society to contribute to the world.

For analytic purposes, as borrowed from Zeller (1962), I have found the Stoic dilemma of a resignation of the individual to obedience of universal law (society) with the harmony of humans with themselves (the virtue of thought and reason governing

animalistic impulses and emotion) to still be prescient today.[2] The first thought notes an inclination to seek the society of others and that meaning in life comes from social engagement (communitarianism), while the second notion allows an individual to separate and dispense with society (individualism). The former foments conceptions of justice, sociability, humanism and global citizenship; the latter provides an inner space for personal freedom, tranquility, self-actualisation and self-sufficiency. Moreover, a Stoic perspective links communitarian and individualistic ideals through the concepts of education and democracy. While it is a civic duty of individuals to know and share knowledge about the world as resigned as they are to the structures that denigrate society (education), a responsible use of this knowledge includes participating ethically in society in order to broaden the perspectives of active participants in the (re)making of society (democracy). In this sense Stoic resignation is not one of Nietzschean despair, but of acceptance to what happens when working within less than ideal social structures, yet through reason maintaining an acceptable basis for living.

Following this Stoic conception of morality I came to realise that moral states are thought out and acted out. As such moral states are not *things* that are pre-ordained in nature, but rather, it is natural for humans to (re)enact previously established moral states. Therefore, as a researcher of the social world, I should highlight the processes that people use to live out their reasoned moral states. I want to be able to identify collective *values* through what individuals state they think they know about the world as well as identify

---

[2]I have strived to correct gender issues in the archaic language I cite here. Feminist thinkers, after all, have made significant contributions to critiques of colonialism. However, English syntax sometimes offers awkward means to represents human existence in a gender neutral way.

ethical practices through the behaviours used to live out those values. In other words, there is a dance between ethics and values as one learns from one's actions, and therefore simultaneously justifies (or alters) value systems, setting the stage for future action and future learning. Moral statements are not simply observations of what *is* moral, but also indicate that there is a dynamic and dialogic connection between values and ethics that relate to interpretations of social phenomenon. Therefore, as I have noted, if there is an inherent moral element to my work as a researcher, which I think there is, then I am responsible for trying to understand and explain why and how these processes work together both generally in society and specifically within a theorised social phenomenon. I present and refer to these values/ethics, epistemological/methodological themes explicitly and implicitly throughout this dissertation.

A Political Dimension

One of the major personal discoveries I have made during this doctoral journey is to better understand the political nature of doing social research. As an *idealistic* Master's student I came to some *realistic* understandings about my place in the world, particularly as a researcher, and I have broadened and deepened this understanding in the past four years. For me, the general purpose of doing a Master's degree in IDS was to learn more about the world through the lens of an academic discipline that looks at the human condition from the perspective of states, nations and peoples of the Global South. It had become apparent to me that cultural, economic and political strategies from all ideologies to alleviate poverty, remove social inequalities and industrially develop that were proposed and promoted in wealthy Western countries continuing the historical trend of colonising, marginalising, exploiting and oppressing people that did not have access to the cultural, economic and

political capital of the social elites of the world. Through the later half of the 20th century the disparate and fragmented peoples of the Global South became the contemporary version of, yet qualitatively different from, Marx's conception a reserve army of the unemployed. My research question dealt with the possibility of correcting historical social imbalances arising from social movements in Latin America.

Reading Paulo Freire's *Pedagogy of the Oppressed* set me on a path of inquiry to understand the causes and nature of the struggle of peoples living in the shadows of the neoliberal guise of global capitalism and, importantly, outlined a method for acting on this knowledge. Freire (1970) explains an educational paradigm that links peoples across national, cultural and class boundaries. Beginning with the premise that the existence of oppression is dehumanising to both the oppressed and the oppressor, the first step in alleviating this injustice is for the oppressed to understand and name the nature of their historical oppression. Emergent from this process is a knowledge that can be shared and disseminated with advocates in historically dominant cultures. As these activists find ways to share this knowledge, social behaviours will change and more just modes of cultural, economic and political social interaction will hopefully arise. I discuss the nature of this narrative knowledge from the Global South and how people (re)constitute it in the Canadian context in Chapter 3.

Following Freire's lead I sought to learn from people within an active and expanding social movement in Mexico, a country in which I had previously lived for two and a half years. Fortunately, I was able to conduct field research in a remote *Huichol* community high in the Sierra Madres in the state of Jalisco in central Mexico that was implementing new education programs with a curriculum directed and designed by

community elders and teachers from the community (historically teachers had been imported from other parts of Mexico). I quickly learned that, despite a steep learning curve on my part, I would not be able to offer the *Huichol* much practical support. I did not have a social space in which I could function and I was resigned to returning to Canada with the hope of advocating for their struggle on an indirect level. I had an incredible experience, earned a Master's degree and sparked a passion to better understand how things might change back in my home culture.

Upon returning home to Calgary and soon after discovering that grade 10 teachers would be implementing a radical new curriculum that is formally supported by resources informed by narratives from the Global South, I was determined to conduct my doctoral research here. While I was naïve to think that I could find a *space to be* with social studies teachers in Calgary in a way I could not integrate with the *Huichol*, I do feel that I am able to contribute to the discussion on the direction teachers and students take this new curriculum. Teachers, as much as, if not more than any other profession in our society, feel intense pressure for certain behaviours from many different sources such as government, school boards, administration, parents, students and academics. My political contribution to social studies education is still as an outsider, which is not a bad thing from an academic perspective since it may allow for a more "objective" viewpoint, if that is possible. The difference between my Master's work and my doctoral work is that I think that I now have a duty to comment on and discuss the nature of education in Alberta. With my political status understood, both objectively separate from the teaching profession and subjectively integrated through my local roots and life experience away from Canada, I trust that the

reader will better understand statements I make about the implementation of the curriculum throughout this dissertation.

Audience

As I reflect and write on the themes that are both headlined and bubble up throughout this dissertation I have come to recognise that my thoughts are directed toward multiple audiences. Therefore, the puzzling over concepts in which I have engaged has taken place in many contexts that I think need explicit recognition. For example, I often imagine my two sons and daughter reading this work one day in the future. As a result I am constantly asking myself if I am being honest with my expressed thoughts as I would want to them to know me as I am now in the most authentic way possible. For them I frequently step back and slow down which undoubtedly affects the style of my writing. I also consider the professors on my supervisory committee; both those I know and those I do not. My supervisor Dr. Darren Lund inspires me to present a thorough and comprehensive understanding of how the concept of social justice is used in academic literature, in the research field and in my own personal practice. I often think of Dr. Richard Heyman and the way he challenged me to rethink the origins of my philosophical foundations and was not afraid to say that he did not understand my thoughts. I have worked to clarify both my philosophy and my writing style in hopes that my thoughts as expressed within will be more meaningful to him and others. Dr. Hans Smits has challenged me to better understand the nature of the hermeneutic, particularly the hermeneutic of scientific process, which helped me question deeper how social phenomena come to life. I have also considered the unknown readers in regard to whether I am providing sufficient context at all levels of my research project from the personal engagement I have in this work, through the

fundamental philosophical premises I make to the structural context of the field study. Thank you all for joining me in this discussion.

Problematique

The following section is a more specific outline of the contexts and theorisations within my research project. In it I identify what I have researched and why I feel it was worthy of critical investigation. Furthermore, I begin to identify the challenge of locating pertinent concepts within the different layers of society from the global to the local. It is my task through the body of this dissertation to understand and explain the bonds and disconnects of each stratum of concepts and how a morphogenesis of these ideas has emerged.

Noesis

The process of doing social research begins with the perception of an issue that piques the interest of a person who has the inclination and incentive to understand and explain the issue. A noetic engagement is a link between a personal intellectual capability with ideas and the interpretations of how these ideas are represented by people acting in the world; or perhaps better, as a researcher, it is my hermeneutic baseline – a social reason and personal justification for doing research. I present here the noesis of my study in two parts: a general historical context of a broad and, as I maintain, global social phenomenon in the Canadian context as well as the local emergence of this social phenomenon..

Canada and the State of Globalisation

Canada, almost by definition, is the result of globalising processes. It arose out of the exploitative ideals of industrial and imperial Britain and the Protestant work ethic of the commoners supplanting and marginalizing the traditional native cultures of peoples who

had roamed the land from time immemorial. The twentieth century saw Canada grow out from the roots of its pioneers to keep pace with other wealthy nations in industrial and social development. Moreover, immigration from less wealthy nations was accepted for economic and social justice reasons. The impact of this immigration shaped the multicultural aspect of Canada, so much so that by the 1970s the federal government had made multiculturalism a formal part of the Canadian identity where future social development of the country would be inclusive of diverse cultures. Canada had a place on the global stage both economically and politically and Canada had, within it, representation of many diverse cultures from around the world.

Through the 1980s and 1990s the concept of globalisation arose as a response to a global population surpassing six billion, unprecedented economic integration, global currency crises and a proliferation of communication technologies. Global organisations such as the World Bank, IMF and WTO gained prominence. The policies and funding for these organisations were centred on the global financial system dominated by wealthy countries. In the face of ever more complex global social structures these organisations foisted their agenda on the world through the newly coined term *globalisation*. In these terms, globalisation was an inevitable process of global social integration through the working of a market system for the trade of goods and services unhindered by tariffs and supplemented through austere fiscal policies.

The concept of globalisation quickly became contested as many people, while experiencing a world where borders were less significant, realised that the colonial dominance and marginalisation of historically oppressed cultures had found a new guise – namely, neoliberal capitalism. Resistance to this mode of social control inevitably

followed, albeit in qualitatively different forms than had historically emerged. Through new communication technologies and identification of a common enemy, disparate social movements began to work together increasing memberships and creating a social space within which their historical narratives and political aims could be shared and compared. The meaning of globalisation expanded from economic integration to an intensification of worldwide social relations such that people recognise the interconnectedness between peoples in spite of large geographical and political distances.

Challenging the global dominance of the organisations with the most to gain from neoliberal capitalism, namely multi-national corporations, has become a global phenomenon in itself and has taken many forms in countless social contexts. I am trying to understand the nature of this challenge to the predominant neoliberal paradigm in the sociological use of knowledge. Positivistic reasoning was a significant philosophy behind the development of both the institutions of Western society and the mindset of peoples supporting the broader system creating what Marcuse (1964) called *one-dimensional man*. This technical characteristic of the individual in modern Western society is largely uncritical in nature and, consequently, complicit in social injustices committed in the name of unobstructed economic growth. It is under these historical influences and ways of reproducing societal norms that educators in Alberta are challenged with teaching the new concept-driven curriculum.

Local Emergence of a Global Phenomena

For this research project I was excited in 2005 to discover that a new social studies curriculum had been developed and was then instituted for the first time in the 2007/2008 school year. In 2005, after an initial investigation of reading the new *program of studies*, I

began talking with social students teachers that I knew and reviewing the suggested resources. It appeared to me that the designers of the new curriculum were challenging one-dimensional ways of knowing the social world. *Some* teachers had been looking forward to this change and the suggested resources were laden with narratives of peoples from the Global South. This was an opportunity to watch social change in action.

In the early 1980s formal kindergarten to grade 12 (K-12) education in Alberta moved to a so-called *back-to-the-basics* philosophy with the re-institution of standardized testing, establishing a core curriculum with outcomes tied to teaching standards, spending restraints, teacher professional growth plans, a push to integrate technology into the classroom and a commissioned study of learning, all in an era of accountability (Mazurek, 1999; Taylor, 2001). The social studies curriculum that was developed and implemented during this era was content-based such that a significant part of student assessment was through the students' ability to reproduce social facts largely presented in the required textbooks. While the governing curriculum document had small revisions over the years, it was not until 1998 that a fundamentally new curriculum was commissioned through the Western Canada Protocol (2000). By 2005 a new program of studies was ready and this *Program Rationale and Philosophy* as set out by Alberta Education (2005) was to become the new curriculum and was centred on the *concepts* of citizenship and identity in the Canadian context of multiple perspectives, including those of Aboriginal and Francophone peoples. Through the curriculum high school students were asked to answer critically questions of citizenship and identity such as: to what extent should we embrace globalisation? (grade 10); to what extent should we embrace nationalism? (grade 11) and; to what extent should we embrace an ideology? (grade 12). Alberta Education had shifted

social studies from a content-based program of studies to one of critical inquiry of social concepts. In this local context I explored the possible meanings teachers were placing on their implementation of the new social studies curriculum while noting the resources, challenges and resistance to implementing a concept-driven curriculum, all in the context of contemporary globalised society.

Analysis and Integration

At this point in the *problematique*, after outlining the context of a social phenomenon above, I will introduce some meta-theoretical considerations that inform lower levels of theory that are more closely related to practice. Since most, if not all, concepts used by people to make sense of their lives and communicate this understanding with others are not universally understood to be the same thing, a social researcher must have a meta-theoretical contingency for this variance of meaning. Concepts are human creations garnered from human experience, but are not governed by the laws of the physical world. Rather, concepts are based in the mind and only have value when shared and understood within given contexts. I think that socially used concepts can become known using the basic methods of the physical sciences, although they quite simply do not exist in the same way. Through *analysis* that deconstructs the meaning of concepts and *integration* that names the parts of society, we can use the rigours of scientific process to understand and explain the social world. I take great care to avoid thinking that the results of using a scientific process in social research produce conclusions in the same way conclusions are made about the physical world; this ends in the positivism I aim to transcend. Meaning in the social world is virtually always variable, so as a researcher, as people do in their *real and ideal* lives, I try to name trends as communicated through words

while recognising that some concepts with which people deal are acted out in diverse ways by different people. In this sub-section of the introduction I address the meta-concepts of *social change* and *education* that I problematise with analysis and integration throughout the dissertation in order to understand the emergence of what I am calling global social justice in the Alberta context.

Social Change

At one level, this thesis is a discussion about the nature of social change. Who leads it and manages it in the face of what obstacles and for what ends? Using the term *social* indicates a complexity disguised as a single term. I think of the social world as integrated realms – a *cultural* realm, an *economic* realm and a *political* realm woven together through their historical (re)creation by people in their day-to-day interactions. Each realm can and should be investigated analytically in its own right. But after deconstructing each realm, I want to be sure to bring them back together blended as they are within the fabric of social form.

In Chapter 2, while outlining my conception of a social ontology, I introduce a meta-methodology for analysing and integrating ideas around social change in both theory and practice. To do so, I borrow from the school of Critical Realism as this way of viewing a social science offers a blend of the epistemological and the methodological to make ontological statements about the social world. I make use of this method of naming things of the social world to think myself *down* from the metaphysical abstractions I make in my mind that make no empirical claims (i.e., the real world is temporarily sifted out and I live in a world of pure ideas); *through* the meta-theoretical exercise of recognising broad, yet emergent themes of the social world (i.e., theories of social change that can generally be

applied to any social context); down still, but spreading out, into more theoretical spheres of specified time and space that signify context surrounding behaviour in the real world (i.e., theories about globalisation, social movements and/or education) and; finally, into an empirical space where social interaction is lived out and specific theories are acted upon and can possibly and/or partially be observed using the concepts derived in the higher theoretical and abstract levels of thinking. These observations, then, affirm or alter the theories and abstractions that were required to make the observations in the first place. Our minds, of course, do all of this automatically in regular day-to-day social interaction.

Education and Social Justice

I have already noted the political implications of education as a theme that recurs throughout this dissertation. There are people with different ideas about subject material and methods of learning who are competing to carry out what they think are the best educational policies for themselves as individuals and for approaching an ideal society (some people, of course, are completely oblivious and passive). The concept of education has formal and informal implications in the reproduction of social phenomena in societies—formal in the sense that processes of teaching and learning are institutionalised and planned out, and informal in the sense that teaching and learning take place through day-to-day interaction and observation of social events. The contested social space that I investigate in this dissertation is the grade 10 social studies curriculum.

This social space that is going through a period of social change, and is something as a researcher I have to problematise, will ultimately be judged from all sides on its fairness to the students involved. It is a question of *justice* in the sense that individual students should be given the best opportunity to learn about their historical and

contemporary social world. It is a question of *social justice* in the sense that our society is being served with best possible program for students to learn and ultimately develop the skills to (re)create society as leaders, activists, workers and parents in the community. The question remains as to the type of society we want our kids to (re)create and the best way to teach kids to (re)create this type of society. I realise that high school social studies is not the all-encompassing, nor even the most crucial, social space that determines what our youth become. It is simply a microcosm of broader society, a particularistic point of entry into the fabric of our local, national and global mosaics. It is my task here to understand and explain why and how certain forms of social justice are being lived out in the social studies classrooms, through the words of teachers charged with carrying out the new curriculum, in a time of social change both in and outside of the classroom.

Discourses

I contend that conceptualisations of social change are a meta-feature of the problematique of my research project and the integration of education and social justice a mid-level space that people in day-to-day interaction, that I as a researcher, am trying to sort out. At an empirical level are the words and the use of concepts that people utilise to (re)create their social spaces. As a researcher, I have to identify how a single concept is represented in different ways depending on the worldview and/or ideological perspective of the speaker. For example, “the global economy” is a relevant concept up for discussion and debate among a wide range of people. If a person happens to hold a more culturally conservative, politically right-wing ideology, then the state of the contemporary global economy is often referred to in terms of “free trade” and “open markets.” However, in more culturally progressive and politically left-wing circles the contemporary global

economy is tagged as "neoliberal." The two sides of the debate on contemporary global capitalism go to different discourses to refer to the same phenomenon.

Differing discourses add to the challenge of understanding and explaining the social world conceptually. On the one hand, discourses are not binary, but rather, are complex and incomplete; they are complex in that many stories or narratives may be drawn upon to support a particular worldview, and incomplete in that people's talk is not defined by objective discourses. There is a non-cognitive aspect of communication that underlies all discourses and cannot be ignored. On the other hand, from a researcher's perspective, people may use words and concepts in a completely different way than I have drawn up in my own theorising. For example, my conceptualisation of social justice has been thought out using a variety of interrelated ideas. The teachers may talk and reflect on their experiences using some of these interrelated ideas without ever calling what they do social justice. Therefore, I have the problem of deciding whether a teacher is acting on behalf of, while referring to, a particular sense of social justice even though the words "social justice" are not a part of their discourse. These issues of discourse are an aspect of the problematique that I begin to sort out through the field methodology.

Field Methodology

I view the fieldwork I conducted for this research project as the place where I could begin to blend my thoughts, ideas and theories on the topic of global social justice with the experiences of teachers constructing new social spaces (both inside and, ultimately, outside the classroom) through their teaching of the new curriculum. That is, I spent three years of my doctoral program reading, discussing and reflecting on a conception of global social justice and the next step was to review, refine and redefine this conception through the

experiences, narratives and observations of teachers willing to share with me. While the field method process was driven by the interviews with the teachers, other steps were involved both to prepare for the interviews and evaluate the data after the interviews.

Phenomenology

I frequently refer to the existence of the new social studies curriculum as an emergent form of the broader phenomenon of global social justice. Therefore, I decided that my field work would involve a phenomenological approach. A working definition of phenomenon I begin with is *a shared experience from which several people derive similar meaning*. Most of the literature credits Edmund Husserl (1859-1938) for beginning the phenomenological tradition, which was then deepened through the work of Alfred Schutz (1899-1959). Husserl investigated the essence of seemingly invariant structures and the underlying memories, images and meaning of people's experiences within these structures. Later, Schutz took interest in the manner in which ordinary people create and comprise everyday life, particularly in how they construct meaning in everyday interactions (Creswell, 2007). As a basic example, when someone sees a person in uniform putting a piece of paper on the windshield of his or her car it would likely be assumed that a police officer or by-law officer is giving out a parking ticket. This could be proven wrong. It could only be a warning or an advisory for upcoming construction. However, from past experiences and an understanding of the way parking laws work, people participate in a shared understanding of the world in a given context and with some investigation an explanation could be born out. In my field study I looked for evidence that teachers working with the same curriculum, but in variable contexts (i.e., different schools with

ethnic, class and colleague variabilities), were sharing a worldview through their use of concepts and expressed sentiments.

The heading of phenomenology is a very broad way of visualising field research. Many questions have to be asked about *what* people are constructing that make a phenomenon observable and worthy of investigation, as well as *how* people live out and do social life (Holstein & Gubrium, 2005). Consequently, phenomenological research could take many forms involving mixed methodologies and longer time periods of time. Some academics spend their entire careers tracking a particular social phenomenon, documenting its evolution from a relatively standard theoretical position. From another perspective, many researchers with varied theoretical perspectives study particular social phenomena. The fields of *inter alia* psychology, ethnomethodology and/or neo-Marxism could improve our ontological understanding of what teachers working with the new social studies curriculum *is* through the life stories of the participants, through keen attention to in-vivo social interaction and/or through contemporary structural and class analyses. For the purposes of this study and as a possible springboard to other research, while not completely ignoring and excluding other research perspectives, I utilised a critical discourse analysis of relevant documents and dialogic interviews to match conceptualisations of what is taking place within schools with the understandings I have derived intuitively.

Ethnographic Observation

The anthropological technique of ethnographic observation played a factor in the way I gathered data. Ethnographic observation is commonly employed by anthropologists working in cultures very different from their own to make note of social spaces, social interaction and general impressions of a place that is foreign to the researcher. While I was

raised and educated in Alberta, prior to my doctoral studies I spent little time inside local schools. This distance made the school seem like a foreign place to me. Consequently, as I began to enter schools and talk with teachers and administrators both as a researcher and as an instructor with student teachers in the Master of Teaching (B.Ed.) program at the University of Calgary I realised that these experiences were providing a frame of reference for my research. Moreover, my spouse has been a high school teacher in Calgary since I started my doctoral work, and I was able to glean a great deal of information about what the daily life of a teacher is like including the bureaucratic tasks demanded by the school administration, the local board and Alberta Education. I have not been a teacher in the school system; therefore, having the opportunity to make "outsider" observations of the school environment brought me closer to the research participants and helped me to outline the structural conditions surrounding the social studies classroom.

Critical Discourse Analysis

In order to focus my analysis and comments on why and how the social phenomenon of the global movement for social justice is becoming manifest in Alberta schools, I employed a critical discourse analysis. Carrying out this decision had two impacts on me and, subsequently, the research. First, I had to be able to understand and explain the relationship between a broader philosophy and the development of the research project. I undertook this task in earnest during the candidacy process, the refined results of which I present in chapter 2 in this dissertation. I had to find consistency between what was taking place in the field and the social ontology I developed up to the point of candidacy. A discourse analysis was a natural fit as it allowed me to identify objectively the common concepts used by grade 10 social studies teachers. Second, doing the legwork of a discourse

analysis was a hermeneutic entry point into the teachers' experiences. Going over and over the tapes and transcriptions of the interviews I conducted with the teachers, I became immersed in a process to find meaning beyond the objective definition of words. I was not simply counting or noting the use of words and phrases in and across the interviews and placing them in evaluative rubrics, I was trying to understand the context of their usage and the sentiments behind their use. I became intimate with the data and found that through periodic illuminations (moments of spontaneous clarity) my subconscious mind had been working things out. I present the results of my hermeneutic immersion in chapter 5.

Document Review

The first task in the field research was a review of the documents that had guided the implementation of the new social studies curriculum. The actual curriculum documents published by Alberta Education (2005) are the most relevant documents. Concerned third parties such as The Western Canada Protocol (2000) that produced the original guidelines for the new curriculum and UNICEF (Mundy et al., 2007) and their interest and research into global education in Canada are documentary examples that helped to establish the context of the fieldwork. These types of documents are culturally constructed and are intertextual in that the meaning within is derived through a connection to other texts (Atkinson & Coffey, 2004). Therefore, my concern with them is not in the truth of the claims and intentions within them, but rather in how they establish a context for the discourses that influence teachers. Furthermore, due to the importance of recognising a broader level of societal discourses – that is, discourses influenced by and contributing to a global phenomenon – these texts were of interest since they had been disseminated widely

among the people active in developing and teaching the curriculum demonstrating a medium within which concepts and ideas were shared.

Dialogic Interviews

I approached the field research task in a rather traditional manner. As the only researcher, I set the research agenda and the participants were not involved in the research planning process itself. As the only author, I am also telling the story from my perspective through my own theorisations and interpretation of the data. Nevertheless, I made attempts at a collaborative social critique, rather than implementing a rigid "technocratic" methodology that would have had the participants fit into predefined categorisations. The rubrics I used to sort through the data were defined and refined, in part, through the sentiments of the teachers in the one-on-one interviews.

I put out a call for participants in January 2008 through the social studies resource mentor at the Calgary Board of Education. Through this call I received several responses of interest, which gave me the first participants. During the interviews the participants recommended other teachers in different schools for interviews, some of which agreed to participate and others who for various reasons did not. I met each teacher, ten in total, at their place of work and spent approximately an hour and a half in discussion with them. I used a conversational or dialogic style of interviewing, which I thought worked very well as the participants used the greater part of each interview talking while I was listening, asking questions, adding my own anecdotes and encouraging their questions (Wells, 1999). Their queries were an interesting point of analysis as they demonstrated areas that the teachers were likely to explore with their students. In retrospect I think that engaging in conversation with the teachers and not controlling the proceedings humanised myself such

that I was not in a dominant position. Often, I was in a subservient position as if the teachers were mentoring me and, at other times, when requested, I offered my own opinions. I think that this open-ended, collegial interviewing style provided a space where the teachers could present a more engaging narrative of their experiences, talk about their vulnerabilities and be more straightforward with their opinions.

To enhance this dialogic relationship I offered and followed through with a narrative of my findings, both as an accessibly written report for all the participants in June 2008 and as a presenter at the annual Social Studies Specialist Council conference in October 2008. I told each of the participants that these follow-ups were an important part of the dialogue for the research and I received a welcome response from the teachers for these efforts.

Monitoring and Evaluation

Throughout the research project I was continuously evaluating the information I had received. I queried about how I had received the data and how the data compared to the theories, biases and perceptions I held before the interview process began. Each interview was collegial and seemed mutually engaging. By the end of the interviews I found that the issues and themes relevant to the teachers' time teaching the new social studies curriculum were being repeated, demonstrating that the data as presented is a thorough and accurate representation of their experiences. After the interview process I transcribed the tapes of each interview. As a part of the hermeneutic process I listened to each tape while reading the transcript at least three times, coding the use of key concepts and revisited the themes that were interwoven through the interviews several more times.

Thesis Statement

In this dissertation I address the view that the structure of contemporary global society, while exhibiting unprecedented levels of economic, political and cultural integration between countries, maintains a marginalising, oppressing and exploitative dominance over vulnerable peoples that continues the historical trends of Euro-centric colonisation (Chapters 3 and 4). As expected, marginalised peoples and their advocates have found ways to challenge the dehumanising effects of present-day globalisation such that the response also has global qualities. Not only do these actions voice complaints to the people who hold economic, political and cultural power, but they also provide social spaces and/or buffers for marginalised peoples to (re)organise themselves where coping mechanisms can be developed and knowledge within the resistance (re)constructed and shared. These activities represent a struggle for social justice that transgresses national boundaries and is emergent in qualitatively different forms around the world including historically dominant societies like Canada. Through the new social studies curriculum in Alberta I demonstrate that one of these social spaces has been created, furthering the movement for global social justice, and that social studies teachers are the vanguards of this emergent experience.

Structure of Discussion

This doctoral dissertation is intended to be my contribution to a discussion at times immersed in, while frequently separated from, the concepts and discourses integral to learning, understanding, knowing and sharing interpretations of globalised forms of social justice. I use the term *immersed in* as I consider myself to be a participant in the social construction of meaning surrounding the concepts that support and limit the possibilities of

social justice, and I regard the participants in the research project that inform this dissertation to be representative of their immersion into teaching, learning and acting out what has been defined as social justice. I also attempt to recognise my objective position to the discourses and actions articulated by the participants, largely by highlighting the social structures to which teachers point as influential in governing their actions. This dance with objectivity and subjectivity is an important theme in itself as, on the one hand, it provides a meta-structure for writing this dissertation and, on the other, informs the grammar, tone and voice of the writing within it.

Following this introduction, in Chapter 2, I begin a discussion on what may seem to be amorphous abstractions about social existence. I hope that the reader will begin to see the shape of a social ontology in this metaphysical fog and find a path out of the mist as I move into the theoretical foundations of my project in Chapter 3. Within these theories are concepts that give shape to ideas that were seemingly opaque at a metaphysical level. These theories are not uniform in nature. That is, there are broader theories about general ways of thinking and theories used to work through more specific contexts. The upper-level theories are the ideologies and *isms* that help us understand the broader context of a social phenomenon. For this project I will be outlining theories around globalisation, colonialism, social movements and knowledge exchange, a labour that helped me establish a framework within which I could theorise about global social justice. In other words, an understanding of a mid-level theory such as global social justice requires a well-established metaphysical and meta-theoretical link. These links then continue downwards in order to establish specific theories to understand human interaction at an empirical level, while also informing and reshaping the upper level theories. At this level I will be discussing the

realm of formal education and its concomitant concepts such as cognition, curriculum, citizenship, and teaching and learning.

As Chapter 3 is used to give shape to ideas, in Chapter 4 I focus in and bring clarity to these shapes by outlining the social contexts informing the conception of global social justice as emergent in Alberta social studies classrooms. Again, I begin by broadly outlining Canada's historic role in colonial social relations and then focus on the cultural, economic and political environments that inform educational policy in Canada and Alberta, and eventually onto the structure of education in Alberta and the new social studies curriculum itself.

In Chapter 5 I present the events and results of my field research with grade 10 social studies teachers. Crucial to this chapter, and to the entire dissertation, is the *lateral discussion* that links the fieldwork back into the theoretical realms. Within the discussion I will talk about how my findings affected the conceptualisations and theories I had established before the fieldwork took place. Chapter 6 is the conclusion in which I summarize my findings, noting the non-linear and transitive nature of the results as presented in this rather linearly structured dissertation.

CHAPTER 2: THE ONTOLOGY OF A RESEARCH PROJECT – AN EPISTEMOLOGICAL AND METHODOLOGICAL DANCE

Stoic Osprey nest
Lain one branch at a time, not
As trees reach forth

In this chapter I outline how I use my ideas to understand and explain the empirical parts of the social world through theories and concepts. It is a starting point for this dissertation. However, I think people have to live and experience the world before engaging in metaphysical thought, although I do remember at a young age trying to make sense of abstract ideas and imagining things that cannot be experienced physically like the size of the universe and microscopic organisms and about the (in)tangibility of people's thoughts. Through the preparation of this chapter I have tried to justify the possibility of holding a social ontology (as opposed to how ontology is used in the physical sciences), which means explaining it from my lived perspective. I began to address these ideas in my candidacy paper and how they brought meaning to the critical discourse analysis I used in the field study. This chapter will be an extended and revised version of that work.

By the end of this dissertation I make statements about the existence of social phenomena. Asking questions about the nature of this existence and how statements came to be are ontological queries (i.e., questions about the phenomena). However, in order to make statements about a perceived social phenomenon like global social justice, it is important to develop a framework within which the statements about the phenomenon make sense (i.e., questions about ontology itself). Delving into and out of these abstractions is the significant advancement from my Master's research into this doctoral work. More specifically, in my Master's work (Malcolm, 2004) I only recognised theoretical dualisms

and contested concepts, while in this project I have tried to understand the manner in which people make judgements, as well as understand my place within the phenomenon both as an objective researcher and as a contributor to the development of global social justice.

This chapter, then, represents the operationalisation of a social ontology – a conduit out of the metaphysical realm of pure ideas and into theoretical and practical possibilities within this research project. By social ontology I mean that the naming of social phenomena is something that people in given contexts *do* and that social phenomena can be pointed to objectively despite being dependant on the ephemeral human mind for their existence. Statements as such do not represent a concrete existence as it is the nature of the social world to be in constant change. Social phenomena are variable through time and space. Therefore, ontological statements about the social world are bound by the historical moment. The task, then, is to derive a methodology for understanding and explaining historical moments. To complete this commitment I have borrowed heavily from the literature in critical realism.

Critical Realism

Critical realism, very generally, is a school of thought that has been developed as a response to the interpretivist critique of positivistic thinking. Positivism emerged both as a research paradigm and a social phenomenon within which people maintain a one-dimensional and technical worldview. Positivism is predictive in that it is presupposed that the product of social interactions can be known in a tangible way and will therefore be produced with certainty. The interpretivist response to positivism has been to note that people construct knowledge by participating in the social world such that the meaning of

concepts and issues are relative to the individuals' place, time and experience in society. Relativism means that there is no certainty in knowing the social world and is therefore non-predictive. At the extremes of these two perspectives are a naïve realism where social reality is thought to be concrete and knowable in the way of the physical world; and a naïve relativism where there is no reality to society because the contents of the minds that (re)make social phenomena can never be known. As examples, unfettered capitalism is naïvely founded on the idea that there is a *real* force called a market that will bring justice to society if allowed to operate unhindered. And, postmodern development denies historically marginalised people from formal participation in mainstream society as it is deemed that outsiders can never truly understand the other. Through a critical theory in which power structures are broken down and explained, critical realists reclaim an objective position without throwing out the subjective contribution brought forth by interpretivist thinking.

The calling of the critical realist is to name things of the social world. The process of naming the social world begins by intuiting, experiencing and reflecting on a social phenomenon and then engaging in the act of critically analysing the phenomenon from each side of a dualism in order to transcend the dualism. Objective and subjective perspectives of social phenomena, positivistic and hermeneutic methodologies and the linkages of structure and agency are some examples of the dualisms in the literature that the critical realist tries to rise above in order to describe and explain sufficiently what has contributed to the development of a social phenomena. It is this endeavour that Archer (1995) calls *analytical dualism*. As a beginning example, my use of critical realism in this paragraph can be analysed from two sides. On the one hand, the literature on critical

realism is a dialogue between people who apparently see the world in a very similar way and offer a narrative and discourse that I have accessed. This literature can be analysed in its own right. On the other hand, I try to understand why the literature on critical realism is relevant to me based on my own experiences and anecdotes that. My experience, which is very real to me and duly noted through the emotional investment I am putting into writing this paragraph, for example, can also be analysed. Meaning, through this form of analytical dualism, comes from my experience of reading the literature which, if left alone, would be positivistic; and comes from relating the ideas to my personal repertoire of life-experience which, if left alone, would be relativistic. For the reader, meaning is derived on the one hand from my words and, on the other hand, from an interpretation of my words. One does not exist without the other, and yet this is still one paragraph.

Now that I have outlined two analytic positions of my experience with critical realism, I want to expand and analyse the non-personal aspect, namely what the literature says about the method of naming the social world. It is largely recognised that the school of critical realism as named is descendent from the initial works of Roy Bhaskar (1975, 1998) and his attempts to justify a naturalism of the social world. In order to understand the concept of naturalism I think of Isaac Newton and his attempts to know God by understanding the natural world more completely. This knowing involved a scientific process of inquiry that over time dramatically altered human perception of the natural world to the point that Darwin was able to explain how humans are not the centre of the Creator's plan, if there is a Creator at all. Naturalism became an investigation into what grows, expands, evolves, morphs, transforms and decays. Naturalistic observations were not technical as long as they noted *things* through the use of scientific processes. However,

the technical side of science tends to hide naturalistic processes since once something is named processes do not have to be used to identify it and in some ways the essence of the object is lost. A naturalist does not just see an Osprey, for example, and name it. He or she watches one or many over time and seasons coming to know its behaviours when making nests, rearing young, fishing, bathing and migrating. Bhaskar's goal was to establish a naturalism of the social world – a way of knowing the social world through inquiry processes of science. How did we become what we are today? If a science of the natural world predicts certainty in the future to the degree that physical phenomena can be named, a science of the social world unwraps the past to the degree that social phenomena can be named.

In Bhaskar's *The Possibility of Naturalism* (1998) he outlines a *realist* social theory largely through an historical investigation of the structure/agency dichotomy and a critique of positivism and hermeneutics, the previously predominant modes of social research. Other critical realists, such as Margaret Archer, who is very present in my own interpretation and use of critical realism, generally keep a close line in their modes of thought to Bhaskar's social ontology whether they are meta-theoreticians or on the ground researchers, or both. If critical realism is indeed about what is real, it is important to address the age-old philosophical debate between realism and idealism – another dualism in need of transcendence. On the one hand, Sayer (2000) echoes a typical textbook definition of realism when he states,

> the real is whatever exists, be it natural or social, regardless of whether it is an empirical object for us, and whether we happen to have an adequate understanding of its nature … the real is the realm of objects, structures and powers … realists

> therefore seek to identify both necessity and possibility or potential in the world (p. 11).

A strict realism of the social world is what guided the influential schools of functionalism and foundationalism, positivistic schools of thought that did not give credit to the individual mind as force in the constitution of society.

On the other hand, idealism is the historic counterpoint to realism in that the world is made by the mind or ideas created by the mind and is therefore not empirically knowable. That is, things exist insomuch as the human mind makes them possible. While this line of thinking was articulated through Kant, idealism has emerged in many forms since. Kant's philosophical leap was to prioritise the mind as being responsible for the objective character of the world. His "critique" of the social world indicates that he was able to put the logical and intellectual aspects of the mental world up for knowing. Examples of social theorists who are descendent of this possibility are Hegel and later Marx, who applied this method of knowing to the material and social world, and much later Rawls, whose "liberal" vision of social justice is based in the presupposition that we can logically determine an ideal state of social justice that is society's duty to try to realise. However, idealism at its extreme has led to postmodern discourses that are seemingly incommensurable. The idealism of the neo-conservative delivers a truth of society to a small group of believers in their struggle against the socialist collective; and the postmodern left sees an impossibility for culturally distinct societies to understand each other such that a discussion of truth and falsity toward a global social reality cannot be discovered due to differences in language and culture. The isolationist practices of the New Right have created us-versus-them dichotomies, while cultural relativism, although creating

a wealth of stories that are a crucial step in creating knowledge, does not bring forth the social bonds that tie different cultures. These idealist social ontologies do not recognise a space where distinct, diverse and often marginalised peoples can link together with a common discourse to achieve social ends while contributing to and integrating with mainstream society.

Visualising realism and idealism as analytically distinct objects for understanding does not mean that I intend to toss the lessons of idealism into the theoretical wastebasket in order to conduct a "realist" study. As Garfinkel (1996) taught us, in every day interaction the practice of communication is not a combination of texts that symbolise meaning, but is rather identical within itself and does not represent something else. In other words, the mind and social world are wrapped up into one package, such that the mind and the social world constantly (re)produce themselves through social interaction. The "ideal" and the "real" emerge in the same instant. The risk here is the elision of the two alternatives obscuring analytic and, therefore, explanatory possibilities of the historical moment. Garfinkel (1996) transcends this elision by differentiating between the indexical and reflexive aspect of immediate communication, and so do I attempt to address broader social phenomena from two sides. As the "realist" moniker indicates, in the end I was an observer in a field research project, which implies a predominantly objective aspect tilting myself to the side of realism. However, through Bhaskar and Archer's social ontology and method of critique, my subjective position within the narratives of others will not be lost to the darkness of naïve realism. Moreover, the critical aspect, through analytic dualism, provides the terrain for explanation of phenomena such as global social justice – and through

explanation there is the possibility of tackling normative assumptions and developing rational alternatives.

On the non-technical side, then, in keeping realism real I have to understand the elements I personally bring to the research project and that the participants also bring their own personal complexities. That is, human action is not simply played out under a social ontology, but also has endogenous influences underlying action. To outline this possibility of "personal knowledge" I invoke the work of Michael Polanyi (1958) while being cognizant of the fact that I am still outsourcing ideas to explain how an inner aspect of being balances the external world of ideas, discourse and structure. In his words, "the tracing of our personal knowledge to its roots in the subsidiary awareness of our body as merged in our focal awareness of external objects, reveals not only the logical structure of personal knowledge but also its dynamic sources" (p. 60). The capacity to discover and know more about the world comes from an ability to intuit a hidden problem or presence. The awareness of social phenomena that are counter – or in conjunction – to a moral compass indicates that the particulars of phenomena are hidden. Emotional engagement and thought processes toward this unknown "thing" are the seeds of an incipient knowledge of the presence of an external reality. As Polanyi (1969, p. 133) points out, this aspect in the process of knowing is an indwelling and uses a moral framework that when altered demonstrates a new way of being.

Ontological queries are questions of being, of what "is." Therefore, logically, we do two things in making ontological questions; we ask how we know what "is," and ask how this knowledge affects our actions. Analytically then, ontological questions are answered by addressing epistemology and agency separately, without eliding them, and yet

understanding the interlocked and fluid relationship of the two. What we know, or think we know, guides our actions while simultaneously we elaborate upon our actions (re)shaping our knowledge of the world and the structural phenomena in it. In the remainder of this chapter I will delve more thoroughly and deeply into the analytic and integrative possibilities of the epistemological and methodological aspect of Bhaskar's and Archer's social ontology. As such, I develop a realist ontology of the social world for this dissertation precisely because I think/intuit that lay people know about broader social forces and rationally develop theories about their worlds. If their worlds have real elements, then a study from a realist perspective accesses and names this knowledge. This understanding of a realist position in a social ontology leads into a discussion of how a critical discourse analysis provides an example of practical theorising, knowledge that reflexively contributes back into to the critical realist's social ontology. Throughout this discussion I will integrate and use examples of my theorising about the emergent phenomenon of global social justice in order to explain the critical realist's social ontology and justify the empiricism of a critical discourse analysis.

Knowing a Social World

The ontology of the critical realist, at its fundamental justification, employs a methodology for knowing the social world. This world is striated having many levels and dimensions and it is through a realist methodology that we can attempt to delineate the complexity. Research and concomitant knowledge production, then, not only informs about specified aspects of the social world, but is also influenced by ontological assumptions. That is, there are different levels of perspective in realist theorising that help us understand

how metaphysics can be linked with the empirical. I use Cruickshank's model (Figure 2.1) here to help visualise Bhaskar's and Archer's notions of social ontology.

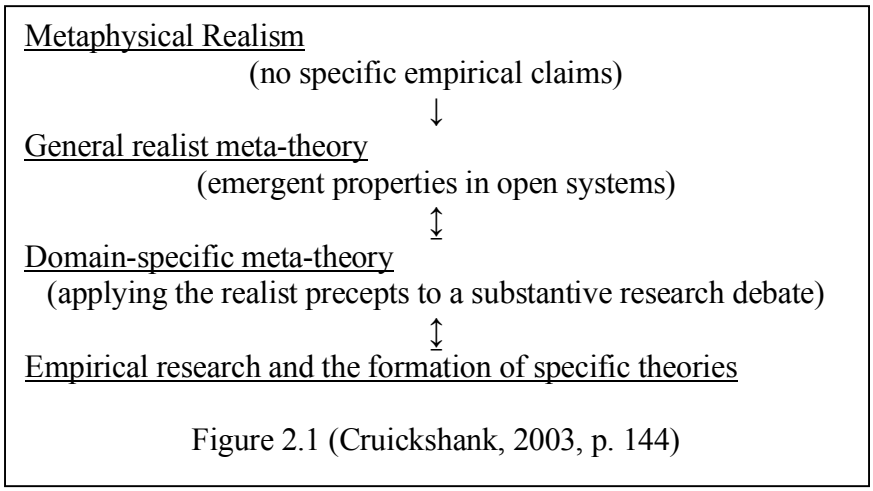

Figure 2.1 (Cruickshank, 2003, p. 144)

The first level I will discuss is the metaphysical aspect of a realist philosophy, a spectrum of thought that *does not address empirical claims of being*, but rather, is the realm in the mind that links the internal, personal and emotional self with the external, social and structural world. The second level of realist theorising deals with a general meta-theory of realism that supplies general precepts about being and the *emergent properties* of social phenomena that exist in historically open systems. This general meta-theory is also the place to address and critique alternative perspectives of social being as demonstrated in the structure/agency debate. The third level is a domain-specific meta-theory that begins to *specify theoretical concepts* by invoking the positivistic/hermeneutic debate toward understanding specifically contextualised, intuited and observed social phenomena. In other words, this level is a medium between a broad vision of society and the fourth level of a realist ontology, actual empirical observation.

Knowledge flows in this model move both upwards and downwards. That is, to avoid the positivistic hazard of social realism verifying itself by first creating definitions of the social world at a general meta-theory level and then placing "data" at the empirical level within these definitions, people who live out social phenomena at an empirical level have the ability of (re)stating definitions and conceptual perceptions by working up through the domain-specific level. Therefore, a look back at a realist research project should demonstrate a trajectory of conceptual definitions that are shaped from different dimensions of the social world. In the example of my research project, I am continually adjusting the working definition of global social justice that began with a blend of my own personal experience and the literature about global forms of social justice, and has continued to evolve through my interpretations of the participant experiences in this project. Therefore, the empirical level will either verify or modify the upper-levels of realist theorising, providing the grounds for future queries and research. I will now delve deeper into each of these levels.

Metaphysical Realism

I think that an understanding of a metaphysical presence in theoretical propositions is crucial toward connecting the researcher with a social phenomenon in question in that it links the idealist realm of the mind with the useful proposition of knowing the world with scientific methods. By recognising and delving into a metaphysical dimension we do not simply separate, but we also link seemingly incommensurable ideas such as reification within positivism, and relativity within hermeneutics. Moreover, a metaphysical dimension is a temporal medium as it implores us to visualise contextual differences and similarities of concepts and social constructs in both time and place. The imagery of a holograph is

useful here as it implies a sort of genetic imprint in which all context and concepts are embedded. At the metaphysical level we identify the common narrative that justifies why and how context and concepts exist and sets the stage for exploration into them. Therefore, the metaphysical realm does not specifically address epistemological or methodological questions, but rather, is the space that foments deductive processes that lead us to ask questions about what the social world is and what is happening in it.

Some philosophers have doubted that deductive processes should play a role in knowing the social world. In fact, it has been deemed that any perception that is based in a metaphysical construction does not correlate with a scientific methodology. Hume (1993), for example, eschewed metaphysics as he considered them not to be a proper science since metaphysical analyses attempted to justify subjects that were not empirically comprehendible. Ayer (1952), who clearly works from the roots of Hume's questioning, also discredits the validity of deductive reasoning since, according to him, "by mere deduction from what is immediately given we cannot advance a single step … consequently, any attempt to base a deductive system on propositions which describe what is immediately given is bound to be a failure" (p. 47). These philosophers searched for meaning by proceeding from particular instances to construct general principles that would indubitably arrive at original principles by which inquiry and curiosity must be bound.

Putnam (1981) also discredits metaphysical realism, as he could not come to terms with the idea that the world consisted of a fixed totality of knowable entities that could therefore provide true and complete descriptions of the world. Rather, he chose to define knowledge in terms of the mind in that mental images can only be related to other mental images (idealism) and not to an external material referent. This critique helps us understand

how prioritising idealism in favour of realism limits our possibility to explore the social world and leaves us with relativism, just as eliminating deductive processes reduces the potential of discovering the differences between alternative forms of knowledge. Returning to Polanyi (1969), who states that a "metaphysical conception represents a foreknowledge which is indispensable since all discovery is a process towards verifying this foreknowledge" (p. 130). This is not to say that inductive processes have no part in knowing the world, but rather, they help us understand how inductive and deductive process are analytically distinct, yet integral, in exploring and explaining emergent social phenomena.

The objective of understanding the place of metaphysics in a critical realist ontology is not to know the entire world, but to find parts of it that you want to know and research them. The "meta" designation does not mean that it must be everything in all situations. Rather it is a place of fluidity that connects the mind with the real and allows us to explore the world with an emotional engagement. It is this recognition of the sentiments that is central and formative in a *sense of justice*, and therefore fundamental to my theorising on global social justice as being a point of empirical emergence identified through a critical discourse analysis. Furthermore, this exploration is fundamental to educational processes as demonstrated by Egan (1997), where the mastery of cultural tools such as myth, romanticism and abstraction are imprinted holographically as the mind develops. The realist mode of thinking is thus intimately linked with a non-empirical realm and allows us to explore the real world around us more generally while understanding the open nature of social structures and the possibilities of social change.

General Realist Meta-Theory

The key question for a researcher at this point, after discovering possible research interests or having the inkling to expose oneself to knowledge of the social world, is in what context can the social world be explored and known? Being able to visualise and locate a general realist meta-theory is one step in this process of discovery. What general theories guide and govern the way we make decisions in a given context? The answers to these questions, for example, are often located in terms of religion or ideology. Bhaskar (1975) proposes an account of meta-level theorising that is schematic and uses scientific processes to outline conceptions of society and agency on their own terms. His aim is to demonstrate the limitation of reducing ontological questions into epistemological questions, which does not give an account of the methods people use to (re)produce society. Moreover, Bhaskar invokes an historical element in his meta-theory in that commonly held beliefs in society precede agency.

Ultimately, society is too grand and complex to know it in its entirety. What can be known, according to Bhaskar (1975), are the linkages between contingent causes and emergent properties within specified contexts. Archer continues along this ontological line by offering a more intricate model of the analytical potential of structure and agency, which is a methodological expansion of Bhaskar's scientific ontology. The general realist meta-theory, then, is an attempt to give reason for the knowledge formation methods of both researchers and laypersons, and is therefore a precondition for justifying empirical interpretations of social phenomena within specified domains. In the following two subsections I will outline the key aspects of Bhaskar's and Archer's general social

ontology: a transcendental realism that rises above the problems of theoretical dualisms, and an analytical critique of positions in the structure/agency debate.

Transcendental Realism

Bhaskar (1975) addresses the philosophy of science from the perspective that science is a social activity and that social activity produces phenomena that can be known through inquiry processes. His search for a science of the social world is an attempt to rise above both a Humean social ontology of classical empiricism where the objects of knowledge are atomistic events and a Kantian social ontology of transcendental idealism where the objects of science are constructions of the human mind. Therefore, his ontology is developed, on the one hand, through a critique of the belief that manifest truth is accessed through experience and empirical processes, and on the other hand, an account of an idealist order of the world as imposed by the mind. These critiques inform Bhaskar's realist ontology and are transcendental when they maintain the presupposition of the metaphysical transitiveness of human participation in (re)producing the world. That is, explanations of social phenomena can account for differences and similarities between phenomena across space and time.

Transcendental realism outlines the conditions for a possibility of science by approaching knowledge from two sides and incorporates this dualism into the social world. At first is the straightforward proposition that one side of knowledge arises as a product of social activity much in the same way that we imagine people producing furniture or shoes, each product of which requires particular skills to produce. Also uncomplicated is knowledge "of" things not produced by people in specific activities as found in phenomena of the physical world like sound waves or gravity. These phenomena exist independent of

human perception of them. This second feature of knowledge is what Bhaskar (1975, p. 21) calls the *intransitive objects of knowledge* and is a condition of the possibility of engaging scientific processes in knowing the social world. The question begs how intransitive (contextualised) objects of the social world can be known.

Transitive objects of knowledge are holographically transposed through time and space. Social theories cannot be developed without being informed by previous paradigms, models and theories. As an example, Rawls' liberal theory of social justice refines and revises interpretations of *inter alia* Aristotle and Kant and inform what is ultimately Rawls' *intransitive* theory of justice. His theory becomes something of itself (intransitive) within transitive social process (i.e., his theory is (re)shaped and adapted to unique contexts and circumstances carrying it through time and space). As Bhaskar notes (1975), "the intransitive objects of knowledge are invariant to our knowledge of them" (p. 22). Objects of scientific investigation preserve a structure and are intransitive, and therefore exist independently of discovery, yet depend on previously existing cognitive materials (the transitive dimension). Therefore, as Bhaskar (1998) promotes, "science must be seen as a *social process* [italics added], whose aim is the production of the knowledge of the mechanisms of the production of phenomenon in nature – the intransitive objects of inquiry" (p. 11). In other words, while the social world is deemed to have an intransitive element that is similar to that of the natural world, it is different than the natural world in that the intransitive elements of the social world are entirely created by people in social interaction, and it is these properties that societies and people possess that make them possible objects of knowledge.

This notion of the intransitiveness of social phenomena leads Bhaskar to critique how knowledge is created by the pure empiricist and by the idealist for the simple reason that these two perspectives, in their own way, water down the possibility of a social science. In Bhaskar's (1975, p. 27) words, "neither classical empiricism nor transcendental idealism can sustain the idea of the independent existence and action of the causal structures and things investigated and discovered by science." On the one hand, if one uses an empiricist epistemology in the tradition of Hume and Ayer then the transitive dimension of ideas through time and space has no ontological place. The ultimate objects of knowledge are atomistic events that are known inductively and are deemed to exhaust the objective content of the social world. In Ayer's (1952, p. 49) terms, "the problem of induction is, roughly speaking, the problem of finding a way to prove that certain empirical generalizations which are derived from past experience will hold good also in the future." Science on these grounds is no more than a behavioural response to a given context reducing valid statements about the world to what is observable. Therefore, an empiricist science of the social world is not about uncovering what lies hidden beneath it, but rather outlines what is observable and how the world arises inductively. Classical empiricism cannot maintain a transitive or an intransitive dimension, and consequently misses out on being able to identify rules and causes of social phenomena through space and time.

On the other hand, coming at realism from another angle, the idealist perspective rejects the atomistic quality of strict empiricism and agrees with realism that knowledge can be obtained through the rigours of scientific processes. Nevertheless, idealism holds no place for a naturalness in social theorising as people actually impose their minds on the natural world with cognitive activity (Bhaskar, 1975). Statements related to social

phenomenon, from the idealist perspective, do not characterise the phenomena themselves, but are considered to be demonstrations of the mind and cannot be termed as an objective representation of the phenomenon itself. Therefore, since the idealist does not allow empirical observation to contribute to theorising about the social world, it does not recognise the transitiveness of social possibilities upward and outward through time and space. The potential for theory construction and empirical testing are hindered, if not completely blocked. Just as pure empiricism remains "on the ground" not permitting the reflexive effect of the knowledge of causes to trickle down, the idealist, by maintaining that social objects only exist in the mind, tethers social thought within a space that does not permit different peoples and cultures from recognising objectively similar structural realities.

A general realist meta-theory of the social world has one aspect of its ontology based on an understanding that scientific processes are not only able to explain the parts of the social world, but crucially are processes necessary for social interaction. Therefore, inquiry is not a static concept in space or time, even though social "things" are often perceived to be universal as concepts such as ideas and institutions that linger with little change. Rather, the transcendental realist perspective of a science of and for the social world is metaphorically viewed as a space or a conductor that *exchanges* knowledge between different levels of being from the empirical to the metaphysical. In these terms, Bhaskar (1975, p. 29) surmises that the social world is both structured and differentiated as established through philosophical argument, but the structures it contains and the way it is differentiated are available for socially scientific investigation.

Delineating the Structure/Agency Debate

Now that I have come to an understanding of how a realist social science both transcends our mental conceptions and empirical observations of society, and is embedded in the social world, I want to present a more practical picture using the structure/agency dualism as a referent to transcendental social science. That is, I will present the general manner in which Bhaskar and Archer "picture" society ontologically as it (re)produces itself through time. This delineation of structure and agency allows us to visualise heuristically how individuals (re)create social structures, and is a useful connection to the upcoming discussion of the methods people use to engage their "knowledge" of the social world, however incomplete their knowledge is, and to the even more vivid prospect of practical theorising.

The purpose of visualising society through time and space in a "real" way comes from a determination that social interaction is phenomenological and that understanding how people contribute to social phenomenon is important to know. That is, by using scientific processes of inquiry we can descend from abstract notions of the social world and begin to see how people contribute through human agency to the (re)creation of social structure. For example, I want to know what the phenomenon of global social justice looks like on the ground where people are currently acting it out – where I am personally participating in it. What Bhaskar and Archer do is explain a working temporal model of structure and agency (i.e., a generic theoretical structure) that is informed through critique of the positions of individualism and communitarianism, each of which brings it own arguments toward understanding what society is. Realist thinking has human interaction *appear* through a complex construction of structures, recognising that it is produced by

people who are the agents that make these structures – that is, social things appear as phenomena.

Seeing that social production emerges as phenomena indicates an *openness* to society. Social phenomena are not bred in a petri dish or established experimentally with one dependent variable. Causal laws of social phenomena are tendencies of which people may or may not be cognizant, denying the researcher the possibility of a truly "sterile" environment to test theories. Consequently, social theories are explanatory of events as they arise. The theories about these events are then either independently validated, altered and/refined, or disproved through empirical research. But since society is in transition, as is everything natural, its products are historically and contextually placed. Understanding this placement of people is the job of the sociologist in order to explain the relations of people to people, the relations between one group to another group, and the relations between relations. This undertaking establishes the reality of designated social objects while avoiding the problem of structure reification and/or reducing the complex objects of society to small localities. That is, we can recognise that social structure is dependent on human participation and that understanding individual action is not a sufficient explanatory method for detailing social structure.

It is at this point presenting Bhaskar's (1998, p. 36) *Transformational Model of Social Activity* (Figure 2.2) is useful, a concise summary from which I quote:

> People do not create society. For it always pre-exists them and is a necessary condition for their activity. Rather, society must be regarded as an ensemble of structures, practices, and conventions which individuals reproduce or transform, but which would not exist unless they did so. Society does not exist

independently of human activity (the error of reification). But it is not the product of it (the error of volunteerism). Now the processes whereby the stocks of skills, competences and habits appropriate to given social contexts, and necessary for the reproduction and/or transformation of society, are acquired and maintained could be generically referred to as *socialisation*. It is important to stress that the reproduction and/or transformation of society, though for the most part unconsciously achieved, is nevertheless still an achievement, a skilled accomplishment of active subjects, not a mechanical consequent of antecedent conditions.

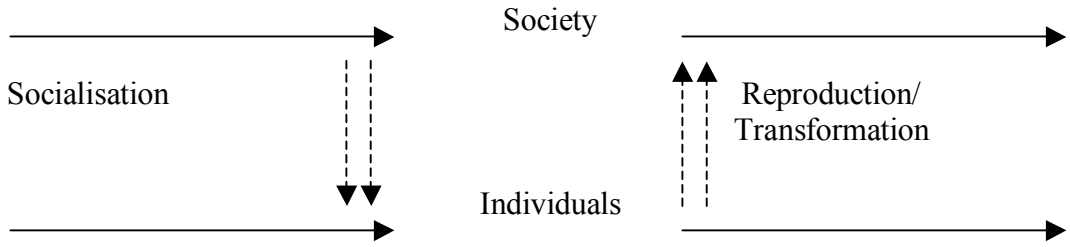

Figure 2.2 (Bhaskar, 1998, p. 36)

This model of social transformation, in the end, is a seed that germinates into Archer's "morphogenetic" model of social transformation. Bhaskar creates a visual of social change that is not simply dialectical, in that society and the individual constitute two moments within the same process. A dialectical view of structure and agent interaction, which allows for analytic possibilities, *can* treat structure more concretely lending to a mechanistic determination of the individual, or *can* view the individual as a social space in itself where social structure is mortared. Yet, while distinguishing categorically between

social structures and the individual, this model adds a temporal element that includes a lived moment. This lived moment, while informed by the structure/agent dialectic, also has a non-dialectical aspect as social structure is (re)created *in the same moment* an individual acts out the structure. That is, social structures precede individuals, but do not determine them, and that consciously rational people for the most part unconsciously replicate or transform the structures that bind individual activities of social production. Therefore, people generally do not play recreation basketball to prop up a community league or go to school to sustain the education institution. Social organisations and institutions are an unintended consequence of, and a necessary condition for, activity. Explanations of change in social structures, then, will not always correlate directly to the rational intentions of people, although it is theoretically possible (Bhaskar, 1998).

If we see the body of Bhaskar's work toward his model of social transformation as a skeleton framework of scientific possibilities for the social world with its vital organs being the ability to explain causal laws of societal formations as performed by people, then Archer adds muscle to the corpus by allowing us to move ontology back and forth through time. She brings history into the present by further delineating the individualist and collectivist debate through the concept of *analytical dualism*, and brings the future into the present with an expanded picture of methodological possibilities of the individual and, therefore, a broader spectrum for analysis. To begin with her critique of what she calls "conflationism" in traditional individualism and collectivism, she eventually arrives at a broader model of social transformation.

Archer's critique of individualism and collectivism are an attempt to visualise the means in which society and the individual interact. The traditional debates in each of these

fields negate the other. The "science of society" in its structural essence denies the contribution of the individual to the constitution of society, while the "study of the individual" limits society to being the cumulative processes of human interaction. Both views are reductionist as in the first perspective the individual has no formative powers, while in the latter view society is uniquely governed by the formative power of the individual.

Archer deems both of these forms of thinking about the social world to be conflationary. In a world where individuals are indeterminate and are therefore unequivocally shaped by societal structures, broader social properties have a "monopoly over causation" pushing *downward* upon the individual to conform to societal roles (Archer, 1995, p. 3). Therefore, Marx's conception of class, Comte's human geometry, Durkheim's social facts and Parsons' functionalism are, in the contemporary context, void of possibilities for the individual to shape society. Theorising about the social world from this perspective amounts to a one-dimensional view of the world, and social policy and practice that arise from this form of thinking are destined to be incomplete with negative outcomes.

The polar position, although remaining one-dimensional, is a form of *upward* conflation where social structure is completely malleable and passive according to the aggregate actions of individuals. The use of the term "structure" in this case is an oxymoron. Paradoxically, the project of individualism is demonstrated at opposite ends of the political spectrum through the discourses of the New Right and the postmodern left. While analytically distinct, each perspective ultimately lays the problems of the world upon others, lowering social debate into the realm of rhetoric and sophistry. The difference

between the two being the New Right's belief that a worldview with minimal collective intervention is the only logical solution to solving social problems caused by the inefficiencies in collective action, and the postmodernist view that differing positions about social problems are incommensurable, so everyone should simply let the world be and not try to repair things that are not fixable. More balanced explanatory programmes are needed.

The rejection of the ontological terms of the traditional structure/agency debate away from one dimensional conflationary theorising has led to new modes of theorising that attempt to outline the possibility of interdependence between social entities. Giddens (1984) offered a significant analysis of the problem, culminating in his theory of structuration. Structuration theory embraces the idea that combining the two branches of methodological bracketing is possible in sociological research. However, as an attempt to bridge the two perspectives, Giddens does not account for different analytic possibilities and *elides* society and the individual into one analytic whole – the non-dialectic. This duality of structure articulates a social ontology that has no clear-cut lines between society and the individual in that differences are simply a matter of emphasis (p. 288). Archer's (1995) criticism, and thus stepping off point, is of the idea that structure is the simultaneous "medium and outcome of action" that "precludes examination of their interplay" (p. 13).

It is Archer's transcendence of the elisionism of structuration that gives flesh to Bhaskar's ontology and ultimately leads to Archer making a more detailed methodological contribution to a realist ontology. This *stratified* ontology resists the traditional forms of conflation with the intention of linking structure and agency rather than conflating them centrally by blending one into the other. Moreover, and crucial to the broader metaphysical perspective of critical realism, this calls for an examination of the links between the

analytically distinct concepts of structure and agency *over time*. Bhaskar briefly initiated the possibility of conceptualising a stratified ontology with the idea of emergent properties developing in open systems. As Cruickshank (2003) notes, "the ontology is 'stratified' because it maintains that there are different strata of being, with the higher strata being dependent upon other strata for their existence whilst being causally independent of the lower strata" (p. 100). It is through this recognition of stratification that Archer continues to build her general ontology of the social world and the possibility for analytical dualism of emergent properties of society and its people.

Emergent properties are the result of the intermixing of two distinct forces, creating a new element out of the two properties. A frequent example used from the natural world is that of water. Water is an emergent property of oxygen and hydrogen claiming its own physical characteristics quite different from what oxygen and hydrogen provide alone. However, unlike the physical world, in the social world the constituents of emergent properties are (re)shaped by the emergent properties. People (who display emergent properties of culture and psychology) and structures (which display emergent properties of rules and laws) undergo change as the emergence of new phenomena reflexively reforms the lower strata. Such is the interdependent ontology of the social world. Moreover, these social phenomena can still be studied through inquiry processes by employing analytical dualism. As Archer (1995) states, "emergence means that the two agents are analytically separable, but also since given 'structures' and given 'agents' occupy and operate over different tracts of the time dimension they therefore are distinguishable from each other" (p. 66). Consequently, these distinct and irreducible differences of social strata, under a

realist social ontology, guide how we study the social world by the exploration of its temporal features through context and conceptualisations.

The two most notable aspects of Archer's social realism deal with the notion of temporality. On the one hand, if in the present social structures are not deemed to be a direct product of social interaction, then we must assume that social structures are formed in the past as social production of emergent properties. In other words, structures are formed in the past providing the context for social engagement in the present that both enables and constrains social possibilities. It is the job of the researcher to outline how structures have been formed and by whom. On the other hand, by recognising that structure and agency represent a *dualism* rather than a *duality*, the dualism is analytic rather than philosophical since this separation of structure and agency is based on theoretical abstractions. In "reality" they are interconnected, but we separate them to have a clear look at the parts, artificial though it may be (Cruickshank, 2003). Analytical dualism is a method for exploring the interdependence between the strata – the analytic aspect being justified by the interplay of two distinct strata of unique emergent properties. As Archer (1995, p. 15) stresses, "social realism implies a methodology based upon analytical dualism," a sentiment that links back to the metaphysical assumption that society can be known by people who use inquiry processes in order to investigate social relations in time and space.

Understanding the possibility of analytic dualism of the emergent properties of social structure and social agency is central to Archer's idea of "morphogenesis" and "morphostasis" in society. It is through human activity that society has its genesis and is then either changed or reproduced. Archer (1995, p. 166) describes morphogenesis as the process of social structuring where "morpho" implies shape that is not pre-established, and

"genesis" entails a shape that is the product of social relations between agents. Morphostasis refers to the preserved and re-enacted forms of the social system as carried out through complex social contexts. This process is expressed graphically in Figure 2.3. This chart demonstrates how structure necessarily pre-dates the action(s) that transform it, which is then post-dated by an elaboration or reproduction of the pre-existing structures. The line in the diagram should not be perceived to be broken into three parts, but rather, represents a continuity back and forth through time. The separation, as per analytical dualism, permits a view of the intervals that take place in the flow of time. Projecting forward or referring backward along the line links observed phenomena with the morphogenetic cycles that inform social possibilities.

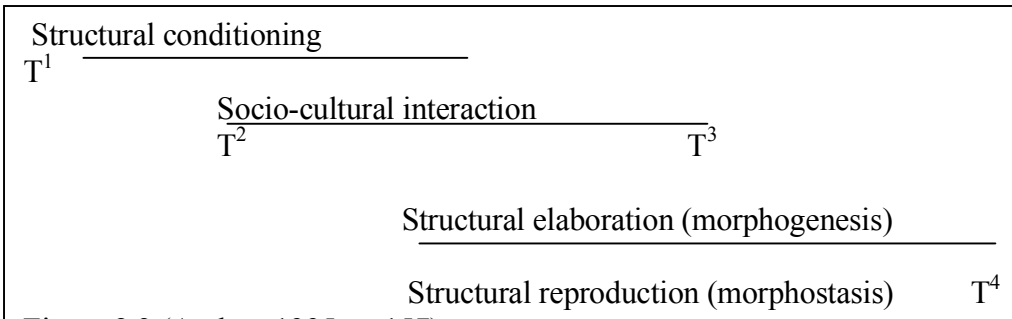

Figure 2.3 (Archer, 1995, p. 157)

This vision of morphogenesis begins to build a link between the knowledge component of a realist social ontology and the development of a dual methodology: one part that permits an understanding of the methods lay-people use to navigate the social world, and the other side that provides a general framework for investigating the social world. Furthermore, the morphogenetic movement of society through time meets the metaphysical commitment of viewing the social world as a distinct form of reality, as

opposed to purely technical or organic view of the social world. In this light, society is only like itself and for it to be known we have to be able to understand how social contexts are conceptually derived from human agency and, conversely, how people manage the structures presented to them for future elaboration or stasis.

To summarise, the general-realist meta-theory I have presented here is to reiterate that the social sciences can be a science in a similar sense, but qualitatively different from a science of the natural world. What I mean by science is that inquiry processes used to come to know the social world are similar to that of the natural sciences. However, for a social science the objects of study and the concomitant results are productions of the past with no certainty they will be produced in the same way infinitely into the future. In fact, it is almost assumed that change in the future will take place given different contexts through time and space. With the view that social objects are irreducible to, and emergent from, natural (metaphysical) processes, the methods of a natural science and a social science are different, yet still use inquiry processes. As such, the criteria of a social science follows from the understanding that social systems are open both forward and backward through time, so *must be explanatory of non-observable entities rather than predictive while using the conceptual tools of the participants to carry out the explanation*. I also want to recognise that, while I am coming to terms with a rather technical approach to investigating the reality of social life as presented thus far, in order to retain its "real" status a realist ontology must be embodied in some form of methodology.

Domain Specific Meta-Theory

As I work towards an explanation of the feasibility of using a critical discourse analysis of teacher interviews as a primary source of data for my research project on the

emergence of global forms of social justice, a brief review is in order to (re)locate myself and the reader in the discussion before proceeding. My metaphysical perspective of research and the layperson has the ontological viewpoint that reality is not only a construct of the mind, but also has an existence independent of our perspectives and ideas. Within this metaphysical ontology is embedded a social realist meta-theory that supplies the guidelines for emergent properties that exist in open systems. The derivation of the social realist meta-theory was largely developed by Bhaskar and Archer through a critique of the dualistic relationship of social structure and agency. This method of constructing a general social theory thus lends to the "critical" aspect of realist thinking. Moving downward, social phenomena of a *domain-specific* realm are embedded into the metaphysical ontology by being embedded in and informing a general social meta-theory. The next logical step in outlining the social theory of this project is to justify the *practical* level of social theorising in a domain specific meta-theory, which is the next and final step before addressing the specific research field methods I used in this project.

Justification of a Domain-Specific Meta-Theory

Once a general social meta-theory has been established, the researcher needs to act as an interlocutor between the meta-theory and the field level empiricism. Failing to do so would risk what Cruickshank (2003) calls the sociologic of immediacy. Philosophically, the logic of immediacy implies that truth can be known in the moment of any observation, statement or position. In other words, statements of truth do not require any conceptual mediation. In terms of a sociological perspective, immediacy pertains to the use of arguments in the structure/agency debate. Recall that Archer, in explicating her realist social ontology, critiques what amounts to flaws of immediacy in holding either a strict

structuralist view (downward conflation) or individualistic view (upward conflation) of the social world. These two perspectives are methodologically definitive in that the ontology outlines specific behaviours. Consequently, one could logically ask what purpose research would serve since the ontology has already explained people's actions. And on the flip side, any observed action would already be defined in general terms.

A realist version of a domain-specific meta-theory is constructed on a critique of the ontological and epistemological aspects of positivism and hermeneutics. Bhaskar (1998) delivers a useful immanent critique of positivism and hermeneutics in the final chapter of *The Possibility of Naturalism*, although he does not name it as such until adding the postscript in the third edition (1998, 168). Bhaskar's critique of positivism is derivative of Popper's account of empiricist immediacy and the determination of knowledge in the mind credited to the logical positivism of the Vienna School. Popper (1996) denounced the empiricist's belief that "all knowledge is derived from sense experience" and, therefore, "all knowledge must be knowledge of either our present sense experience … or of our past sense experience. Thus all knowledge becomes knowledge of what is going on in our minds" (p. 82). Bhaskar generally followed Popper's epistemological perspective but did what Popper did not, that is, couch a critical notion of epistemology into a broader social ontology.

Bhaskar's critique of positivism is ultimately a case of trying to maintain what he calls the "transfactuality" or generality of social structures. The ontology of the positivist is blind to the intransitive nature of social phenomena and to the independent existence of conceptualisations that create social phenomena making historical transformation possible. That is, positivism leaves out the possibility of interdependency and particularly the chance

for agents to reshape conceptualisations through their day-to-day methods of social interaction. Consequently, under positivism complex social constructions like "justice," "racism" or "the market" take on a life of their own independent of the ideas that went into constructing them, and the contexts in which they were and are used. The cost to theorising is not only a loss of the possibility of inquiry, but also a deficient social ontology that gives power to those who decide what justice, racism or the market is.

Bhaskar (1998, p. 47) makes the point that if the characteristic error of positivism is to ignore intransitivity and interdependency, then in hermeneutics it is to dissolve intransitivity. Hermeneutics has broadened our picture of the social world through the work of interpretivists like Winch and Gadamer who expanded the realm of social ontology recognising the "conceptual moment" in social research. Consequently, Bhaskar (1998, p. 152) does credit the hermeneutic tradition on three fronts: (1) for the pre-interpreted character of social reality as a condition of any act of inquiry; (2) for the non-presuppositionless character of social inquiry as one does not ask about what one knows, nor can one ask about what is not known; and (3) for the indexical character of the expressions used both in social life and social science. These three points amount to "circles" of inquiry, interpretation and practice that arise in everyday circumstances such as any dialogue or communication, as well as in a researcher's position of interpreting other cultures or looking into meaningful cultural objects rather than the subjects themselves. Ultimately, hermeneutics recognises the layperson and the researcher in social investigation as opposed to seeing the world as immutable social facts in positivistic structural sociology. Therefore, for the critical realist, the empiricist's epistemological presupposition that what

is known is given-in-experience and what is given-in-experience is known maintains its analytic position in a broader ontology.

In coming to understand what takes place at a domain-level of theorising there is the danger of reifying the conceptual moment. Where the positivist is blind to the intransitive qualities of society they establish, the pure interpretivist dissolves the possibility of transcending broader structural influences on the interpretive moment. While the hermeneutic is ever-present, imposing a purely interpretive analytic in deriving meaning from social interaction renders interpersonal and intercultural knowledge as incommensurable. That is, in the interpretivist paradigm the structures that border social phenomenon are not recognised, indicating the pure transitivity of meaning. The challenge of critical realism is to sustain the intransitivity of meaning according to specified contexts and conceptualisations, and therefore maintaining the possibility for scientific processes to describe and explain social phenomena. By definition, phenomenology and pure interpretivism cannot exist at the same time. Further, since talking about social phenomena requires the acknowledgment of borders independent of individual interpretations, the pure interpretivist does not allow for the objective existence of broader social structures other than (re)production of social structure in the conceptual moment. Realist explanations of social interaction in these terms do not close off interpretive action into localised circles. On the contrary, interpretive methods open into a broader cycles through inquiry processes by objectively looking at communication in a contextually embedded social theory that (re)shapes the interpretive moment.

The lapse of the hermeneutical tradition into idealistic postmodern accounts of the social world has two key, yet corrigible flaws. First is the diminished possibility of fully

informed rational change. The real and understood nature of domain-specific theories is necessary to permit a social space for people to fully participate in elaborating on their own social world. It is the experiences and narratives of people marginalised from interconnected theory elaboration, precisely the people who (re)produce historically repressive structures, that provide the knowledge of local and global injustices. This notion leads into the second flaw of an isolated interpretivist research. Ideologies, as objective entities, lay uncriticised outside of locally (re)produced interpretive circles. Opening the circles through critical inquiry is a form of structural elaboration that influences on-the-ground practical theorising, while also working upward reinforcing a general social ontology made out of the critique of ideology. The interaction of interpretive social practices with objective knowledge of structures acts like a centre of gravity within a spiral that extends upward into theorising and other mental processes and downward into *in vivo* social interaction. In short, the realist aspect of domain-specific theorising does not acquiesce to the closed circles of relativism both through its critique of positivism and by recognising that critical inquiry is embedded in the process of (re)constructing social theories at all levels.

Practical Social Theorising

In this section I weave the role of *theory* into the *practice* of social interaction, which is an important link between my conceptualisation of global social justice and the constructions of the participating teachers within my research project. While attempting to overcome the positivistic problem of leaving scientific processes outside of the mechanisms of society and the pure hermeneutic hitch of considering society to be outside of inquiry, a transcendental analysis at the domain-specific level of a social phenomenon

investigates the creation of social theories by not only recognising the structures that maintain manifest phenomena, but also by exploring empirically based, lived-out theories that coalesce into broader social structure. This dualistic view sees social theory as an historical "thing" that outlines the structure and striations of agency within a general social ontology, and as an historical "event" that is the moment of transformation of a theory (Bhaskar 1998, p.18). The practical aspect of social theorising, then, represents an identification of who contributes to theory generation and for what purposes. As Archer (1995) purports, "social theory has to be useful and usable: it is not an end in itself. The vexatious fact of society has to be tackled *in* theory and *for* practice" (p. 135).

Practical theory for a realist research project holographically imprints three aspects of the general meta-theory of a social ontology into the picture at the domain-specific level. First, the inquiry into society is necessarily theoretical in that the constitution of society is historical, not tangible. As such, and the second point, the subject matter of a social science is conceptual so cannot, therefore, be identified independently of its empirical nature. Meaning, as expressed in language, is understood and not measured. Third, considering the openness of the social world, the development and discarding of social theories are done so in explanatory terms of the structural forces identified in the theory and the agents' response to these structures (Bhaskar, 1998, p. 45). These points do not indicate linearity within structure or agency. Multiple representations of specific social institutions or organisations by participating agents are the nature of structures at a theoretical level. In curriculum studies, for example, university instructors, new teachers, experienced teachers, administration, school boards and parents will all bring different perspectives to the discussion of, say, what grade one is or what the purpose of inquiry is. Moreover, people

will display multiple representations of ideology and discourse in their own personal theorisations of their social world into which curriculum must fit. Each person's opinion about grade one or inquiry will fit into a broader vision of education's role in society. The meaning of the grade one curriculum, in this realist account, is understood and explained through analytic dualism as critiques of both the historically derived structures of the institution and the practical theories of the people who live out the curriculum.

It is Archer who draws out the place and role of the practical analyst. Practical analysis implies an investigation into the causes and nature of practical, on the ground, in-vivo social theorising. It is the link between domain-specific theories and the people who live within and carry out the theorised phenomena. Therefore, in Archer's (1995) terms, the practical analyst of society "needs to know not only *what social reality is*, but also *how to begin to explain it* [italics in original], before addressing the particular problem under investigation " (p. 5). In other words, consistency in explanatory methodologies requires a thoroughly articulated social ontology, as well as a means of identifying social theorising as it takes place in day-to-day interaction. In terms of theorising about global social justice, I outline the analytical histories of the contexts and concepts that have been through morphogenetic cycles (i.e., structural conditioning and social interaction) to explain where, when, how and why social studies teachers in Alberta are elaborating and representing global forms of social justice.

Deciding how to explain a particular social phenomenon as it appears in the real world is the problem of the practical analyst. It is also presents the challenge of linking in-use epistemologies with the methodologies for sharing knowledge in order to explain an observed phenomenon. Knowledge is represented as lived out through the methods of

everyday living. Therefore, if a science of and for the social world is intimately linked to uncovering transformations of the social world, the practical analyst must use methods to support their own epistemological statements. The method of the practical analyst, then, is two-fold. On the one hand is the derivation of analytical narratives in the historical makeup of the structures that establish the context of the study. The relevant institutions, communities and concepts germane to the study require a thorough application of analytic dualism in order to make informed statements about the real influences on people living out the phenomenon. On the other hand is the actual on-the-ground field study where the researcher investigates the real worlds of participants who bring the phenomenon to life. The practical analyst then articulates the contingencies, consistencies and disarticulations between the analytical history of ideas within the context and the discourse of the participants in order to postulate a final elaboration of the phenomenon in question. The final section of this chapter outlines the contribution of methodology to a realist ontology.

Acting in a Social World

It is the methodological aspect of the realist social ontology that transcends the ontological/epistemological duality of Popper's critique of positivism. The analytical dualism of emergent properties is the generator of a workable methodology which when applied, as Archer (1995, p. 161) points out, goes beyond describing a valuable social ontology by presenting a possible practical social theory. Logically, it follows that what one thinks society is will affect how it is interpreted and studied for both the layperson and the researcher. The concepts that are used for theoretical explanation are the same ones used to carry out the theory in mutual regulation. Archer (1995) highlights this when she notes "different ontologies furnish different 'regulative principles'… you cannot develop a

method to explain that which is held not to exist" (p. 27). What remains in this chapter is a more detailed outline of how I incorporated methodological considerations of a realist framework for my research project on the emergence of global social justice in Alberta schools.

Linking Analytic Histories and Discourse Analysis

The use of the morphogenetic cycle as a methodological tool invokes a sense of history in the making of real events. In lay terms, people carry worldviews, theories and values in order to act out their daily lives. Reference to these ideas comes from a stock of linguistic and semiotic repertoires in the social milieu. Therefore, analysis of these ideas will be informed by the locations (space) and eras (time) of usage. For the researcher of social phenomena using an ontology of emergent properties, the corresponding social scientific methodology will have to develop the analytic histories of the emergence of the social phenomena. That is, the historical analysis will describe and explain points of disjuncture of ideas, narrative and discourse that provide the social context of a particular social phenomenon.

My methodological task has been to link the findings of an analytic history of the emergence of global social justice with a content analysis of the new social studies curriculum and a discourse analysis of social studies teachers' narratives regarding their interpretations of and contributions to global social justice. Again, this was an immersion into analytic dualism as the links I identify arose on one side from the critique of context and concepts outlined in the analytic history of global social justice and, on the other side, from the first person account of global social justice in practice.

Discourse, as I intend to employ it, refers to the use of language that is bordered endogenously by rules and expresses consistent forms of knowledge. This "definition" denotes two ontological aspects. First, the boundaries of a discourse are not set objectively and then followed by its users. On the contrary, users of a particular discourse incorporate words, expressions, grammar and symbols into their talk as they include themselves in a group that reflects their worldview and/or social values. In these terms, discourse is "non-cognitive" as the participant reflexively, rather than objectively, constructs social practices. Second, there are objectively identifiable modes of thinking that can be specified by ideology, rhetoric, geography (i.e., Western thinking) and authority. Discourse, in these terms, is a cognitive endeavour as, by acquiring certain conceptual tools, an individual can make specific claims about a particular discourse. To define anything entails putting boundaries or limits upon it through time and space, a regressive notion that is transcended by recognising emergent properties in society. Yet, cognitive forms of discourse are what puts agency in the hands of people and guides them as they make choices while navigating their social worlds. There are of course several species of discourse analysis that straddle this edge reflecting different disciplinary realms (Potter, 1997). Ethnomethodology, conversation analysis and discursive psychology all make non-cognitive claims as they orient discourse in action through actual practices and experiences. Poststructuralism, sociolinguistics and cognitive psychology make cognitive claims about discourse in that, with the proper tools, words and text can be recognised in certain ways by mapping or situating modes of understanding (Gee, 1999). I will look at these two positions within the discussion of discourse analysis in turn.

First, in theorising the narrative as non-cognitive discourse, Georgakopoulou and Goutsos (2004) present an interesting and promising means of using discourse analysis to apply non-cognitive and cognitive aspects of talk and text. On the non-cognitive or subjective side they discuss communication in terms of *narrative*. Briefly, narrative, as a discourse, is a story-world that brings previous experiences to the fore. These experiences not only recount temporally ordered events, but also express socially shared attitudes, values and principles. In line with the possibility of fallibility and corrigibility in the realist ontology, it cannot be assumed that these narratives represent accurate representations of past events, but rather, are reconstructions that fit a context of occurrence. Narratives are reflexive acts as they are shaped by context and prove to recreate and shape these contexts. Therefore, narratives act as natural filters in order for the tellers and the recipients to construct and share meaning. This constructivist notion indicates that this use of a discourse partly produces a lay ontology and worldviews.

Second, the *non-narrative* as cognitive discourse is on the objective side of discourse analysis. Georgakopoulou and Goutsos (2004) discuss the non-narrative mode of talk and text. Whereas narrative discourse demonstrates a preference for past events, non-narrative discourse outlines how things are, or ought to be, and are formed around topics that do not necessarily have a temporal dimension. Non-narrative talk and texts are not concerned with how communication is constructed, but rather, permit the verifiability of events in order to differentiate between fact and fiction. Moreover, as opposed to the subjective selection and interpretation of narrative stories that discursively construct and evaluate experience, objectivity is prevalent in non-narratives. This cognitive quality recognises states, values and processes in which individuals engage as identified in the

context and concepts of analytic history. Consequently, individuals learn to identify patterns in their experiences in the world. According to Gee (1999), people use *tools of inquiry* to manage social configurations in two ways. First, at a discursive level, they *situate* meanings according to patterns. However, people do more than put meaning into situations or patterns; they also make sense out of words by using a cause-effect model that Gee calls a *cultural model*. This is a top-down process an individual can jump to in order to guide meaning, or what Gee (1999, p. 59) calls *first thoughts*. As people talk, they reflexively balance the situated meanings with the cultural model, otherwise the meaning might be taken out of context or be an empty expression with no experience attached to its meaning.

The possibility of analytical dualism in discourse brings the realist ontology down to the working level of immediate social interaction. Using a critical discourse analysis links the narrative and the analytic aspects of discourse by approaching the problem of discourse from two sides with out eliding the grammar, concepts and metaphors of immediate interaction into a singular form. As such, narratives have the quality of emergence, are available for analysis, and are therefore not simply relativistic grand narratives from the idealist perspective. From the realist's view, then, practical social theorising incorporates the necessity of the narrative to explain why things are a certain way, or not, at an identified time and location.

Using a Domain-Specific Meta-Theory

Deciding how to use a domain-specific meta-theory such as global social justice is a challenge that puts the researcher into the knowledge creation process. After outlining the relationship of knowledge and agency in a realist ontology, to do field research I was in

need of a data management rubric to assess what was emergent from the particular study. Both Archer and Cruickshank offered useful practical models, but I was not able to reproduce them in their exact form for my research project. Therefore, in order to operationalise the realist framework into a study of global social justice, I employed the analytic dualism of the morphogenetic approach, but in concert with a framework that resembles the institutional context of social studies education in Alberta.

The morphogenetic methodology accounts for not only the striated nature of society, but also for variability within the individual. Archer outlines three levels of individual elaboration that rises from the personal level to the social *agent* and then the social *actor*. Each level is necessary in social theorising about the individual, yet the person, the agent and the actor are irreducible to each other. The person emerges out of an immediate environment through an elaboration of the context in the present. This person employs linguistic and semiotic tools and skills in conjunction with physical capabilities and hindrances in order to interact one-on-one and in groups. From an objective standpoint, a person displays qualities that a census might count, but does not look to psychology or the qualities that relate persons together. The emergence of *agency* is the end product of what Archer (1995, p. 255) calls a *double morphogenesis* where a person interacts in a collectivity and contributes to the process of reproducing or changing cultural structures. The structural conditioning of the agent is performed by the pre-existing rules and norms of the group that are elaborated upon and either maintained or changed by the group after social interaction. From a *triple morphogenesis* emerge *actors* who are forged from the interaction of agential groups. It is the actor that obtains a specific social identity by representing a formal, and usually named, role such as a “teacher,” “artist” or a “father,”

In this research project I specifically looked at the milieu of agency while recognising the identities of the person (e.g., gender, ethnicity, ideology, etc.) and the actor (i.e., social studies teacher) to agency. Studying the agency toward broadening global forms of social justice implied investigating the emergent properties of the socio-cultural environment in which pre-defined actors (teachers) brought pre-established social ontologies into the practice of employing the new social studies curriculum. The participants were also influenced by other actors (e.g., students, colleagues, administration, academics, etc.) as the social studies 10 classrooms were constructed within the contexts of individual schools, without ignoring the generalities across the experience of implementing the new curriculum. It was the new curriculum and the collective attempts to implement the new curriculum spearheaded by Alberta Education and the Calgary Board of Education that were common amongst the participants.

Once I pinpointed the agency of the individual teacher as the focal point of analysis, I required an evaluation rubric that distinguished between different forms of meaning. To shape this rubric I continued with Archer's deconstruction of the agent into *primary* and *corporate* agents. To identify the emergent properties of the agent is to recognise the dynamic and internal relationship of a structured social group over time. A primary agent is derived from a group of individuals in a similar cultural, economic, political and/or temporal environment who have not necessarily organised collectively to advance their personal interests. This lack of objectivity toward their social milieu is what distinguishes the primary agent from a corporate agent. A corporate agent is at the levers of a social grouping dictating the terms of social structure. They are active rather than passive in strategic action demonstrating reasons for their attempts to maintain stasis or change in

their social realm. In Archer's (1995) terms, "Corporate Agency thus has two tasks, the pursuit of its self-declared goals, as defined in a prior social context, and their continued pursuit in an environment modified by the responses of Primary Agency to the context which they confront" (p. 260).

Individuals take on both the role of corporate agent and primary agent, depending on their position in a particular social environment. The social studies teacher, as the focal point in this research project, is an excellent example of this striated agency (Figure 2.4). Essentially, the teacher acts as an interlocutor within the institution of formal education in Alberta between the government department (Alberta Education) and the target of education (the student). Teachers, as primary agents, operationalise the educational plan as outlined by the government, yet in the unique context of their school. Alberta Education and the school boards are mandated to create an objective curriculum and it is the teacher's obligation to implement the curriculum. As teachers assume this role, they become the corporate agent representing the structure of formal education using a variety of pedagogical and management techniques that also accord with each learning context (i.e., every school has qualitative differences). Again, using analytical dualism as the investigative method into teachers' experiences in implementing the new curriculum, the corporate aspect and the primary aspect of teacher agency are analytically distinct constructions of what constitutes the social studies teacher.

I have used the rubric in Figure 2.4 as an assessment tool of the space that social studies teachers inhabit as they implement the new curriculum. Within it I was not only able to identify the discourses and narratives of teachers across schools, but I was also able to intuit and logically connect their experiences to my own conceptualisations of social

justice. This realisation is the methodological link between what the teachers articulated about their experiences and my objective observations about what teachers are accomplishing in their classroom in terms of representing emergent forms of global social justice.

Corporate Agents		**Primary Agents**
Alberta Education - make curriculum, develop resources - assessment rubrics, departmental exams - influenced by MLAs, curriculum writers, school boards, publishers, media, parents	⟷	**Social Studies Teacher** - design of learning, pedagogy - influences colleagues, social studies council, students, parents - life experience, university courses, travel - emotional, intellectual and imaginative engagement
Social Studies Teacher - implement curriculum, use textbook, give grades, outline learning outcomes - influenced by Alberta Education, administration, colleagues, class schedules	⟷	**Student** - learning outcomes, inquiry skills, exam skills - influences classmates, parents, friends - community participation, life experience - emotional, intellectual and imaginative engagement.

Figure 2.4

Conclusion

The purpose of this chapter was to outline a social ontology that would guide my thinking on global social justice on many fronts. I not only discovered that I was uncovering a way of knowing the social world, but I was also developing a method of doing field research that was informed by the way people know and act in the social world. I have delineated a social ontology that is historical, intuitive and explanatory. In this chapter I have also determined a way of operationalising this research project through a

meta-methodology informed by a conceptualisation of how knowledge and agency interact. It is within this meta-methodology that others, and I, are able to inquire and name things of the social world. The conclusions I make at the end of this dissertation are an elaboration of my own ideas that have been derived from subjective and objective processes. Yet, this elaboration has been inter-linked with many personal experiences across cultures such that I think that readers of this dissertation will be able to make connections from their own experiences with the statements and sentiments that I brought to the fore through this research project. Perhaps my words will bring reference and refined meaning to the readers' own experiences with social justice that they may carry forward.

The school of Critical Realism was a good find for me. I discovered it at a time when I was both trying to justify and balance dualisms of the social world and developing the research methodology for my research project. Two conclusions I can make from this process, which I restate in Chapter 6, are first that I was able to address my principle interest in the possibility for cultural, economic and political empowerment of the historically powerless to participate in the making of their own worlds. Bhaskar and Archer both articulate a social ontology that demonstrates how people participate in the (re)making of the social world. Many marginalised peoples are simply forced to reproduce oppressive social structures due to their subordinate cultural, economic and political place in society. Through the ontology of critical realism I can name this space, marking a first step in recognising the origins of the contemporary need for social justice. Second, I was able to locate myself within my research project. As a graduate student I have actively been participating in the representations of global forms of social justice in Canada. This realisation has a hermeneutic component as it makes me a participant in my own study. I

have derived personal meaning from this project through repeated visitation with, and construction of, my own ideas and emotions. However, I also held a somewhat more objective position in the research, as I am not a social studies teacher. Through my own subjective position I have made observations about the discourses and narratives of the participating teachers, hence the need for a (post)positivistic methodology made available by the proponents of critical realism.

CHAPTER 3: THEORETICAL NARRATIVES, PERSPECTIVES AND DISCOURSES - A FRAMEWORK

Territorial
yet a breeze as it ruffles
returns from Beyond

My goal in this chapter is to delineate the theoretical themes that inform the emergence of global social justice in the educational context of the social studies classroom in Alberta, and which have guided my research project. Outlining these narratives, perspectives and discourses serves analytic purposes. The broad phenomenon I am investigating is the nature of education, particularly through the grade 10 social studies classroom in Alberta, in the context of increased access and exposure to the narrative knowledge of historically marginalised peoples around the world. My task in this chapter is to map out the contributing conceptual factors to the current experience of globalisation in Alberta schools. The words of Collingwood (1998, p. 106) resonate here as he noted that the purpose of a theoretical framework is to think out the truth about something. For me, speaking about small "t" truths requires honest analyses of the contributing factors to a social phenomenon.

As doctoral students are meant to do, I accessed a wide range of literature written by thinkers who have research and reflective experience with the concepts I attempt to delineate. While this dissertation and the theoretical framework outlined in this chapter are a product of my mind, I have to recognise the contribution of others to my thoughts. To use an analogy I imagine how coral feeds itself and grows. Coral rests steadfast bound to rocks on the ocean floor. To feed it stretches out feelers and filaments that trap nutrients brought to it by the ocean currents. By having tentacles as such, the coral absorbs what it catches

from its environment and builds itself from these particles. Reviewing literature is a similar process as I am locked into my mind and body, but I learn to put feelers out into the world and absorb what I need to grow my living framework. If done properly, a literature review is not a technical task as the knowledge within the literature is made meaningful by my own personal context and the circumstances of my project. The discussions and debates of ideas through time are a flow like the current of the ocean. I have simply grabbed what was rich and nutritive to my thoughts and reconstituted these ideas to make sense of my observations in the world and, more specifically, in this research project.

In order to communicate how I have been thinking about global forms of social justice and how they are lived out in social studies classrooms I have broken this chapter into three main sections. The first section is the result of reflection on contemporary forms of global knowledge construction. I ask two general questions. What are the grassroots social spaces in which knowledge is constructed? And, how is this knowledge exchanged across cultural, economic and political boundaries? In the second section I establish a framework that has allowed me to think about how diverse groups around the world have responded to their marginalisation from the benefits of contemporary neo-liberal capitalism. I have been particularly interested in developing my ideas from these interconnected narratives with the side purpose of developing my own personal ethical standards of purpose and behaviour. That is, this framework outlines global forms of social justice and how this notion of justice can be viewed and practiced in Alberta. The third section reflects on my immersion into educational thinking. As such, I query what teaching and learning could look like to best represent the ethical standards I have derived from my thinking about global social justice. Formal education is an interesting site of research as it

is the social space where society intentionally attempts to reproduce itself. Therefore, educational research can provide a poignant perspective from which to understand the state of society. In the conclusion of this chapter I reintegrate each of the three sections back into a conceptual whole.

As a final introductory moment in this chapter I want to point out that while this dissertation has a linear presentation the product of each chapter was not produced in a linear fashion. While writing the theoretical framework, for example, I had already completed my field research and done significant analysis and reflection on the thoughts and experiences of the participants as articulated in the personal interviews. This demonstrates that while I do employ inquiry processes and strive for validity and rigour, the social theories and empirical observations within are embedded into each other. Therefore, it should not be perceived that I sought to develop a theoretical framework that could be proven or disproved by field research. Rather, the empirical data has informed my theoretical thinking and helped me to distinguish between the ideological debates on topics such as *social justice* and *education*.

Changing Directions in Development

In this section of Chapter 3 I outline how I picture the movement of social constructs in the contemporary globalised world. Therefore, I will be dealing with the historical progression of ideas about knowledge construction and dissemination in terms of the transcendence of borders and the ideologies behind predominant ways of thinking. There is an important connection within the fieldwork component of this project as the *throughline* question of the new grade 10 curriculum in Alberta probes into the nature of contemporary globalisation. In essence, I am answering the same overarching question in

the context of my study as the students are being asked to address in and out of the social studies 10 classroom. I begin the shaping of a theoretical framework with a broad historical sketch, as this will be the canvas upon which I will shape and colour my ideas. This is my means of demonstrating that the specific context of educational reform in Alberta has not taken place in a localised social vacuum. There are complex and varied global and local, historic, cultural, economic and political forces existing and circulating both in local realms as well as on the national and international scenes that influence individual and collective decision-making. That is, the roots of social policy and opposition to policy are long and multi-faceted. In order to organise heuristically the dialectic of social dominance and resistance, I look at recent global history in three eras and the nature of the predominant modes of thinking of these times: the colonial era, the era of development and the neo-liberal era.

Uni-dimensional Development

Meaningful historical investigations have two metaphysical purposes. One is to develop an imaginary derived from the artefacts and narratives of the era in question and attempt to immerse oneself into the historical period in question. The other purpose of historical thinking is to try and see the social remnants of the past in present society. I see myself in historical societies and I see historical societies in myself. Many of the social issues present in contemporary globalisation are traceable back through the narratives of colonial Europe and the ways of producing society that emerged from the Renaissance into industrial Europe. Through the use of new technologies and the justification for individual wealth accumulation as traced by Weber (1930), the scientific mindset increasingly governed social organisation, particularly around the levers of cultural, economic and

political power. European populations began to urbanise, man's labour became technical and fungible, kingdoms became nations, and the wealth of nations increasingly became dependent on a country's ability to exploit the natural resources and slave labour of their colonies.

The colonial era, as I present the broad narrative of it, represents a time of economic and cultural expansion from wealthy (and trying to get wealthier) European countries through the 17th, 18th and 19th centuries. This, of course, was not a static era socially as it began with the combined operation of extracting wealth through commodities from areas of the world that have come to be called-the Third World and "taming" the minds of the native indigenous peoples through Christian missions. Rebellious indigenous peoples were counterproductive to the principles of trade and commerce that governed the colonial push of imperial Europe. The people and their complex civilizations were expendable, justifiably so through the attitude that the natives were "animals," "savage" and "backward" and not willing not pay heed to the almighty Christian God, nor participate in productive trade. I ask the reader to imagine villages being burned, forests destroyed, strong men and young women enslaved, children and the elderly slain or left to survive the elements – events that created the thread of an indigenous narrative that has negated their existence and pitted them, within their historic identity, against the Western World[3].

This narrative recurred in diverse locales of Southeast Asia, Latin America and Africa as well as North America. The gradual transition from imperial rule to independence for most countries in these regions changed political structures, but did little to alter

---

[3] Bonfil Batalla (1989) offers a deeper look at this common narrative of diverse indigenous groups in Mexico and Latin America.

exploitative economic structures. The predominant European based ideology of unregulated liberal economics was grasped by the landed elite in the newly formed nations of the South. Consequently, violent exploitation and poverty among the vast majority of the population expanded and masses of the landless peasants moved to urban centres and sold their labour at very cheap rates in order to earn a meagre survival wage. Skidmore and Smith (2001) chart out this transition to independent statehood in the Mexican case. The state became the power centre for social design and the formal process of *nation-building* began where education programs were extended with the objective of not only mobilising and developing the country's resources, but also to achieve an ideological consensus to bind the people together with shared language, values and goals. Education of the poor and culturally "backward" and military coercion were the two tools used to indoctrinate the broader population and repress any revolt. This plan was carried out through two bases of power: the church and the military. The colonial narrative of the exploited was one of silence. Indigenous and marginalised peoples grew into a world where independent action was met with violent ruthlessness. Some native groups were able to retreat high into rugged mountainous regions where they could carry on with their traditional forms of social organisation and others in the face of cultural, economic and political oppression took on a Marxist and/or Maoist stance that often led to violent confrontation in which the natives usually lost. Due to the broad covering of the nation-building blanket and the difficulty in communicating across regions, marginalised communities around the world were isolated and stigmatised by the mainstream Eurocentric mode of social control. Disparate acts of social justice during this era were taken up Catholic priests practicing liberation theology,

but the state grew to be the broad arbiter of social power that could scarcely be challenged by the impoverished and exploited.

By the end of the 19th century Europe had been through a remarkable internal transition in its own right at the centre of a broadening global human reality. In his book *The Great Transformation* Karl Polanyi (1944) gives a thorough analysis of the rise and fall of the industrial revolution that culminated in the two great wars of the 20th century and the Great Depression. Polanyi also highlights the ideology that was exported from Europe into the newly formed nation-states around the world. This era saw the cultural shift from a strictly religious world-view to one where science became the predominant lens for understanding and organising humanity. In this time, Enlightenment philosophers *inter alia* David Ricardo, Emmanuel Kant, Thomas Malthus, John Stuart Mill and Herbert Spencer rationalised the Euro-American Western world and prioritised classical economic theory to manage the social realm. So powerful were these ideals that they justified an expansion of economic exploitation, which became structurally intertwined with political systems, the law and the general culture.

Polanyi (1944, p. 210) explains how the British economy in the late 19th century and early 20th century became disembedded from other societal realms since society was forced to conform to the needs of the market mechanism. Imperfections in the functioning of that mechanism created strains in the body social, not least of which was socially constructed poverty. Said (1993) extends the work of Polanyi into the global landscape and critiques colonialism as not merely simple acts of accumulation and acquisition. In fact, both colonial rule out into the world and imperialism as the centre of gravity that centralised wealth and political power were supported and driven by remarkable

ideological formations that not only required foreign territories and their sedentary peoples to endure domination, but also imposed forms of knowledge affiliated with domination stripping away traditional subsistence economic practices. Political structures in the colonies and newly formed nations were also created to direct political power to the state executive and judiciary that were still closely connected to the European elite. The legislative elected assemblies, which ostensibly represented the democratic participation of the citizenship, played a marginal role (Alavi, 1982). In terms of culture, as Bonfil Batalla (1989, p. 49) points out, inferiority and low self-esteem in the face of the colonisers fit in with the predominant unidirectional, centralised and urban social imaginary that offered limited possibilities for endogenous development and social construction in marginal localities other than adjusting to their new rulers.

The dominant worldview that came out of Europe was meticulously developed and carried out in name of science as if somehow the human condition could be known and managed from knowledge that is disembodied from the actual humans who created the social world. In terms of philosophy and education Ricardo, Comte and Spencer symbolise the era. Ricardo called for a ruthless adherence to *laissez faire* economics, despite the extreme social cost of many people (Polanyi 1944). Comte laid the foundation for the positivistic view that knowledge is derived from a purely empirical rigour akin to the natural sciences and that metaphysics distorts the view of what the social world is from a purely scientific perspective. As such, knowable laws governed human progress and social institutions as such should be created, reformed and governed to ensure this teleological presumption (Harrington 2005). Spencer transferred the general sense of positivism to educational theory. Education for Spencer was simply a means for coming to know the pre-

established duties that a person must perform to achieve their due place in adult life. In other words, once a student's lot in life was established for them (which was usually based on the class of their family), they learned how live within those barriers.

The key point I want to make is that the ways of knowing the world that came to govern thinking in Europe were *transferred* through colonial rule into the social frameworks of societies all over the globe. The colonies provided natural resources, commerce and wealth, but in no way were the colonised seen as being able to contribute meaningfully to the predominant philosophical discourse of the time. I am aware that the seeds of future alternative and useful philosophical paradigms were sown and incubated during 19th century Europe. Nietzsche challenged the power of the church and the foundations of Western thought over the individual mind, a philosophy that can be traced through to the post-modernism that arose at the end of the 20th century. Wilhelm Dilthey challenged Comte's version of positivism by establishing the beginnings of interpretive social theory that led to the schools of phenomenology, hermeneutics and ethnomethodology. These popular ideas showed that the European mind was not singular and produced a diversity of perspectives for viewing the human condition. But for this dissertation, I point out that European thought was scarcely affected by the worldviews of the peoples it had colonised through its imperialistic endeavours. Knowledge transfer was unidirectional and had deep and diverse impacts on the economics, politics, culture, living spaces and psyche of peoples overcome by European mores.

Planning for Development

After World War II the integration of global social networks were completely smashed and it would take new ideas to recreate a global order. The Marxist influence

towards socialism and the ominous presence of the Soviet project led to one branch of argument in the economic watershed. I address the other two, Keynsianism and neo-classical Hayekian theories momentarily. The socialist argument at the time can generally be seen in the work of Joseph Schumpeter (1950). In light of the rise of Stalin and the fall of Trotsky, Schumpeter couched the concept of socialism within the discourse of democracy. Essentially, Schumpeter thought that the management of the economy should not be geared toward the free-market or managed by private sources. Yet, he was wary of the possibility for a democratic society to coalesce to a sufficient degree such that there were consequences of extending the democratic method, that is to say the sphere of "politics," to all economic affairs. Consequently, Schumpeter (1950, p. 302) concluded that, in spite of the noxious turn in the Soviet experiment, a centrally governed social framework emphasising the importance of industrial development is the rational means toward fulfilling the ideal of structural transformation as enshrined in classical Marxist doctrine. In these terms, the mindset of the population must be geared toward the *growth* of production and the *development* of technical innovation, or simply a technocratic worldview.

Keynesian economic theories were the most prominent ideas used to guide the Western world out of the post World War II doldrums. Both the International Bank for Reconstruction (now the World Bank) and the IMF were born from the international meeting of 44 countries in Bretton Woods and were mandated to reconnect the global social sphere by using the political and cultural realms to support economic growth. The Marshall Plan was the first famous program of resource transfer carried out by the Bretton Woods institutions. In other words, a new economic order was established with the

mandate of re-capitalising previously industrialised countries and re-generating a pattern of economic growth largely led by the United States that did not have the infrastructure damage of Europe at the end of the two great wars.

Theoretically, Keynes did not focus on long-term economic growth goals; rather, he promoted a logical relationship between the market and the state such that economic well-being lay in the ability of a polity to manage its own interest rates, and therefore, a social agenda (Martinussen, 1997). The paradox of this Keynesian era (1945–1980) is the fact that wealthy countries created what is now commonly called the *welfare state*, while they exported a much more austere economic program for the Third World managed by political and economic elites armed with weapons and wealth. In the context of the competition between the United States and Soviet Union to garner political support internationally, these U.S. led programs required countries to abandon their historical modes of social stability in favour of *development* and *modernisation*, which ultimately destroyed what was left of the traditional social fabric of many of these countries. In fact, the concept of development was brought to the fore soon after the terms *Cold War* and *Third World* were coined in the late 1940s. The Truman administration explicitly sought to "help" the less fortunate countries of the world get on the economic development path that had brought success to the United States (Dodds, 1999).

I point out two influential positivistic development theories that arose in the context of official development policies that purportedly knew how to improve the lives of peoples living in subsistence social systems. The first *growth* theory was credited to Arthur Lewis (1955) and his main proposition that transplanting subsistence workers into the capitalist labour force would increase production in the capitalist sector, but would maintain wages

equivalent to the subsistence sector. The transitioned labourers could not demand wages much higher than they were receiving as subsistence farmers since there were so many workers from which to choose. As a result, it was theorised that as the capital sector grew and labour costs remained constant, profits would increase and create possibilities for saving and reinvestment. In the long term, as the economy grew, the benefits of capitalistic growth would trickle down to the workers through higher wages and an improved standard of living. Keep in mind that this became public policy in many countries of the South closely tied to the United States. People were moved to urban centres, often because the quantity and quality of land on which they maintained a subsistence economy was reduced if not completely taken away (Bonfil Batalla, 1989).

The second growth theory was created and espoused by Walter Rostow (1960). His influential theory arose after observing that the policies instituted under the guidance of Lewis' theories had changed little in the Third World. Key to Rostow's *modernisation* plan was to make an initial shift from traditional worldviews to the positivistic European version. The "backward" values of traditional peoples were not individualistic and did not support economic growth. Rostow's assumption was that all societies would eventually go through the same stages of social development as the United States; so the United States should simply help them change their values and social systems to be like Western nations. Ultimately, despite official decolonisation and purported independence, the peoples of the Global South were actually on the same path as the long colonial era. The ideas and social plans for development were made from afar and imposed rigorously while the people who were subject to official development could only submit to the powers that were.

Due to the poverty that deepened in the margins of this capitalist development project, resistance to the United States led development model came generally in two forms. One was led by Latin American economists who followed along the lines of Marx and Schumpeter for a state-led drive toward industrialisation (Frank, 1967; Prebisch, 1984), and the other was more radical and disparate opposition that came in the form of social movements (Eckstein, 2001). These social movements were necessarily combative and frequently violent in staking their social and territorial claims – and were met with the ferocity of the state and their hired paramilitary groups. The main point here is that the drive to develop a method for creating wealth was the social priority of the political elite – a continuation of the colonial imperative to satiate the masses while protecting the mechanisms for exploiting natural resources and labour in the industrialisation project. The direction in development in these terms began in a Western Enlightenment model of social organisation that prioritised a scientific way of knowing and then controlled the social world, which was then transferred through elitist political systems to implement economic policies into largely rural and unindustrialised countries.

The Neo-liberal Era

In the 1980s a new world order was established to remedy a widespread debt crisis throughout the Third World. Very generally, through the 1960s and early 1970s nations from the Global South began to demonstrate consistent economic growth, albeit with a quantitative and qualitative expansion of poverty and social discontent. Marxist social thinkers from the Third World created a school of dependency theorists that were wary of being too closely tied to the United States and Europe economically after several centuries of imperial domination. Many countries, particularly those of Latin America, had

transferred the economic growth models of Lewis and Rostow into state-led *import substitution* programs that required some Foreign Direct Investment (FDI), but preferred to maintain as much autonomy over their economies as possible in the name of economic independence.

In the early 1970s the United States started shifting the rules of the global economy to a more unregulated system that we see today in the early 21st century. The United States ended the fixed price convertibility of its dollar into gold, which significantly altered the international trading system. Floating exchange rates changed the rules for trade and finance and made the developing world vulnerable to currency fluctuations in the world market. This notable change in currency deregulation was followed by a series of episodes that drastically reduced interest rates worldwide. These low rates initiated a process of debt accumulation that eventually debilitated developing countries in the 1980s and opened the door for global implementation of neo-liberal social policies.

In 1973-74 the world saw unprecedented rise in the price of oil, the proceeds of which were deposited into international banks. As a result, banks needed borrowers to recycle the funds that had been place in their coffers. Intense competition between banks was translated into attractive loan terms with low interest rates. Developing countries were now in a position where borrowing money from eager international lenders was the key tool in financing capital formation. Moreover, these countries did not have to sacrifice independence by relying on FDI to promote capital growth, but could manage the capitalisation processes themselves. As long as a nation's economic output remained greater than the real interest rate on their debts, this was deemed to be a justifiable economic strategy (Debtors' Prison, 1993). Between 1973 and 1980, for example, the

regional debt in Latin America more than tripled (Pastor, 1989). However, in the late 1970s the high price of oil began to slow down the economies of the traditionally wealthy countries and by 1980 with Margaret Thatcher in power in the United Kingdom and Ronald Regan at the tiller in the United States, the rules of the global economic game were fundamentally changed again. Strongly influenced by the Chicago school of economics preaching that the role of government is to protect private enterprise and not act as a participant in the economy, the UK and U.S. tightened monetary policy and let interest rates rise, further slowing down the dominant economies of the world and decreasing the real price of exports in developing countries. Consequently, countries that relied on low interest rates to accumulate the debt that financed capital development were in a world of rising interest rates and were no longer in a position to sustain capital growth.

The compromised economies in the Third World were at the mercy of international banks. Some countries like Mexico in 1982, Brazil in 1987 and Argentina in 1999 defaulted on their debts and fell into economic crisis. This social chaos opened the door for a U.S. led plan to increase the influence of global organisations such as the World Bank and the IMF, which were ultimately tools of the United States to fight for political and ideological status within the elite classes of the Third World lest the communists and communism become an attractive means of controlling the larger part of the global population. International banks could not abandon Third World nations as they held significant debt lest the fall into bankruptcy and default on the loans. Consequently, the IMF bailed countries out of the debt crisis by restructuring the debt and the terms of repayment, while the World Bank made a condition of the loans be the *structural adjustment* of the country's governance. This condition meant a reduction in social

spending on health, education and infrastructure was prescribed to balance the country's budget in favour of raising taxes in order to make a particular country more favourable to receive foreign capital investment in line with the newly established neo-liberal policies designed in the Western World (Stiglitz, 2002).

Neo-liberalism is not merely a rehashing of classical economic policies that guided the global economy in the 19th century. It was and continues to be a social project. That is, the cultural and political realms are objectively managed to facilitate growth in the private economic realm. Friedrich Hayek (1944) espoused the classical model of economic deregulation in the debates immediately following World War II. He argued against central economic planning due to his view that it is inefficient and is a threat to individual freedom (in the lineage of Adam Smith, David Ricardo, J.S. Mills and Ludwig von Mises). However, in the 1960s James Buchanan (1975) and Milton Friedman (1962) and their colleagues at the University of Chicago tweaked Hayek's *laissez faire* approach to social planning by promoting a role for the state in engineering and protecting the conditions for optimal economic growth. It was not until the 1980s after the shock of the debt crisis that the neo-liberalism of Buchanan and Friedman became the principle economic paradigm in the United States as well as the major international social institutions such as the World Bank and the IMF.

The neo-liberal prescription for poor and indebted countries was the quick implementation of austere social policies as guided by the IMF that deregulated local economies, opened national borders to the free movement of goods, services and financial transactions and downsized fiscal budgets by cutting expenditures in social spending in areas like health and education if they wanted donor loans and support. However, as

Stiglitz (2002) pointed out, this neo-liberal regime was founded on the fallacy that the economics of knowledge was symmetrical across social boundaries. To the contrary, most people in the Third World were excluded from participating in the creation of knowledge that could be shared across borders in a neo-liberal economic order. Ultimately, due to the debt crisis and structural adjustment policies, the 1980s have been considered to be a "lost decade" for development in the Global South due to the weakening of the nation-state to participate on localised development programs (Petras, 2005). The neo-liberal dimension of globalisation in these terms is based on a self-serving elitist socio-economic ideology and advanced through the interdependency of multinational corporations in an economically borderless world and facilitated by the use of contemporary communication technologies

I am trying to demonstrate that the status of the globalisation project has not veered from the dominant historical colonial paradigm following the general philosophy of development "from above" through the agency of the state in legitimising global economic structures. That is, social control, or the management of social change, is governed by a technocratic rationalism and the mechanics of conformity. Canada has been a quiet leader in this project both politically and economically. While a discourse developed during the 1980s and 1990s of a development "from below" through the agency of civil society and community-based organisations, the corporate exploitation of natural resources and labour, consumerism and a meritocratic educational system still governed funding. The strategic push was to get the subjects of development to participate directly in the projects affecting them using local knowledge to pinpoint needs and training locals with the use of technology that the development projects required. This mode of development did not significantly improve results in that poverty worsened both in numbers of people and the

degree of poverty from the 1970s through the 1990s (UNDP, 2000). Critics of mainstream development point to dominant global social structures that have largely gone unchanged throughout this era (Pogge, 2001). However, the participation of marginalised people in development projects has had a residual impact in that a larger number of people have become educated about their marginal status in relation to broader society and have the communication skills based in literacy to communicate with others reeling under similar repressive social structures. It is my contention that under the umbrella of diverse social movements in opposition to the dominant global paradigm, there is a vast knowledge available that has been generated by marginalised peoples – knowledge that can be used by people within the dominant global society to challenge the structures and policies that have historically immiserated the masses.

The contemporary global economic/social crisis that came to the fore in October 2008 is now being seen as the possible end of the neo-liberal social project. The prioritisation of deregulated financial markets that theoretically presumed resources would be allocated efficiently and serve the public interest has failed in the heartland of neo-liberal ideology, the United States. The economic structures built in the wake of the oil-crisis of the 1970s are irreparably broken and we are yet to find out the nature of the social damage around the world. As Stiglitz (2008) points out "U.S. banks have mismanaged risk on a colossal scale, with global consequences, while those running these institutions have walked away with billions of dollars in compensation." Polanyi's lessons about the discrepancy between private returns and social benefit are being relived. Anger around the world is palpable as the most vulnerable to the collapse of the global economy are the people that have been living in poverty in the margins of capitalistic social structures.

However, contemporary global society has also developed interconnected social movements as a response to the centralisation of global capital. These double movements are the next phase of the global social justice narrative presented here.

Double Movements

One of the principle purposes of this dissertation is to demonstrate in what ways the grade 10 social studies classroom in Alberta is not a space of positivistic social construction and that a defining characteristic is the use of historically generated narratives in the learning of globalisation. To achieve this purpose I am demonstrating from where different forms of knowledge have arisen that are in contrast to the means of social control that have been prevalent during the colonial era, the development era and the neo-liberal era. During these imperialistic epochs, social identities coalesced in the margins to the point that alternative narratives, theories and policies provided relevant discourses to broader cultural, economic and political policy making. Particularly in this era of global economic crisis when global social structures are being reformatted, I am asking whether new ideas will be implemented that do justice to a broader range of people who have historically been the powerless recipients of social design.

The first place where we have seen exploited people coalesce in response to horrific living conditions due to their position in the class structure was in 19th century England. Polanyi (1944) noted, that the people marginalised by the economic and political structures that arose during the Industrial Revolution managed over time to come together and create a force in opposition to the prioritisation of capital in social policy. As an example, trade unions represented what Polanyi called the *double movement*, or in Marx's case, the rise of the class struggle where people in the process of social organisation enter into relations that

are "indispensable and independent of their will" which are determined by the objective conditions of their social existence (Veltmeyer, 1997, p. 160). While this opposition and new social formation took place in the Euro-American context, resistance in the colonised world was treated with much more severity. Any objection to European encroachment or the socialisation of nation building was met with intimidation through the point of a gun and strategically ruthless massacres of men, women and children – atrocities that are still *real* for descendents of these colonised cultures. The power to theorise, conceptualise and name the world was produced and controlled in the West and local elites rendering traditional aboriginal worldviews as virtually powerless. From Africa to Asia and Latin America discontent towards the uni-directional development of the human condition was handled with a violence of both the body and the mind.

After World War II and the disintegration of social networks between nations not only did the state become the focus of societal reconstruction, but resistance to the dominant capitalistic model was also focused on the state. Social movements during this era were defined by the position of people to their access to capital and the overarching strategy to overcome their marginal position by taking over the apparatus of the state. Consequently, the discourses of these movements were Marxist or Maoist in nature and often a single state would have several disconnected revolts taking place within their countries. What was universal was the state's ruthless repression of these movements that opposed the state's nation building agenda. These Marxist movements would largely exist in remote mountainous and jungle regions that paramilitary groups had difficulty accessing. Therefore, resistance groups were mostly far removed and were not able to interconnect, nor influence the general populations.

Following an analysis of contemporary social movements for my Master's thesis (Malcolm, 2004), I came to realise two significant changes in social movement theorising that began to emerge in the 1980s in concert with the implementation of neo-liberal social plans funded and guided by international institutions like the World Bank and IMF. "Social movements" around the globe were extensive in their numbers and diversity. However, the definition of a social movement was becoming equally broad and contested. While some authors focussed on this diversity and offered rich descriptions of how social movements form and grow (Escobar, 1992; Foweraker, 1995, Melucci, 1992), others pointed out that while the social movements were diverse on the ground, they were all virtually in specific opposition to the imperialistic dominance of the wealthy and politically powerful who herald the impositions of neo-liberal economic theories (Veltmeyer and Petras, 2001). However, an interesting dimension has emerged from within this social elite/social movement dualism during the neo-liberal era over the past twenty-eight years. The increased power of the World Bank and IMF in poor countries, in concert with the birth and expansion of the Internet, has created an accountability of each nation-state to protect human rights. The world has been allowed to observe and analyse the political arena, which means that the state's traditional means of the dealing with insurgents (i.e. extreme violence) was taken away while providing a social space for social movements to form and grow.

The focus of many social movements in opposition to neo-liberal social policies has evolved to not only obtain political power within nation-states, but also to influence the global agenda. As a poignant example, the Zapatistas in southern Mexico are an evolved form of disparate indigenous based Marxist rebels of the 1950s, 1960s and 1970s from the

Lacanda jungles in Chiapas, Mexico. The Zapatistas made a radical change in their political strategy and social discourse beginning in 1994 when Mexico signed onto the North American Free Trade Agreement (NAFTA) from Marxist revolution to political and economic reform away from neo-liberalism. In this manner they have been able to connect with indigenous groups in and out of Mexico as well as with other social movements for gender rights, labour rights, land rights, environmentalism, peace etc. (Durand, 2002; Foweraker, 1995). Indigenous peoples fighting to earn participatory rights to their own social development have transcended national borders and linked together to continue their struggle at a global level. In other words, a new and deep global narrative has emerged for indigenous peoples and others marginalised from the global economy with a common point of reference above and beyond the nation-state.

Knowledge Exchange in a Globalised Era

I have tried to demonstrate that the expansion of knowledge from Western nations to the Global South has historically subsumed traditional ways of knowing and being. And due to the fact that marginalised peoples have not had the resources or means to communicate between themselves, the narrative of oppressed peoples has been fragmented and easily managed by political structures and the economic elite. However, in the past two decades political and cultural spaces have opened up such that contemporary globalisation is frequently considered to be a continued effort to streamline the free movement of capital, goods and currencies across borders *and* a counter-movement similar to that noted by Karl Polanyi (1944) of peoples resisting the exploitative nature of the dominant narrative. The interrelatedness of contemporary global society is thus extremely complex. The mobility of people, information and knowledge are the hallmarks of this era. In the following

subsections I will address the nature of knowledge and its movement in contemporary global society, particularly from the perspective of historically marginalised narratives. This is the knowledge students are being asked to critically access in the new grade 10 social studies curriculum, representing a movement of knowledge from the Global South into Western institutions such as the school.

Modes of Knowing

Fundamentally, the new social studies curriculum in Alberta is asking teachers and students to know the world in a different way than was present in previous curricula. What needs to be addressed for this doctoral project, then, is an understanding of how Western forms of knowledge have moved among organisations and between peoples as well the types of knowledge that are being shared by marginalised peoples and their advocates. Appadurai (2001) articulates this problem of knowledge as not only wanting to develop a knowledge of globalisation, but also to understand the nature of the globalisation of knowledge.

Several forms of knowledge have been globalised. That is, different ways of knowing, acting and being have been developed at grassroots levels and shared to the point that characteristics of different forms of knowledge have transcended cultural, institutional and national borders. Understanding what knowledge is and how society uses it is not something that can be laid out empirically and reproduced across time and space. As Michael Polanyi (1958) pointed out, there is a tacit dimension to the knowledge individuals hold that balances out what can be explicitly known or pointed to. Tacit knowledge is thus driven by the social context of the beholder and a function of concepts that are difficult to empirically grasp such as values, intuition and spirituality. Since knowledge has a

significant tacit component, the intent and reason for people's actions can only begin to be known through immersion into the context and culture that produces the actions.

Western modes of knowing that were spread into the social power centres of the colonial world inform the broader narrative of imperialism. The scientism of human behaviour permitted people to make universal claims about social organisation that did not include indigenous variables such as myths and legends that arose in close connection to the natural environment. As such, scientifically derived social theories and their practical applications were thought to help culturally diverse peoples progress through inevitable levels of social development. The Western way broke social organisation down into parts and compartmentalised social structures in order to highlight the contradistinction between traditional ways of socially being and social norms required for modernised economic growth. This mechanistic mode of knowing was in sharp contrast to traditional native knowledge systems that were holistic and did not separate the individual from the natural and social environment (Kawagley, 2005). Indigenous knowledge systems were as diverse as the lands in which people subsisted for their existence. However, what was common among disparate indigenous peoples was the experience of expropriation, urbanisation and exploitation. It is my contention that the coping mechanisms of historically marginalised peoples to the centrality of imperialistic forces has created a common ground, or perhaps a tacit response, from which oppressed peoples can understand each other across borders and societies.

Scientific modes of social control have superseded holistic worldviews, especially when the scientific paradigm was backed by the incentive to create wealth and the moral duty to show others a seemingly better way of life. However, I do not think that globalised

knowledges are neatly packaged into a scientific/holistic dualism. From a theoretical perspective Escobar (1992), and Esteva and Prakash (1998), on the one hand, show us how Western forms of post-modern reasoning invite the scientific thinker to view the other as the acceptance of diversity. And Kawagley (2005) and my Master's project (Malcolm, 2004), on the other hand, demonstrate how indigenous peoples have used scientific rationalism to support their participation in the broader world while maintaining traditional modes of social organisation. From a metaphysical perspective, all people name and categorise the world around them. Yet, while people in urban societies may have lost their intimate connections to the land, they still have an indigenousness that exists through an interconnected urbanised social system. Indigenity in these terms is derived from social life in a human created environment such as a city. At a local level impoverished women, for example, define their social world based on access to food, health care and education for their children. Marginalised people living in a social order imposed on them do name the aspects of their existence, but often in coping skills. However, at a global level modes of knowing are not homogenous, but for analytic purposes we can point to similar discourses and experiences that represent diverse ways people know and name the world.

If we are assuming that there are multiple ways of knowing the social world and that despite the diversity in types of knowledge some experiences are referenced to a similar external stimulus, then we can begin to shine light on the concept of *narrative knowledge*. Recognising narrative knowledge is an important conceptual link between the context of knowledge creation within global social movements and the forms of inquiry social studies education must take to honour the knowledge generated by historically marginalised peoples. I view narratives as the capacity and ability to produce and

understand meaning and social significance in stories. As such, narratives live within a person's life experience and are the bridge between tacit participation in society and explicit representation of lived experiences through words. The listener is only able to comprehend narrative representations of life experiences in the context of their own lives. This context is inclusive of the social structures of day-to-day life and the emotional sensitivities of the receiver. At the junction of story and context emerges forms of understanding and meaning. Bruner (1991, p. 21) calls this junction "a world of 'reality' constructed according to narrative principles." As such, narratives do not provide a knowledge of reality that is defined by causal explanations, but rather advise us to the reality of knowledge and give a basis for interpreting behaviour (p. 7).

In presenting my image of how narrative knowledge is grasped I borrow from Fazzaro and Walter (2002) by contrasting narrative knowledge with scientific-technical knowledge. Schooling for scientific-knowledge production is predicated on the notion that education produces an ideal future state such as the economic goal of providing a productive workforce or the political goal of nation-building. As such, education is forward looking toward intentional change, schooling is efficient producing proficient workers, student success is measurable and hierarchical and, as a result, students can be differentiated based on their performance. Narrative knowledge, by contrast, is historical and reflective, is not subject to efficiency standards and is incomplete (i.e. open). The substance of concepts within narrative forms of knowledge requires learners to examine how, for example, justice, freedom and/or equality have been used within particular historical contexts. There are *remainders* to this knowledge such that inquiry processes produce new queries to be investigated. Scientific-technical knowledge has definitive,

reproducible outcomes. Narrative knowledge is open and contributes to a mosaic of knowledge that the learner accesses in the process of becoming as a social participant.

Narrative knowledge, as outlined by Fazzaro and Walter (2002), stresses the interpretive nature of stories. However, narrative knowledge, like any other form of knowledge, is dualistic with modes of production and reception, as well as practical mediums of transfer. I refer to a classic philosopher in Aristotle and a more contemporary social thinker in Habermas who have made this distinction between the *productive* knowledge that goes into creating objects and *practical* knowledge that allows us to make judgements and choices among value-laden possibilities. On the one hand, the productive disciplines, like the scientific disciplines, reproduce predetermined images and represent a technical manner in creation. Aristotle (2004, p. 150) notes this distinction when he says, "production aims at an end other than itself." The narrative has an objective element when the *story* aspect of narrative knowledge is told with a demonstrative theme or point. Lyotard (1984) demands a moral account of this productive knowledge in that science should not be limited to positivistic efficiency, but rather ought to be used to critique the known and delineate the unknown. Both Aristotle and Lyotard represent the image of narrative knowledge I am trying to portray by recognising the prudence of understanding and judgement of context when acting in the social world, which requires seeing the self in social interaction.

On the other hand, the practical disciplines are relativistic – moralistic concepts such as values, ethics and virtue require both a social environment and actual linguistic communication, giving us a sense of the medium for the transfer of narrative knowledge. Recognising the interpretive aspect of narrative knowledge begins to satisfy Lyotard's

moral concerns and Aristotle's call for prudent understanding. Therefore, narrative knowledge ought not be perceived as simply a technical message that can be managed and politicised, although there are technicalities inherent to the production of narrative knowledge. Habermas (1971) makes a great contribution to understanding the practical aspect of narrative knowledge by noting a hermeneutic application of knowledge that compliments the moral concerns of Lyotard. Habermas notes in the context of general interpretations (for this dissertation the general interpretation of contemporary global narratives) narratives of the human condition arise when the objects of "individual interpretations *know* and *recognize themselves* in these interpretations. The subject cannot obtain knowledge of an object unless it becomes knowledge for the object – and unless the latter thereby emancipates itself by becoming a subject" (p. 261). In other words, global narratives are meaningful when it is recognised that a broad range of people are involved in (re)creating the knowledge. Consequently, narratively explained social situations represent events as elements of histories such that "we explain an event narratively if we show how a subject is involved in a history" (p. 262). If we are to understand ourselves as subjects in the narratives of our times we interject our subjective experiences into the general narrative. That is, subjects within narrative histories strive to understand both themselves and the world around them. Narrative knowledge is thus a lived out representation of broader global experiences, not as the exact representations of practical living elsewhere that have contributed to the global narrative, but as embodied social (re)production representing the social context of the subject.

In the next sub-section I will discuss the contemporary grand-narrative of the *knowledge economy* and follow this analysis with an analysis of the narrative knowledge emerging from social movements in opposition to the neo-liberal social project.

The Knowledge Economy

If neo-liberalism is a social theory with a recognisable discourse that uses political structures and cultural engineering to prioritise classical economic values in a globalised world, then, as I have asked myself, what does the construction of knowledge look like in a neo-liberal order? Ultimately, the neo-liberal worldview has guided the development of a *knowledge economy* that has transcended national boundaries and implanted an educational philosophy and discourse into not only multinational corporations, but also into global institutions such as the World Bank and Organization of Economic Cooperation and Development (OECD). The concept of a knowledge economy (which is at times also called a *knowledge-based economy*) was created to reflect the increased contribution of knowledge and information technology for developing *human capital* in the growth of the global economy. Integral to the knowledge economy is a conception of the *transfer* of knowledge, particularly within trans-national organisations, in order to gain a competitive advantage in the global economic marketplace.

Alan Burton-Jones (1999) presents an outline of a neo-liberal perspective of knowledge and education in his book *Knowledge Capitalism: Business, Work, and Learning in the New Economy* that I can draw from to exhibit the limits of the neo-liberal social project. In his words,

> among the various factors currently causing change in the economy, none is more important than the changing role of *knowledge* … knowledge is fast becoming the

> most important form of global capital – hence 'knowledge capitalism' … the central message is that we need to reappraise many of our industrial era notions of business organization, business ownership, work arrangements, business strategy, and the links between education, learning and work (p. vi).

To address this central message, Burton-Jones thinks that governments should assist businesses and government agencies to adapt to the knowledge economy by concentrating on modes of knowledge acquisition (i.e. education) and knowledge development (i.e. research). The state here does not hold the unique role in creating education programs for the knowledge economy, but it does share a role with the demands of the market for knowledge management in the name of economic growth. However, knowledge capitalism also requires the state to reduce the scope of its funding to public education programs to lower spending and reduce fiscal pressures on "big government". In the longer term knowledge is privatised and commodified, and therefore created and developed according to the needs and incentives of the capitalist market.

Two influential international organisations deal with the concept of knowledge economy through a neo-liberal discourse. The OECD and World Bank have both produced publications about the use of knowledge and its contribution to economic growth and the global economy. The OECD (1996) recognises that knowledge is the driver of productivity and economic growth and encourages government policy to support priorities such as enhancing knowledge diffusion, upgrading human capital, promoting organisational change, knowledge production, knowledge transmission and knowledge transfer. In educational terms, "learning becomes extremely important in determining the fate of individuals, firms and national economies" (p. 2). The World Bank (2008) also stresses

improving the human capital base by promoting education and lifelong learning, innovation and new industrial policy such that education systems are reformed to impart higher-level skills to a rising share of the workforce. “Countries that thrive will be those that encourage their people to develop the skills and competencies they need to become better workers, managers, entrepreneurs, and innovators” (p. 1). Due to this perspective of knowledge as little more than an economic resource that is best produced in privatised social spaces, many “self-help” styled publications have been produced to theorise and reflect on the practice of knowledge transfer within corporations for realising competitive advantages in global markets. Argote and Ingram (2000) and Nonaka and Takeuchi (1995) provide two examples.

Thinking about the concept of knowledge and how it is used as a means for realising economic growth in a globalised world falls short in explaining how knowledge might be created, shared and exchanged within social movements. The presence of a global narrative that can inform us of the historical struggles of marginalised peoples demonstrates that knowledge has been created at local levels and shared to the point that commonalities between marginal groups has been realised. New knowledge has been scaffolded by a lived social space shared by diverse peoples.

While the World Bank and OECD present a discourse that treats knowledge as distinct from the people who demonstrate the use of that knowledge, the UNDP is an international organisation that duscusses knowledge in terms of social movement development. That is, knowledge is sought and derived from the actions and interactions of peoples within their social networks. In the UNDP project Capacity 2015 (2008), for example, knowledge is understood to be the product of the interactions of local

communities, civil society and private enterprise working with the common goal of sustainable development. The basic principles of the program are learning partnerships, a "learning by doing" process approach, local adaptations, local-global linkages, stakeholder ownership, participatory piloting, testing, monitoring and evaluation, and regional facilitation. Capacity for social action in a globalised world, in these terms, is produced through four identified focus areas. First, information and knowledge management involves not only data creation, but also a reflexivity recognising from whom and where knowledge is created through comparative analyses. Second, learning is situationally dependant on not only the practices of learners through participatory monitoring and evaluation, but also on the partnerships and institutional linkages of people with schools, NGOs and community organisations. Third, knowledge is generated through social networks that permit the development of disciplinary dialogues, face-to-face sharing and partnerships for self and mutual discovery. Fourth, knowledge creation and the narrative of learning are extended out beyond the networks of practice into the broader community through advocacy to create even more partnerships locally, nationally and globally.

The social embeddedness demonstrated in the UNDP discourse transcends the econo-centric discourse on the knowledge economy produced by the World Bank and OECD. The latter two organisations demonstrate the use of knowledge in a positivistic and technocratic manner. The concept of "human capital" demonstrates that labour is required to be filled up with technical know-how and play their part in economically growing their local economy. However, this discourse limits the participation of labourers in the making of their own lives beyond what they need to do for economic efficiency. The UNDP demonstrates a discourse that rises above the usefulness of people for economic growth to a

place where knowledge is created through participation in, and reflection on, a broader social context (economic as well as political and cultural development) that is then expanded out into the social world. In these terms knowledge is not simply transferred through a technical process and produced in the name of a "knowledge economy", but rather is a lived experience that is shared and reciprocated as an expansion of the public good.

Global Public Goods and Knowledge Exchange

It was late into this doctoral program that I began to explore the concept of global public goods, both generally and with a specific relation to other theoretical themes in this dissertation such as global social justice, narrative knowledge and education. In fact, I use the idea of global public goods as a means of conceptually linking narrative knowledge generated in the Global South with global forms of social justice that are emerging in countries like Canada, and how educational spaces such as the social studies classroom in Alberta can in practice be in the spirit of the broader movement for global social justice. If I can demonstrate why and how narrative knowledge is a global form of a public good, then working toward strengthening this public good is a matter of social justice if achieved and a matter of social injustice if ignored.

Before discussing the globalisation of public goods I will briefly outline the story of the concept of public goods. The formal theoretical beginning of public goods has largely been credited in the literature to Paul Samuelson (1954) and his Keynesian approach to government involvement in economic management. I borrow from Desai's (2003) work to outline the historical work on public provision that Samuelson drew from to derive the concept of a public good. In the middle ages things that were created to improve public

well-being like hospitals were provided voluntarily or through private initiative. There was no state to provide and manage such goods, therefore incentive to provide goods for the commons came either through compassion or a fear of what a disease outbreak might do to the broader population, especially the noble class.

Urbanisation and democratization in 19th century Europe deepened the meaning of and need for public provisions. Urbanisation meant that large numbers of people shared a geographical space where universal cooperation and consensus was impossible. Therefore, the creation of public goods was placed in the hands of elected politicians who increasingly had to answer to the people who vote for them. As Desai (2003, p. 72) notes, "when universal franchise came, the majority expressed a preference for a basic supply of public goods by voting for parties that gave them that." Over time as Western countries expanded their economic holdings and became wealthier, the demands of the people became more sophisticated and striated representing a range of political perspectives and priorities. The height of public provision was demonstrated in the public economics that flourished through the post WWII era as welfare states were established, but began to fall during the neo-liberal renaissance in the early 1980s. It is in this theoretical void of the public sphere within neo-liberal discourse that recent theorising about public goods, and "global public goods" in the context of contemporary globalisation, arose and are now beginning to be put into practice.

The concept of public goods has a fairly generic definition in the literature. Public goods are those things produced by society that are non-excludable and non-rival in consumption. That is, if something is produced that you cannot stop another person from consuming and its consumption does not lessen the consumptive capacity of others, then it

is a public good. Common examples are traffic lights and clean air, but importantly for this project, knowledge is also viewed as a public good (Stiglitz, 1999). Private goods, in contrast, are both excludable and rivalrous. A banana, for example, can be owned by one person, and certainly its consumptive capacity is limited to the person who eats it. While theories of the market entice people to expand and grow the production of private goods, how should public goods be produced?

There are deep economic and political issues that must be addressed in answering this question – and it also requires breaking out of the box of the definition of non-exclusion and non-rivalousness. Many so-called public goods, while being non-excludable, have problems with access. Visiting a national-park requires having a car or knowing about the world is hindered by poverty and illiteracy. Therefore, as per Kaul and Mandoza (2003), public and private goods can be identified by how they are kept or made exclusive or non-exclusive. For example, human rights are a non-rivalrous good that can be made non-exclusive. That is, a society that protects human rights means that as a public good, one person benefiting from living in a society with a strong human rights record does not limit another person from also enjoying those rights. Moreover, the laws and culture of a society with respect for human rights includes its entire population in the consumption of this public good. Countries that have poor human rights records do not maintain a social space for all to benefit from human rights. Another example is with universal education. Formal education is a rivalrous good. Schools have limited space and resources. Therefore, for education to be a public good it requires that the society use its resources to ensure a school space for every available student. In short, the publicness of a good often requires that society recognise and activate political and economic resources to make the good truly

available to all. It takes social planning of both rivalrous and non-rivalrous goods to ensure non-exclusion.

It was not long after Samuelson's introduction to public goods that discussion began on the global or supra-national qualities of public goods. Hardin (1968) is largely credited with being the first theorist to publish about the deleterious effects of ignoring the public good in terms of the deterioration of shared natural spaces, which he called *The Commons*. He demonstrated how resources open to all get exploited and ultimately destroyed by unhindered individuals as there is no immediate cost to extract value in the short-term, but the long-term cost is destruction. The virtual disappearance of cod and consequently the cod fishery in north-eastern North America is a good example of this *tragedy of the commons*. What Hardin showed was that the optimum use of resources is not always guided by individual utility, but rather should be gained by collaboration and consensus within the community that accesses the resource.

In political terms, public goods are largely managed by the nation-state or by institutions within a nation-state. At a global level governing the common good is more problematic as the definition of public good is more complex and the institutions to deal with *global public goods* are often superseded by the particular needs of each nation-state and the corporate interests they protect. In overcoming this problem Kaul et al. (1999, 2003) have attempted to conceptualise the nature of global public goods as they exist in contemporary global society in order to inform the reform of institutions and policy that could provide a social space that would develop and broaden the impact of public goods, rather than deplete them and create *global public bads*. Kaul et al. (2003) note that contemporary globalisation has largely been associated with increased privatisation,

particularly in the economic realm of trade, financial mobility and even traditional public realms such as health and education. However, recent globalisation has also created new public spaces as people come to recognise that the lives of all people are interdependent such that actions in one part of the globe can trigger positive and/or negative consequences in other parts of the globe. Therefore, while the world has become more open for the individual and companies to trade, travel and transpierce through multi-levelled cultural, economic and political spaces, broad-based participation in concerted cross-border policy construction to correct historical injustices and open social spaces so that people can improve their lives must be the complement or antidote to the negative externalities of the over privatization of the social realm.

Kaul et al. (1999) discuss two criteria that a good must meet to be a global public good. By the way of negation, they are public in two ways – they are not private and they are not national. That is, they are non-rivalrous in consumption and non-excludable, and the benefits of public goods are universal in that all countries, all people and all generations can access these public goods to improve their lives. All countries should extend human rights and protection to their people from foreign exploitation. All people should benefit from peace and social stability. And all people, including future generations should live with clean air, water and soil. For people in countries of the Global South the possibility of developing an approach that promises more equitable redistribution of resources that matter to them is a way of overcoming the injustices of half a century of colonial exploitation and marginalisation. I do not want to diminish the complexity and scale within which creating and managing global public goods seems monumental. The high price of failure, for example in environmental degradation and social stability, means that the search for

solutions cannot be avoided. State and non-state actors are working together transforming the nature of global politics, largely due to the knowledge disseminated from to Global South where the worst effects of global tragedies have been realised. Perhaps, by increasing the discussion on the creation and management of global public goods, a common ground for negotiation may be found in the development agendas of the industrially powerful Northern countries and the historically marginalised peoples of the Global South.

This dissertation is not directly concerned with the specific change needs of the Global South. Rather, it is about how people from wealthy nations (re)forming their own ways of being are using knowledge originating from the Global South. As a prosperous nation, Canadians have access to a broad range of both private and public goods. Not only do we want material goods of comfort and leisure, we also want clean air, improved human rights, healthy lifestyles and financial stability. We also have an aversion to public bads such as wars, famines, over crowded orphanages and massacres on other continents. We have strong reactions to the images and stories of poverty, disease and malnutrition. However, it has been challenging for us to find ways of doing anything about these apparent tragedies, even with the urgency in understanding that Canadian economic well-being has come from the historic exploitation of natural resources and labour in these far-away places. Quantified knowledge such as infant mortality rates, school enrolment and prevalence of disease give us a sense of what is happening on our planet. Yet, it is the knowledge of the stories of suffering, endurance and perseverance that deeply moves us and allows us understand our shared experiences as human beings. This knowledge is also a global public good.

Stiglitz (1999) began the discussion on the relationship between knowledge and global public goods. First, a conception of knowledge as a public good had to be passed. Is it non-rivalrous and non-exclusive in consumption? Does knowledge of Euclidian geometry, particle physics and astronomy transcend social boundaries of borders, culture and language? If knowledge is non-rivalrous then there is zero marginal cost when another individual enjoys the benefit of the knowledge. Furthermore, as Stiglitz points out, "even if one could exclude someone from enjoying the benefits of knowledge, it would be undesirable to do so because there is no marginal cost to sharing its benefits. If information is to be efficiently utilized, it cannot be privately provided because efficiency implies charging a price of zero" (p. 309). If knowledge is non-excludable there is the implication that human beings ought not (re)enact social structures that exclude people from (re)creating knowledge. A moral dimension enters the discussion here when exploring why and how people have been excluded from participating in the exchange of knowledge when they should not have been.

Knowledge, as I have shown, has a diverse existence in the social world. Some technical knowledge does service the incentive to produce private goods, which justifies the exclusion of some people from this knowledge through patents. Therefore, knowledge in general is an impure public good. Yet, in this dissertation I am contending that *narrative knowledge* represents a pure global public good. The stories and histories of all people educate us about the past, present and possible future states of the human condition. This knowledge is not patentable and, by definition, cannot be supplied or demanded for financial gain. Exclusion from (re)creating and exchanging narrative knowledge by colonising forces only serves the purposes of oppression for exploitation – a clear

indication of injustice. Narrative knowledge is a *global* public good not only because it meets the burden of non-rivalrousness and non-exclusivity, but it also transcends national borders, is (re)produced by all people everywhere, has been used by past generations and will be integral to future generations. The individual who recognises the globality of narrative knowledge and explores these (hi)stories gains a deeper sense of what it means to be human. Moreover, the international community has a responsibility of opening spaces for the exchange of narrative knowledge, among other global public goods, in the name of local development and allowing broader participation in the policies of international organisations such as the United Nations and World Bank. Individual states must be encouraged to provide spaces for narrative knowledge exchange, as there in no incentive to do so when the predominant perspective of private agency is to make a profit. If the state does not provide the space, this global public good will be undersupplied. Therefore, as Stiglitz concluded, since much of the knowledge for successful development in every country of the world is not patentable, "creating the knowledge infrastructure entails learning how to learn – that is, creating the capacity to close the knowledge gap, an essential part of a successful development strategy" (p. 318).

The understanding of narrative knowledge and how it is exchanged among people and between groups of people is ontologically central to the contemporary concept of globalisation. As Munck (2004) mentions, globalisation represents a threat and an opportunity. The threat is increasing barbarism, exploitation and environmental degradation. The opportunity is to (re)learn humanistic ways of being. Narrative knowledge is natural to human existence – it is a knowledge that allows us to imagine the fundamentals of ancient social practices and how we have lost this connective power in a

hyper-individualised world. Linking back to Chapter 2, expanding narrative knowledge is a naturalistic enterprise as it is an exploration into why and how we exist as a species, both as an interaction with the natural world and as an internal social dynamic. Both Ozga (2007) and Olssen and Peters (2005) recognise the threat of increased privatisation of social goods and the commodification of knowledge that has emerged through global neo-liberal reform. Yet, Olssen and Peters note that despite this era of privatisation, most educational systems are still part of the public sector and are managed through the state (p. 339). And Ozga shows that educational research of knowledge and how it is shared requires moving away from self-referential and elitist preoccupations into a more integral relationship with broader society (p.64). Through this discourse, knowledge is not simply *transferred* between people since knowledge transfer, as used in the meta-narrative of the knowledge economy, is uni-directional and requires knowledge to been seen as a socially unembedded, technically managed resource. Rather, knowledge is *exchanged*. The flows of exchange are multi-directional – opened through research, sharing and compassion while loosening positivistic social institutions, norms and structures in order to permit more voices to be heard in the process of making social policy.

As a conclusion to this section I refer back to the work of Paulo Freire. He was at the forefront of regenerating a world where people learn through the telling of stories. Of course, his first preoccupation was to teach marginalised and illiterate people not only the technical process of reading and writing, but also the skills for understanding the nature of their social standing. He also called for advocates in wealthy countries to listen to these stories and to learn the way his people learned. As Cleaver (1998) showed us, the Zapatistas are a living example of how to bring advocates into their political realm in the

1990s as they used the internet to demonstrate to the world the historical and current nature of their violent oppression. The Zapatistas were able to share their story and their advocates responded by using their political power to stop the government-hired paramilitaries from burning villages and killing civilians. Knowledge was exchanged and actions were taken. Narrative knowledge and social spaces for its exchange are a global public good. It is in the spirit of story-telling and opening social spaces in which historical experiences can be shared and within which social movements for global social justice have arisen.

A Conceptualisation of Global Social Justice

Thought and research into the nature of global public goods has shown us in the rapid ascension into a global society, some important goods necessary for providing the conditions to improve lives have not become present. Global institutions like the United Nations and World Bank have supplied a pre-established structure in which the provision of global public goods can begin to be addressed. However, narrative knowledge as a global public good is not something that can be established uniquely by global institutions. Partnerships are required at national levels and within the social fabric of nations. Yet, the narrative knowledge that exposes historical injustices often targets global institutions and the nation-state as the cause of marginalisation and oppression. Diverse social movements across the world have coalesced around a meta-narrative in opposition to colonial and neo-liberal exploitation as propagated by the nation-state. Indigenous groups, peasant organisations, women's rights activists, environmentalists, basic health providers, teachers and anti-war protesters have integrated to the point where there is a notable social movement that has opened a social space within which stories are shared and an alternative

vision for global culture has been born. In this section, I will theorise the nature of this global movement for social justice, which leads into a discussion of how Canadian society can respect, support and expand all forms of social justice through formal education structures.

Defining Terms

Theorising the phenomenon of *global social justice* requires that the already complex and contested terms or concepts *global*, *social* and *justice* be blended together. My goal is not to outline all of the possible permutations of these three concepts, but to articulate the links between the concepts that lead to a theoretical description of the global movement for social justice. This endeavour implies that I have been reflecting on the issue of social justice and how the production and consumption of narrative knowledge has been globally formed. The extensive literature on the *global social* realm (globalisation essentially) and *global justice* informs the discussion. However, the emergence of a discourse on global social justice indicates a distinct and contemporary social phenomenon.

The Global

It is natural for human beings to seek new places and spaces in order to satisfy a curiosity for knowledge about our living space and/or to give the possibility of improving one's livelihood by gaining access to valuable resources and/or to escape deleterious living conditions. As a species, so the narrative goes, we have expanded and multiplied out from the African motherland to explore and inhabit virtually all parts of the planet. While some peoples have managed to stake a claim on a particular territory and establish imaginary (but in social terms *real*) borders, the human condition transcends these borders. Borrowing from Kaul (2003), the concept of globalness is actually a human-made construct that

recognises that human beings are not only global in a physical sense, but also in a social sense. Languages, identities, economies and political alliances can rise above the structure of the nation-state. From this perspective, a global object is something that can be observed in any society and is perceived to be global because humans occupy such an expansive space on the planet. As such, institutions such as the United Nations and World Bank have been created to help govern the contemporary global state of humanity.

Recognising that the *state* of humanity has global characteristics does not indicate that the human condition is static or reached an end. The rapidly changing social dynamics of global culture demonstrates that some social *processes* are still globalising. That is, the values and ethics of the original colonisers are not utopian and are subject to improvement based on access to a broader base of knowledge(s) about the human experience. Globality is not simply a state – it is also a construction. If the developmental tools that humans employ to share their world with other human beings are innate and cultural, then the social contexts in which humans must engage are globally constructed. A global form is something that arises from individual interactions first at local, and then at broader levels. It is a collection of individuals that constitute a recognisable cluster that share common social traits such as a language, values, economy, political institutions and/or history that remain stable for extended periods of time (Hillier and Hanson, 1984). When spatially distinct localities begin to merge and adapt social forms with each other such that there are identifiable social similarities between localities then we begin to recognise global forms of social existence.

Hillier and Hanson (1984) note a third quality of global forms in that they also retain *structural stability*. So much so that we seemingly can point to them as we would a

physical object, even though global forms in the social world may appear to be nothing but randomly active individual people. "The global form is real, even though [it is] composed only of discrete individuals" (p. 34). Consequently, global orders emerge from micro-level, locally ordered systems and when (re)enacted over time seem to be objectively real with definite structure. These globalities, or social structures, are what confront the individual as they make their way through the world on a daily basis. This structural stability, then, can also be conceived as cultural/historical stability. When these global forms are observed in locales all over the world then the phenomenon is global in all three senses: in spatial expansiveness and inclusiveness, in (re)construction and in structural stability.

The Social

The meaning of *the social* in social justice is very difficult to pinpoint due to the fact that the word *social* has many derivations and uses in both academia and vernacular. The study of the social is, after all, sociology. Despite the extreme complexity of the social, I will offer a brief outline on how I integrate the social into discussion and how I analyse the social in terms of the movement for global social justice.

In terms of *integration*, transcending the dualism of communitarianism and individualism is a useful way to conceptualise the wide range of perspectives of what is social. Ferdinand Tönnies (2002) offered an early account of the contradiction between traditional communal life and individualised industrial life at a time when sociology was being developed in the name of positivism through the work of Comte and Spencer. Tönnies argued that industrial society had brought a *rational will* to society that replaced the *natural will* that governed pre-industrial society. The natural will existed in stable rural

communities where families and extended kin lived in close proximity to each other. Core values in these communities were strictly maintained and underlay the culture, economics and politics of the community. Often, these communities were subsistence communities meaning that not only did the people live year to year on the fruits of their agricultural labour, but also that the intimate social structure was necessary for the survival of the individuals in the community. The rational will was based on more complex societal relations characterised by the exchange of goods, services and labour that are not immediately consumed, but rather exchanged for money. Relations between people became more formal through contracts separating the personal from the professional while increasingly anonymous norms and institutions bordered and insulated the individual within these relations.

The contemporary struggle to balance the collective good with individual rights is a product of liberal society. Liberalism is the school of thought that has aimed to enhance the liberty and opportunity of the individual while offering a social safety net to those who are not able to participate fully, and therefore suffer, in a liberal society. Consequently, the term liberal has become rather amorphous in meaning ranging from a Libertarian worldview where individual liberty and the absence of government are social virtues, to a state led collection and redistribution of social resources which requires some state ownership of economic production for the virtue of equality, and any in between state that reallocates social power from those who are perceived to have more than their fair share to those who are marginalised from it. Liberal society, then, is often equated with a democratic society where the citizenry participates in deciding how social resources get

(re)distributed, or at least in deciding which people will make the decisions about the collection and distribution of social goods. Canada, in these terms, is a liberal society.

The individual or citizen in a liberal society is guided by the politics of rights (Kymlicka, 2002). That is, acting on self-interest is a crucial aspect of self-determination even though the ideal form of self-interest is highly contested. Individuals in a liberal society are encouraged to embrace their unique position in society and contribute to society in the best way they think possible. Yet, individualism is dependent on the existence of communal social structures. For example, the Libertarian perspective descendent from John Stuart Mill (1993) and his idea that personal virtue is derived from individual uniqueness and the pursuit of liberty has many merits, not least of which is a theoretical understanding for individual incentive to act in society. However, even in this exercise of idealism, libertarians require a community of people to act out and construct the meaning of their personal philosophy. Despite the reification of the individual as the sole mechanism for positive social change, it takes not only a group of people, but growing number of people for Libertarianism to have any traction in the broader social discourse. In other words, the most fundamentally individualistic social philosophy has a necessarily communitarian quality[4]. Remembering, that this discussion is in the context of a liberal society, a similar critique of the communitarian ideal will hold that even in insulated social spaces, it is the intuition, invention and impetus of the individual to recognise possibilities for improvement of the collective condition. That is, the most fundamentally collectivist social philosophy has a necessity for individualistic thought. In these terms, from a realist perspective, any

[4] I leave Nietzschesque nihilism out of the argument at this point.

society can be looked at through analytic dualism to describe and name the balance between the power of the individual and the cohesiveness of the collective.

Analytically, beyond and deeper into the spectrum of the individualistic/communitarian dualism, I consider the social world to be an integration of six interdependent realms: the political, the economic, the cultural, the spatial, the temporal and the spiritual. The *political* realm is both institutional and the norms that guide personal interaction. Concepts such as power, justice, democracy, tolerance, sovereignty and freedom are enacted out in many forms. Institutions such as the family, the school and the state have internal political cultures and where formal institutions do not reach, normative structures guide interactional behaviour. The political realm also encompasses interactions between institutions and is what is commonly played out in mainstream media. Nonetheless, the politics of justice invokes moral argument where competing theories of justice emerge according to the values and coherence of the agents living out the phenomenon. In terms of institutions, political philosophy elaborates on the playing field of ideas that agents produce to interact in concert with what ideas are used to produce society. Kymlicka (2002, p. 3) notes that contemporary/modern political theories have similar theoretical foundations and fundamental values. It is Dworkin (1981a, 1981b) that highlights the primacy of *equality* in creating political worlds, although the abstract idea of equality (and inequality) can be interpreted in many ways. In this dissertation I am not arguing whether equality should be accepted as a working value; but rather I am noting the ontological status of the concept of equality in global political discourse and how judgments are made between interpretations of equality whether they be the libertarian belief that individual rights over labour and property are a precondition for equality, or

whether they are more a Marxist conception where equality must be achieved in wealth and income through the state. In today's globalised world, the contestation of the political is played out beyond the historic barrier of the state and is increasingly between non-state actors developing new relations with multiple states and international organisations. Re-thinking the nature of the political in these terms, particularly the ideas that agents use to produce society, requires moral critique.

The *economic* realm is a social space where people trade goods, services and labour in coordination with patterns of consumption. *Homo economicus*, or the economic human, is one of the principle products of rationalist enlightenment thinking. Used as a driver of economic growth and as a political tool, the incentive of the unrestrained individual to obtain sufficient wealth in order to sustain a healthy lifestyle is fundamental to the bonds that allow Western societies to function and recreate itself. Much of the literature on development and social justice prioritises the economic realm as the means to improving livelihoods. But as Heilbrenner (1992) points out, this has not always been so and reminds us of Polanyi's (1944) analysis of the ruinous social effects of the industrial revolution where the economy was disembedded from the broader social realm. According to Heilbrenner, the kinship and reciprocity of primitive society was maintained through a variable mix of tradition and authoritarianism and it was not until the invention of the individual acting in a market system[5] that the safety net of the community and the whip of authority were subsumed by self-interest (p. 20). Yet, as Moore (2004, p. 90) points out, the destruction of traditional, rural and subsistence modes of production is by definition

[5] It must not be forgotten at this point that the establishment and maintenance of a market system requires deep and radical intervention by the state.

destructive, but it also opens up creative and new social spaces – spaces of not only private accumulation (the establishment and maintenance of a property owning middle-class), but also new forms of primitive accumulation (the establishment of a broad-based labour class that, due to conditions of poverty, is not able to exercise the individual right to accumulate land and wealth nor does it have the ability to freely trade their labour). Somehow, economic systems have to be worked out that will not destroy the incentive of the talented to produce private and public benefits for local, national and global society as well as avoid the state from viewing disadvantaged, welfare-consuming citizens as burdens or potential cheaters, which destroys bonds of solidarity and mutual respect (Wolff, 1991). That is, the economic realm should not be used to disintegrate other aspects social life so that the inputs into capitalist production can remain stable and predictable as wealth, resources and products move from the periphery of capitalist society to the core.

The third area is the *cultural* realm and is inclusive of the language, symbols, metaphors and emotions people use to share, (re)create and (re)produce the social world. Discourses, ideologies, narratives and semiotics are aspects of this realm, which are largely known and applied through in-vivo interpretation of social interaction and shared experiences. This interpretive view of culture as meaning in social practice has emerged from the more positivistic perspectives of Marxism and functionalism. The Marxist version of culture is subservient to the effects of the economic realm where customs and values are pre-established according to class structures and one's position in relation to the modes of economic production. The functionalist rendition of culture begins to recognise the observable aspects of cultural interaction and its contribution to broader society. However, functionalist thought also promotes the eminence of social structure as human agency gets

lost in the conformity to pre-established cultural systems. Consequently, a concept such as the "free individual", which in functionalist terms is the fundamental value of capitalist society, in Marxist terms is a category of thought and language that are absorbed into the unconscious mind and perpetuates capitalistic exploitation (Althusser, 1969). While there is some merit in both these analyses, in themselves there are no means to offer and act on political objections to injustices, which is why it is important to understand the constructive capacity of the social agent in conjunction with cultural contexts for critical conversation to emerge as beginning forms of emancipation.

The fourth realm of the social I identify is *spatial* awareness. I borrow heavily form Hillier and Hanson (1984) to understand the social aspect of space. Urban planning and architecture create spatial forms that influence other social realms. Territoriality, for example, has political implications putting up borders in order to identify which people can participate in social construction, while others are selectively excluded. The order that results lies in the minds of the people that interact in the given physical environment, which indicates that the social logic of space has a cognitive element (p. 7). Yet the physical element cannot be ignored as different social relations can be recognised according to perceptions of space. While the *spatial* is defined by borders, the *transpatial* is a discrete system that relocates itself in the same form in various localities. Schools, for example, are spatial and transpatial both externally and internally. Externally, the school is a physical place for youth learning located among other social spaces whether they be urban, suburban or rural. Each school has a distinct physical space and social roles are carried out across these schools in a transpatial way. Internally, each school provides a space for students, teachers, administration and parents to teach and learn. This teaching and learning

is not isolated to the individual school. Rather, the educational disciplines such as mathematics, literature and social studies are transpatial such that the classrooms of each discipline share a discrete social space that is commonly influenced by curriculum, daily routine and pedagogy. This, of course, does not mean that activities that take place within schools are homogenous. Rather, the school provides a social boundary within which social inquiry and investigation can take place.

The fifth realm of the social is that of *temporal awareness*. That is, the ability to which people use past events to shape their foresight in order to act in the present. A sophisticated quality of the human being is its capacity for self-reflection. Our brains permit complex realities to arise in that consciousness of the body and mind in relation to other objects is a phenomenon that requires us to construct experiences through time. As Donald (2001, p. 254) points out, "the relationship between consciousness and culture is a reciprocal one. While culture emerges from the attempts of an expanded awareness to connect with others, it is immersion in culture, rather than any feature of the brain, that defines our truly human modes of consciousness." Therefore, the social constructions of the present are emergent from conceptions of the past and the future. Future possibilities are calculated by the mind based on experiences from the past and past events are derivative of possibilities and probabilities of future events. The past is the future – is the present. The temporal human mind, then, is necessarily imaginative and dependent on social and psychological contexts. Reality in the moment is simply what it is; and this reality has social meaning in that the individual accesses previous experiences in the mind that are (re)shaped imaginatively. Imaginative thoughts, the product of the mind, are not concrete but are rather, as Egan (2005, p. 220) notes, "the source of flexibility and

originality in human thinking." Temporality, as a social phenomenon, envelops the historic and the possible and allows us to make sense of the stable and/or malleable social and physical elements around us.

The sixth realm is the *spiritual* realm, or the place within each person that reflects on experience and plans action in order to meet the exterior world. Each person lives in their own mind, but meets people in shared social spaces that are physical, temporal cognitive and emotional. Introspection and the use of knowledge mingle to create an understanding of an individual's place in the world. My ideas on the social nature of spirituality largely come from my own meditation, but I also credit my classmate Dan McKinnon (personal communication, 2005-2009) with an academic perspective. Through Dan I have come to identify characteristics of the spiritual as the aspects of a person's beliefs and behaviours that: transcend their ego-centric tendencies; transform their sense of self; build compassionate and collaborative relationships and cultural communities; recognise the interdependent origination of all phenomena; and identify with an empirically unknowable universal force that informs and sustains all that is. While the spiritual in its pure form is a phenomenon of the individual, the social world informs the interior of a person where identifiable values and practices are indications of where a person's mind is. Religious communities and traditional indigenous societies exhibit a tightness in their spiritual representations within social boundaries in that religions proscribe values and ethics (i.e. ways of being). In spite of all the lessons given to the individual from the outside, it is ultimately up to each individual mind to determine how to justify, balance and transcend competing emotional states from fear, suffering and insecurity to hope, care and love.

Within itself "the social" is complex and has many characteristics that are interlinked to different degrees. These concepts are further problematised by adding other concepts such as social action, social facts, social order, socialism, socialisation, and social justice. The historic structure of society has allowed some groups of people to contribute to the construction of what is social while other groups of people have had their traditional modes of social organisation destroyed in order to participate in colonial social systems. Before outlining the ways we can think about what is socially fair or just, I will delve into the classic discussion on the nature of justice itself.

Justice

The fundamental concept of justice is at once innate, metaphysical, theoretical and practical. It is innate in that people who are often perceived to be irrational (such as young children and "illiterate savages") are able to express instances when their person has been wronged. It is metaphysical when we care for family, kin and community in order to live with the love and affection that underlies moral equality. Moral equality recognises the beginning point of fair standing between people based on the fact that we are human beings, allowing us to see the remedial virtue of justice that exists within a social space of respect and dignity. Since justice is a concept that helps us describe and understand the nature of morality, the pursuit of justice expresses a way of *being*. I envision that our sense of being has two distinct, yet deeply related perspectives: as a static structural/developmental element represented by what we think we *know* and is represented through our *values*; and as a fluid situational/contextual moment represented by what we *do* through our *ethics*. Making sense of a given moral state requires one to become aware of the interactive relationship between *values* and *ethics*. As such, morality as I view it, is an

emerging and evolving encounter between values and ethics. According to this definition, our existence is both about *knowing* and *doing* and how each of these activities inform the other.

Couched in these terms, I represent justice as an act or an ethical perspective. This line of thinking does not exclude epistemological questions. The knowledge or worldview a person holds shapes their agency and is revised by what is viewed as a person acts. Therefore, knowledge affects what we are and what we think other things are. In other words, epistemological processes create values in terms of how human interaction between people and with the natural world *should* take place. And since one of the objectives of my project is to avoid a positivistic account of our ideas, a critique of values is crucial. To borrow from Nietzsche (1996, p. 8, original italics), "… *the value of these values itself should first of all be called into question.* This requires a knowledge of the conditions and circumstances of their growth, development, and displacement." If acts of justice, whether they be between persons, in local groups or in broader society are to be assessed and judged, which is precisely what I am doing in the research project, then understanding the social values that go into the determination is crucial.

Judgments that people make about others are not necessarily based on the values that dwell in the containers of people's minds, but on the processes of mind demonstrated through actions. People perpetually analyse, evaluate and justify their actions and the actions of others according to an inner *sense of justice*. By highlighting a sense of justice, rather than simply looking at *justice* in itself, we are invoking a passion or an inner emotional response to the world as one sees it and understands it. Therefore, we want to identify emotions that inform our judgments and are the substance of our sense of justice.

In fact, we attempt to consider the ethics of justice not first of all as an abstract theory, but rather as our set of emotionally charged passions that universally interconnect us and are fundamental to a recognisable social world (Solomon, 1995). Adam Smith (1997) notes how we imaginatively achieve reciprocity of emotions:

> It is the impressions of our own senses only, not those of his, which our imaginations copy. By the imagination we place ourselves in his situation, we conceive ourselves enduring all the same torments, we enter as it were into his body, and become in some measure the same person with him, and thence form some idea of his sensations, and even feel something which, though weaker in degree, is not altogether unlike them. His agonies, when they are thus brought home to ourselves, when we have thus adopted and made them our own, begin at last to affect us, and we then tremble and shudder at the thought of what he feels (p. 2).

A mature inner sense of justice requires actively observing the narratives of other people being played out.

As a sentiment that guides agency, a sense of justice arises through a conception of good and truth. That is, acts of justice or remedy are informed by an acute sense of injustice and are logically followed by a desire to change the circumstance. Injustices are first and foremost *felt* and then, if possible, understood and acted upon. At a fundamental level, emotionally recognising injustice, whether it is imposed upon an individual or community, or empathetically felt about others, begs the fundamental philosophical question introduced by Plato and Aristotle – what is the good life? If we do not seek justice within ourselves first for the sake of its own virtue, then any consequent action and knowledge this action produces will be corrupted. Recognising the broad scale of injustice becomes the

responsibility of the individual, which is in contrast to contemporary Western society where formal justice is wielded through the systematically rule-bound hands of institutions. It is crucial, then, that a concept of injustice beyond the state be given its due in a discussion of the constitution of justice. Wolgast (1987) and Shklar (1990) both specifically tackle the justice/injustice dualism by including a thorough evaluation of injustice in their methodological equation. And as with Solomon, Wolgast and Shklar do not promote an idealised world where injustice does not exist. Rather, each author in their own way recognises that there will always be injustices and that human interaction has inherently incommensurable perspectives in which only one winner can arise. Life is unfair to all of us, some of the time. The trick is to mitigate unfairness to those who seem to be bound in social structures and institutions with no way out. Moreover, if we live in a time of one-dimensional ignorance and wish to transcend it we can ask the same questions as Shklar (1990, p. 28), "what do we owe to the unjust as well as to their direct victims? How, indeed, are we to recognise the victims of injustice at all?"

Acting on behalf of the mitigation of injustices requires not only cognitive abilities, but also transcendent and metaphysical modes of thought. We need to be able to *imagine* and *reason* about our historical position (i.e. know what got us here and where are we going). Marcuse (1964, p. 172), as an example, represents a picture of contemporary one-dimensional, technocratic thought as descendent from positivistic norms and affirmative thought towards the predominant societal framework. In this realm progress-in-knowledge depends on an orientation of cognitive thought to the physical sciences as a model of certainty and exactness. Non-positive or *negative* ideas simply become idle and *disconnected* speculation, dreams or fantasies void of meaning. Yet, if we are to delve into

our emotional foundations to discover and act upon injustice, we must be able to cultivate and articulate, as Solomon (1995) suggests, the nature of our negative emotions such as vengeance, disgust and (Nietzsche's prominent) resentment. Sharing *all* types of emotions requires an imaginative and reasonable commitment. Reacting negatively to a contextually understood personal violation is fundamental to our sense of self and feeling contempt for the abuse of others is basic to our sense of humanity. What we *feel* works with what we *observe* and *imagine* showing us the limitations and dangers of an overly idealised scientific worldview that does not permit the rational individual to emote, imagine and transcend the moral states of the social world in us and around us.

Ethical questions not only seek answers from our agency, but also from what we do not do. This is what Shklar (1990, p. 5) calls *passive injustice*, which she defines as "…the refusal of both officials and of private citizens to prevent acts of wrongdoing when they could and should do so." Shklar discusses passive injustice in the context of civics and citizenship such that in order to maintain high standards of goodness in public service, there is a civic duty to act when private and public injustices are recognised. The justice in citizenship encompasses the demands of normal or judicial justice as well as the obligation to act when perceived injustices are outside the realm of normal justice. While Shklar implores us to view passive injustice at the level of civics and not in our habitual indifference to the misery of others, I propose the underlying emotional attachment to injustice should obligate us to pay attention to more globally pressing issues of injustice as well. We must absorb the knowledge created in the margins of global society and empathetically share the disdain for human and environmental injustice no matter where it arises and then transcend this knowledge by evaluating the impacts we create in our day-to-

day lives. To simply feel pity about tragic injustice and change nothing in your mindset and actions is morally corrupt.

In order to connect the threads of passive injustice and negative thinking in the discussion of discovering an informed and ethical way of acting out a virtuous life we must learn to deal with ideological discourses. This is, of course, an active attempt to transcend global realities that we face rather than leave our duties to local actions as per Shklar. Singer (1981) gave us the idea of an "expanding circle" that helps us get beyond Shklar's useful, albeit too localised sense of injustice for purposes in this discussion. Using the metaphor of the rings in a growing tree, the innermost rings constitute our natural feelings toward those closest to us such as our family and bosom friends. As circles are added around the inner circle we begin to include more distant friends, colleagues and neighbours. Ultimately, through more abstract means of identity, we make connections with others through ideas such nationalism, race and eventually humanity. However, Singer attributes *reason* to be the trigger that enables the circle to grow. Solomon (1995) addresses this reduction by proposing that knowledge and understanding, in the particular sense of coming to appreciate the situations and the circumstances of other people and creatures, expands our identities along with reason. As we use our emotions and imagination to expand our education we learn to embrace a larger world, a world where *sentiment* contributes to knowledge as a means for people to grasp the injustices that are otherwise hidden if we did not have an emotional attachment to their narratives. Emotions give us things to reason about. Positivistic ideologies, at an intellectual level, are held by those who think that their ideas have survived the rigours of critique, but they block blossoming emotional responses to injustice (p. 52). Therefore, ideology without the attachment of

sentiment actually obstructs justice from emerging by imposing ideals that permit and encourage passive injustice.

Yet, I do not want to leave the theorising of justice at the level of the sentiments. As Miller (1976, p. 18) notes, every state of affairs "involves beings who are both sentient and rational", so when invoking a sense of justice "at least one of the sentient beings is enjoying a benefit or suffering a burden; if no one is affected in either of these ways, questions of justice cannot arise." Therefore, while individuals have emotional responses to injustices, they must also be able to rationally identify the context in which the injustices have occurred, setting the stage for future possibilities. This does not prioritise a rational view, but attempts to embed a rational perspective within the emotive individual. Plato (1955, p. 152) verifies this view of justice when he says "justice is what produces men and states of this character … its real concern is not with external actions, but with a man's inward self, his true elements which make up his inward self to trespass on each other's functions or interfere with each other." Moreover, I offer three quotes from Adam Smith (1997) to express how our inner sentiments are drawn from and bring us closer to society. First, "this disposition to admire, and almost to worship, the rich and the powerful, and to despise, or, at least, to neglect, persons of poor and mean condition, though necessary both to establish and to maintain the distinction of ranks and the order of society, is, at the same time, the great and most universal cause of the corruption of our moral sentiments (p. 78)." Second, "there is … another virtue, of which the observance is not left to the freedom of our own wills, which may be extorted by force, and of which the violation exposes to resentment, and consequently to punishment. This virtue is justice: the violation of justice is injury: it does real and positive hurt to some particular persons, from motives which are

naturally disapproved of" (p. 105). And third, "it is thus that man, who can subsist only in society, was fitted by nature to that situation for which he was made. All the members of human society stand in need of each other's assistance, and are likewise exposed to mutual injuries" (p. 114).

Global Social Justice

This discussion on justice is a landmark towards a conception of global social justice. The themes I bring forward in the following paragraphs are still largely meta-theories with no grounds in empirical evidence. They are intellectual dialogues that are more normative than explanatory. That is, they are normative in that they generally talk about what social justice ought to look like. If people adopted specific cultural, economic, and political norms then injustices would be overcome and social justice would arise. These meta-theories hover over and inform domain-specific theories that are also influenced from below by human experience, which indicates explanations of understanding based on empirical evidence of a moment in time. I am moving slowly and mindfully toward the domain of high school social studies in Alberta with a meta-discussion of social justice, global social justice and education as global social justice still in between.

The conception of justice I outlined above is a human created possibility that comes from the ability of people to recognise unfairness intuitively, name the injustice based on certain values and then act (if possible) to correct the injustice, which when resolved is a representation of the good life. It is a moral, philosophical and social construction since talk about justice is a discourse, and indeed a narrative, about creating, developing and improving some aspect of the human condition. Justice has many social dimensions in

which people act in fair ways remedying past exploitations (re)creating a social world (and therefore, bringing knowledge(s) to the fore) that allows us to conceive of justice a public good (and ongoing injustice as a public bad). Social structures that maintain fairness and inclusion and the institutional and cultural know-how that goes into maintaining these structures are non-rivalrous and non-exclusive, or at least made non-exclusive. When people are excluded from the benefits of social production or cannot participate in the broader narrative of improving the human condition, social injustice arises. Yet, the idea of social justice remains a contested concept. In the remainder of this section I will offer a brief outline of different ways of conceiving, nurturing and developing the notion of social justice and reconciling injustice.

Social Justice

Kymlicka (2002, vii) notes the publishing of John Rawls' *A Theory of Justice* in 1971 as a watershed point in political philosophy. Up to that point the discussion on issues of justice were generally historical reproductions of thought in ancient Greece and referent to Enlightenment thinkers such as Hume, Kant and Rousseau. However, with *A Theory of Justice* Rawls kick-started a debate about how society can politically (re)structure itself to articulate and bring economic equality to people within an identifiable polity. That is, Rawls presented a liberal/contractual theory of social justice that attempted to bring congruence to the way *justice* and *the good* are conceived. The good, in Rawls' terms, is a rational response to a conception of justice that brings fairness and equality to the distribution of social goods. People are treated equally when inequalities are removed that damage or inhibit action of another person. Rawls does not want to de-prioritise individual incentive to live and produce with liberty; however, he aims to assure that basic liberties

are maintained for all by guaranteeing that the least advantaged receive the greatest benefit despite the existence of social and economic inequalities. Rawls calls this the *difference principle* (Rawls, 1971). In Rawls' words, "All social primary goods – liberty and opportunity, income and wealth and the bases of self-respect – are to be distributed equally unless an unequal distribution of any or all of these goods is to the advantage of the least favoured" (p. 303). Not all inequalities should be removed, just those which disadvantage other people.

The discussion on a conception of public goods above is much more useful for understanding the place of narrative knowledge in society than Rawls' vision of primary goods. Ultimately, based on Rawls' interpretation of goods for the individual, his theory of justice presupposes the political and economic realms of the nation-state as the fields of reform for social justice. This limits its usefulness for my study in several integrated ways. In terms of economic equality, as Connolly (1984, p. 227) points out, a liberal welfare state depends on a growing economy to support the redistribution of wealth, yet economic growth depends on structural inequality in the production of goods. In contemporary terms, this is true in the corporate driven international market place. Western nations and nations of the South have seen the rich accumulate extraordinary wealth, the difference between the two being the funding for the welfare of the least advantaged from the profits accrued through the exploitation of natural resources and cheap labour in the Third World. As such, as global narratives of exploitation strike a moral chord with people in wealthy nations, the dilemma arises whether a nation should maintain its technocratic and exploitative institutions (like education) in favour of challenging the hegemony of unsustainable social practices.

In terms of the political realm, MacIntyre (1984, p. 253) makes the point that modern politics cannot be a matter of genuine moral consensus. This observation highlights an important point. The natural state of humans in the twenty-first century is a social one. Therefore, in the social state of globalisation social justice requires finding and structuring society around a moral consensus – an agreement that can only be represented through a process that recognises the narrative histories of injustice. Rawls (1999), much later in his career, made an attempt to expand his views to the global community. However, as he attempts to expand his difference principle across borders, Rawls maintains the nation-state as the prime agent in carrying out social justice, hence his use of the word *peoples*, rather than the individual to frame issues of justice. While the state is a crucial institution for carrying out the social plan of a society, it is the dialogic development of sentiments by the people that the state presumably serves that let us know injustices are proliferate and do not have national boundaries, but rather transcend them. Therefore, where Rawls attempts to bring in the hope of attaining social equality in a globalised era, at this point in history it is insufficient that the historically marginalised simply be given welfare status into a productive, albeit unsustainable, society.

Hayek offers the antithesis of Rawls' planning of the social world. In his *The Road to Serfdom* Hayek outlines a perceived danger of tyranny that could arise if governments were given the power to regulate the economic realm of society. In Hayek's view, any movement toward socialism is momentum towards totalitarianism. The solution for Hayek, of course, is to reprogram society such that capitalism has the opportunity to extend its freedom and liberties to the populace. Hayek specifically responds to Rawls conception of social justice in his less celebrated book *The Mirage of Justice*. The fundamental value of

Hayek's social ontology is that of personal freedom. Therefore, in the case where demand for social justice means society organise itself in such a way that economic resources are assigned from some individuals in society to other deserving individuals in the name of equality, then personal freedoms are squelched violating the fundamental moral principle of Hayek's normative vision for society. Ultimately, Hayek (1976) is rightfully opposed to the notion that it is possible to achieve complete control over the social order such that the political class has the capability to deliberately determine every aspect of the social order (p. 53). However, in his critique of the positivism of socialism, he offers a positivistic solution that reifies the ability of the marketplace to prioritise individual freedom as the arbiter of fairness in economic outcomes.

Hayek does not integrate the individual into his conception of society. He charges the actions of individuals and the concerted actions of many individuals and organisations with utilitarian moral duty. Governments are such organisation, yet in Hayek's terms, society is not (p. 32). Interestingly, Hayek recognises that society represents the natural state of human beings similar to Bhaskar and Archer. However, Hayek does not include reflexive, critical or methodological elements into the conception of society as nature. As such, concepts like nature, society and markets have no moral characteristics as they are distinct from the individual and are therefore neither just nor unjust. Hayek's philosophy is one that deems human production be entirely of the private realm. Consequently, discussion about the production of public goods is completely subsumed and assumes, like Rawls, there is infinite space for the historically marginalised to participate in mainstream capitalist society if only people would embrace the value of individual liberty. While the strength of Hayek's work is in recognising that moral states are produced by individuals,

when individuals cannot see themselves as producers of society social injustices can never be addressed. That is, the justice that a utilitarian perspective promotes is free from metaphysical mysticism while institutional justice focuses on setting the rules of the game and deterring through punishment. With no broader force governing justice, then logically justice is simply a set of formal rules, or laws, to which people must comply as they go about their activities maximizing their utility. This utilitarian version of justice is inadequate as there is the danger that weak or unpopular members could be sacrificed for the benefit of the majority (Kymlicka, 2002, p. 45) and that as an aggregative theory the net value of justice for a society supersedes any conception of equal distribution (Miller 1976, p. 50).

Much of the literature on social justice is derived from Rawls' groundbreaking work instigating a vigorous discussion on the means and possibilities of creating a fair world. Obviously, Rawls *sensed* that unfairness in the world was not morally acceptable and proceeded to use his skills, knowledge and social status as a Harvard professor to talk about the nature of justice. Hayek receives considerably less attention. However, I think it is important to include Hayek's normative perspective as it is the foundation of neo-liberalism, the principle econo-politico ideology that has governed powerful nations and international organisations such as the World Bank and WTO. In the following paragraphs I discuss some alternative perspectives of social justice that emerged from the social justice debate initiated by Rawls and Hayek – perspectives that expand the meaning of the social beyond the economic and the political and represent a reflexive social ontology in that statements about the normative aspect of society presuppose that meaning is the product of interpersonal exchanges.

In the 1990s Amartya Sen began a dialogue with the resource-focussed proponents of social justice (the descendants of Rawls) in order to offer the alternative perspective of *capabilities* as the theoretical foundation of moving toward more just societies. The capability approach has achieved mainstream status as the metrics derived from Sen's work became the foundation for the Human Development Index (HDI) lending empirical support for the results published in the UNDP's annual Human Development Report as an alternative to the traditional form of measuring social well-being through per capita GNP (Sen, 2000). Sen's purpose had been to address the inefficiencies of traditional welfare economics to overcome the historical injustices inherent in capitalist expansion. As such, recognising capabilities is designed to create a space where the individual can lead a life they value. Capability represents a person's ability to *do*, to *be* and ultimately *become* in a given social environment. It is individualist in the sense the person is recognised as an agent in society. However, the communitarian ideal of interconnectedness is not lost as the agent represents themselves in concert with a broader community that validates individual identity.

Nussbaum (2005) and Sen (1999) both challenge the centrality of the social contract, which is at the core of Rawls's (1971) theory of justice. To the contrary, the capabilities approach to social development suggests that every individual has a set of basic human entitlements that must be fulfilled for social justice to be realised. This inductive approach to understanding inequality is divergent from the social contract, which leaves agents to act within a current state of affairs, making contracts with others for mutual advantage. Nussbaum's main contention is that:

> we cannot solve the problem of global justice by envisaging international cooperation as a contract for mutual advantage among parties similarly placed in a State of Nature. We can solve them only by thinking of what all human beings require to live a richly human life – a set of basic entitlements for all people – and by developing a conception of the purpose of social cooperation that focuses on fellowship as well as self-interest (p. 197).

Contemporary global society demonstrates that people do not enter equally into "social contracts". This undermines the terms of Rawls' original position in that the majority of the world's population does not meet the broader social world from an equal historic standing within the economic, political and cultural realms.

The debate and discussion around the capability approach to social justice has broadened the informational base of evaluation beyond economic statistics and the way people should (re)distribute resources. Nor, at this point as Sen (1980, 1999, 2005) recognises, does the capability approach to social justice subscribe to a definitive or fixed categorisation of capabilities, nor is it sufficient for all evaluative purposes and can therefore not provide a complete theory of social justice or development. The strength in the capability approach is that is flexible and allows for internal pluralism. That is, the use of capabilities as a measure of social justice is dependant on a thorough contextual understanding of the injustices being evaluated. As examples, the causes, conditions and measures of poverty are diverse, but undoubtedly poverty is a form of capability deprivation that requires us to look beyond low incomes in understanding the nature of the poverty (Sen, 2000); and we can use capabilities to bring forth the values that are integral

to a conceptualisation of the contribution of *agency* to a broad understanding of social construction and production. I do not think that the capability approach to social justice should completely replace the resource-based philosophy of Rawls. Rather, both Sen and Rawls provide conceptions of social justice that have common, and at times conflicting, foundations that need to be sorted through when evaluating social justice in a specific social context (Pogge, 2004). Moreover, particularly through Sen, the door has been opened to intuitively and creatively recognise social justice in new and diverse forms.

Honneth (2004) represents one of these extensions of social justice as an advocate of both sharpening and broadening the possibilities for social justice in contemporary society. He starts with the premise that social equality should be about enabling the formation of personal identity for all members of society (p. 356). As such, the normative aim of eliminating economic and political inequalities as social justice is superseded first by the acknowledgment of humiliation or disrespect, and second, by creating social spaces based on the values of dignity and respect. As Honneth notes, the turn to concepts like *dignity*, *respect* and *recognition* in the discourse of social justice has emerged both from the global disillusionment in the dismantling of welfare programmes and the destruction of the social safety net within neo-liberal social policies and from a concomitant increased moral sensibility (p. 352). The expansion of social policy that propels corporate influence around the world along with the narrative knowledge of the social status of cultural, economic, political, territorial, historical and spiritual disrespect garnered from various social movements has brought a broader consciousness of the indignity brought to humanity as a whole. In Freire's (1970) terms, social oppression does not only create an inhumane context for the oppressed, it is also representative of the inhumanness of the oppressor

whether the oppressor is aware of the condition or not. Consequently, according to Honneth, a conceptualisation of social justice should start with the central principle of a social and moral obligation for social recognition and inclusion (p. 352).

Honneth's perspective of social justice is grounded in the individual's ability to interact in social spaces that are regulated by normative principles of mutual recognition. Consequently, open individual identity formation takes place in a social context free of disrespect and humiliation. However, from a critical perspective, community relations have to be highlighted as it is within the identifiable boundaries of communities that values are developed, stated and measured in terms of broader social recognition and acceptance. Moreover, communities also provide a point of reflexive examination and discussion between peoples that are necessary for developing mutual respect for each individual within the community (p. 362). In these terms social justice is respectful of the conditions that permit local (internal) and global (external) values to guide the (re)creation of communities and promotes individual self-realisation while still being able to tackle the traditional targets of social justice, and economic and political fairness. Within this scheme the stories of the historically marginalised have broader social value that require different educational skills to grasp than the technical characteristics that are needed for neo-liberal social development.

The work of feminist thinkers has also contributed to a richer understanding of the possibilities of improving the human condition by articulating the historic marginalisation of women and the communities they inhabit from the dominant processes that distribute society's resources. Much of the literature on a *culture of care* offers potential theoretical contrasts to the predominant *culture of domination* that inhabits the psyche of people that,

willingly or not, support the characteristics of conquest and control in the economic and political realms of contemporary global society. In these terms social justice is a concept to be used to overcome the perception of justice as rules and be more inclusive of moral sensitivities. Young (1989) demonstrates how the family is politically structured to be an isolated private sphere of the social world that contains and foments emotions, sentiments and care. The public realm, as such, essentially functions without the participation of women who traditionally act as caregivers in society (p. 253). This realisation of the way the sentiments are excluded from public policy, and concomitantly the general social structure, led feminists to explore the exclusion of women from other conceptual realms.

Gilligan (1982), for example, suggests that the individualism of human-rights claims should be accompanied by an acceptance of responsibility not simply of the welfare of others, but also for the conditions that diminish social stability, cultural autonomy, economic and political opportunity and historic standing. Tronto (1993) adds that this acceptance of responsibility is a crucial element of the political obligations of citizenship, deepening the conception of citizenship beyond the maintenance of duties to the nation-state to the internalisation of accountability towards other citizens whether they be from the immediate community or from a distant culture. Moreover, Young (1981, 1989) suggests that people from marginalised communities cannot practice responsible citizenship if they are not *included* in the social process of making citizenship. That is, if the guidelines of citizenship are simply the traditional modes of political production, then marginalised people are simply (re)enacting oppressive social structures. Social justice as distribution of goods does not give attention to fairness in social production. In other words, the development of a culture of care from within a dominant society towards recognising the

moral justification for creating social spaces that includes all people to realise their capabilities requires the dominant society to critically reassess both how it functions internally, and its role in producing globalised injustices.

In summary, social justice is a concept with broad applications due to the fact that diverse peoples in disparate locales are making claims of injustice against both other individuals and society in general. Historical discussion into the nature of justice tends to be either metaphysical (not empirically grounded) or based in the rule of law. Invoking the social into the conversation brings justice down into the level of interpersonal exchange and integrates the methods and perspectives of social theory. Being of the social world, social justice is conceived through the reflective and reflexive actions of people engaged in the enactment of their lives. As such, there is a real aspect to the phenomenon of social justice. Women in Malawi have to contend with caring for a large extended family when several have AIDS, the only access to food production is the non-productive land to where they have been forced, and the public health care and education systems have been dismantled by structural adjustment programs designed by the IMF and World Bank (Burger, 2004). The Nahua people in Mexico pushed into the high jungles of the *Sierra Madres* since colonial times struggled against para-militaries that killed when the community attempted to stop illegal logging from taking place on their remote lands or when elder councils met in secret (Tetreault, 2001). Local stories such as these, in aggregate, form a narrative of social injustice be it unequal access to social resources, capability depravation due to poverty, non-recognition of the experiences of exploited peoples, exclusion from social production and/or the containment of care historically provided by women. The natural state of humanity today has a global quality and is

inclusive of these stories of injustice. Naturally, then, social justice has global forms that require analysis.

Agency and Global Social Justice

Economic globalisation is a boon (and apparently was *a boom* in the context of the current global social crisis) for people and corporations who are able to profit from the sale of products and services to the broadest marketplace possible. It has also benefited people who are able to afford products and services that are invented, developed and distributed which would otherwise not have been made available without the incentive dynamics of an international trade system. Some have claimed that globalisation has also been good for the poor of the world (Dollar & Kraay, 2002; Norberg, 2003). However, these interpretations are generally based on statistical evidence of economic growth and do not touch on the narratives of peoples in their participation in constructing other realms of the social world. As such, the globalisation narrative is constitutive of double movements that have responded to the predominant social policies that enhance economic globalisation. These stories frequently represent various forms of social injustice that are any combination of cultural, economic, political, spatial, temporal and spiritual oppression. Simply trying to include the mass of historically marginalised into the contemporary corporate/welfare structure only pressures an unsustainable social system susceptible to implosion. As the systems repair themselves from social breakdown, a broad base of knowledge informs future possibilities of social justice in a process that has been initiated by the solidarity of diverse social movements – the globalisation of social justice.

Global social justice as I am presenting it is a dynamic social phenomenon. It can be pointed to descriptively as a meta-theory of global proportions, which has largely been

the objective of this chapter so far. However, in relation to the social ontology I laid out in Chapter 2, it also has domain-level theories with explanatory elements that allow us to imagine the histories of a broader base of peoples and the current state(s) of humanity. Moreover, global social justice has a moral element that contains within it knowledge and sensibilities that contribute to foresight, a distinct human characteristic that is at once universal within the boundaries of our planet and ephemeral as time slides by. Up to this point I have attempted to demonstrate that action toward remedying historical injustices is necessary to have a "good society". This section, then, will begin to identify specific *agents* of social justice that have emerged both out of the broader movement for global social justice and within specific institutional contexts.

In order to bring the agent into the discussion about global forms of justice, it is important to recognise and understand the in-vivo reflexiveness that people bring to balance with theory. When theory supersedes, the normative borders on positivism. That is, in the case of social justice, basic principles are presented universally without restriction. Yet, the historical narratives of exclusion presented by social movements of indigenous peoples, women, workers and the impoverished have begun to undermine grand theories as these peoples have been at best recipients of social justice, and have been excluded from the broader construction of social institutions. The intuitive difference with the conception of global social justice I am presenting here is that the reflexive partners of social movements are the institutions of general society. To what extent are the values that people hold within the institutions of historically dominant societies changing due to the knowledge constructed, developed and disseminated within and out of the margins of global society?

It is at this point that I remind the reader of the morphogenetic process of Archer (1995) that I outlined in Chapter 2 and introduce O'Neill's (2001, 2007) thoughts on social norms, justice and agency as congruent to Archer. Archer's conception of morphogenesis and morphostasis represents socio-cultural interaction as the moment where social structures are changed (morphogenesis) or reproduced (morphostasis). The idea of social structure precedes human agency, and it is not until social interaction takes place that human agency represents the social structure. As such, agency is characterised corporately by people who are responsible for the rules and outcomes of a given social group or institution who are ultimately followed by primary agents who are guided by or subservient to the corporate agents. Most social roles involve the individual to some degree both as corporate and primary agents. That is, the individual is simultaneously representative of a social structure *and* charged with representing the structure to other individuals.

While Archer talks generally about agency, O'Neill (2001) discusses the plurality of agency through the lens of justice. This discussion may be a bit confusing as O'Neill distinguishes the differences between agents in a similar way, however what Archer calls corporate agency and primary agency, O'Neill talks about these positions as *primary agents of justice* and *secondary agents of justice* respectively. In O'Neill's words,

Primary agents of justice may construct other agents or agencies with specific competencies: they may assign powers to and build capacities in individual agents, or they may build institutions – agencies – with certain powers and capacities to act. Sometimes they may, so to speak, build from scratch; more often they reassign or adjust tasks and responsibilities among existing agents and agencies, and control and limit the ways in which they may act without incurring sanctions. Primary agents of justice typically have

some means of coercion, by which they at least partially control the action of other agents and agencies, which can therefore at most be secondary agents of justice. Typically, secondary agents of justice are thought to contribute to justice mainly by meeting the demands of primary agents (p. 189). O'Neill also notes that people may act as primary and secondary agents of injustice, which correlates with the way I represent teachers as corporate and primary agents in figure 2.4.

The institutions charged with carrying out social justice have been historically and theoretically tied to the nation-state. In this globalised era, as O'Neill points out, there has been theoretical debate beyond the nation-state towards *inter alia* creating a world state, opening borders to the movement of peoples and/or empowering regional and global institutions that can formally address injustices that occur within the borders of specified countries whether they be rogue states acting intentionally to oppress their people, or dependant states too weak to act as primary agents of justice (pp. 188-190). As such, non-state and often foreign agents or agencies like NGOs move in to advance social justice and humanitarian needs. This discussion has arisen because states from colonial times through to contemporary globalisation have frequently failed as agencies of justice. Moreover, this failure has not simply been a lack of power, but rather a diminished range of institutional, community and/or individual *capability* to coordinate and enforce the delivery of justice either legally and through cultural obligation (p. 198).

The capability to balance social power in society through *obligations* to social justice rather than simply *receiving* social justice is O'Neill's stepping up point from Sen's work. Beitz (2001) makes a similar distinction when he describes social justice as having two faces:

> one towards the distribution of the benefits of social life; the other toward the allocation of its burdens. Justice is about both distribution and contribution. The subject of social justice is difficult partly because the two problems interact and must be faced simultaneously, even though they implicate moral ideas that are to some extent distinct (p. 120).

Caney (2001, p. 124) also recognises how social justice is a matter of balancing theoretical and practical foci on the equality of outcomes (i.e. distribution/recipience) with an equality of opportunity and entitlements (i.e., contribution/obligation). Therefore, the emergence of global forms of social justice should demonstrate a deontological dimension that speaks to people's duties and their (cap)ability to carry out these duties in specified contexts within and *beyond* state structures.

I borrow from O'Neill's analysis of a real world document, the text of the Universal Declaration of Human Rights of 1948, to clarify how the social justice concepts of obligation, contribution and duty have been elided and ultimately subsumed by the concepts of recipience, distribution and outcomes. O'Neill (2001) notes that the Declaration uses "the state" as the primary agent of global justice. That is, a cosmopolitan governance of "rights" is intertwined with the obligations of the state. I think O'Neill is correct to think that the view of obligations that arose from this document has been opaque as specific agents and agencies were not identified to carry out obligations simply left at the doorstep of the state. After all, it is obligations rather than rights that are the active aspects of justice (p. 193). The Universal Declaration has put an extraordinary focus on human rights – but human rights as recipience rather than as action and obligations. This is not to say that the idea of recipience and distribution are of no importance. They serve as good

indicators of where and through whom localised social justice is or should be active. However, what is lost is a vigorous and *real* contribution of agents to determine and articulate the duties of people in a socially just society. Universal rights cannot be equated with universal action. Global forms of social justice, while informed by the global narrative, are ultimately undertaken by agents representing localised social spheres.

The normative judgements of agents, as opposed to the abstract *oughts* characteristic of the normativeness in general theories, are maintained through social interaction. The possibility of judgement, while guided by the justness of explicitly and/or implicitly shared understandings of a specified social context, is derivative of practical theorising and reasoning. The act of judgement indicates that the agent is making choices between competing social expectations (O'Neill, 2007). And since practical reason steers action in given social contexts, agents behave with a future orientation whether it is to verify and reiterate social structures (morphostasis) or revise and reform them (morphogenesis). Therefore, in terms of global forms of social justice, particularly through the agency of grade 10 social studies teachers in this study, the capabilities of a diversity of primary agents of justice to act on their judgements will be represented by common realistic starting points of normative reasoning as demonstrated by practical social theorising. Again, incorporating the practical judgements of primary agents of justice into a theory of justice does not leave normative theorising at a general level avoiding the downward conflation of positivism into the one-dimensional social agent as technician. Rather, agents construct social spaces that integrate within the immediate context and the general level theorising of the broader community.

Reciprocal Humanism

The remainder of this chapter becomes increasingly influenced by my experience of discussing the practice of the social studies teachers that participated in my study. I leave more explicit interpretations of their expressions in Chapter 5 as derived from the structural context represented in Chapter 4. Yet, as I further outline the qualities of emergent forms of global social justice, this theorising is integral with the observations I made during and after my interviews with the participating teachers. That is, my thoughts and the literature I invoke increasingly represent and honour the teachers' experiences, albeit vicariously through the interpretations in my own practical social theorising. It is my contention that global forms of social justice are emerging in diverse contexts around the world. In this dissertation I am now approaching a description of what it looks like on the ground in a specified context.

For any form of social justice to arise in the minds of people and the local institutions they inhabit, the cultural realm of language, symbols and metaphors must be highly politicised. On a broad transcendent level, this requires significant changes in the way people think in the dominant consumer based cultures and in the political structures that support them. Forst (2001, p. 183) expands on this line of thinking by explicating that the present global system has a duty of justice to "establish minimally fair trans-national terms of discourse and of cooperation ... a basic structure of justification both *within* domestic societies and *between* them: this is the only way in which both interrelated forms of domination, internal and external, can be overcome." This statement puts the onus on individuals in the dominant cultures of the world to not only enact *just* change in the global system of social interaction, but to also democratise their local structures toward a broader,

global perspective given the global scope of social injustice. This will, admittedly, significantly change the world order, a task of which Hinsch (2001) is sceptical. A global redistribution in compliance with the difference principle without establishing and exploring the inner-world of people's cultural understanding is an unrealistic utopia as it would require the moral psychology of people in countries like Canada to radically change in ways that are not possible without first changing the worldview. Hinsch notes, "a worldwide sense of fellowship is widely lacking, and emotional ties between distant peoples on the globe are weak. Given this background, it may indeed seem dubious whether an effective and stable sense of international justice could possibly develop" (p. 67). Therefore, a system of a global redistribution of resources that maximises the collective well-being of the most marginalised, as per Rawls's difference principle, would require *fundamental changes in the way people in the dominant culture think* as a precursor to establishing fairer global economic and political structures.

Creating shifts in the dominant modes of thinking of a culture indicates that values are changing. In the case of global social justice this means a reformation of the moral psychology of the dominant culture, or as Giroux (1997) indicated, re-instituting a moral element into society that was removed through positivist thinking. This shift is methodological, not prescriptive. However, knowledge of injustice must be present before individual and communal moralising can occur. This line of thought leads to the idea of a change in the direction of development, where the dominant society shifts its normative structures based on the knowledge created in the margins of the dominant global societies. Changes are not only represented through *what* is thought, but also in *the way* thoughts are constructed. And the change I am looking for are the means that people are using to come

to terms with the cosmopolitanism of contemporary global society. How does someone who cares about the human condition represent themselves economically in their consumption, politically in their allegiances to specific global, national, local, communal and familial relations, culturally in their linguistic, aesthetic and emotional interconnections, spatially in the integration of public and private spaces, temporally in their imaginative invocation of historical precedent, and spiritually in their recognition of common values with others that live by different religious, ethnic, class, gender and national identities?

In order to represent and include a broader base of narratives into individual and collective consciousness, a *reciprocal humanism* is necessary. I use this term reciprocal humanism to describe the blend of Stoic and democratic ideals that primary agents (figure 2.4) use to at once resign themselves to accept what is, as well as participate in constructing the social world as it is within social realms that human beings live naturally. In Sherman's (1973) terms, "stoic resignation, in its intent and practice, does not contradict the activist spirit, or the courage, of democracy" (p. 25). Big "T" truths are diluted in favour of cooperation, compromise and consensus; the fundamental humanistic interconnection between people is the ability to reason; private good depends on the good of the whole; and when there is failure to be humanistic people in far-away places (both physically or ideologically) are not considered to be fully human, which is dehumanising to both the object and subject of the these thoughts. Therefore, a reciprocal humanism seeks out a broader base of narratives to understand and balance the grandest human narrative possible – the knowledge base necessary to address historical social injustices. The historical reciprocal to the exploitative characteristics of the social is justice, which offers a natural

balance (remembering that the natural state of humanness is social) to domination as both a sense and an empirical representation of social unity or oneness. Consequently, the state of social justice on a global scale is a reflection of the state of humanity as social justice agency illuminates the qualities of the dominant culture through social morphogenesis[6].

In summary, global social justice is not only a phenomenon of people around the world transcending borders to counteract what are perceived to be great injustices due to the dominant way of viewing the world and the social structures this world-view has created. It is also, necessarily, a counter movement in thought and theory towards changing historically repressive social structures. This process culminates in a qualitative shift in the minds of people from dominant cultures. Global social justice, then, is a social movement represented by a humanistic response to a global order that has historically exploited peoples and the natural environment for economic and political power. Knowledge of globalised social injustices is largely in narrative form and emerges from the social margins. However, in order to identify global forms of social justice it requires acknowledging that its emergence will be qualitatively different in diverse social contexts. Agents for global social justice demonstrate a reciprocal humanism that is accepting of what exists, but are also working with intention to know the world and to change it with the goal of significant social elaboration within pre-existing institutions. To get there, those

---

[6] In mathematics the concept of the reciprocal represents a reflection of the movement away from or towards unity, or the number 1. The *r*eal or *counting* numbers embody science and rhythmic certainty while the reciprocal of real numbers represents diversity as a fraction of the whole. The further away from the whole the real number moves, the greater amount of diversity and less contribution to the whole represented by the reciprocal (i.e., 9 and 1/9, 100 and 1/100). The real represents the numerative power of control; and the reciprocal a denominative power of identity in relation to the control of power. Social justice aims to first recognise and then coalesce the diversity to keep the predominant powers from extending their reach and further fragmenting the denominative power of society.

who have suffered historical injustices must have the recognition and capability to create knowledge and then share it with a broader audience. The means of exchanging knowledge is through an emotional engagement with the world complimented by a sense of justice. If we cannot feel pain or anger in the face of atrocities like child starvation and environmental degradation, then marginalising processes will never be broken. However, if we are able to learn ways of connecting with a humanity that has become immediate to us in a time of high population and a concomitant advancement in information and communication technologies, then perhaps social change toward a more fair and just world is possible. The key is education.

Critical Pedagogy as an Emergent Form of Global Social Justice

Formal education is an institutionalised social space of intentional social (re)production. As in most cases where there is intention in social production there are power relations and unseen consequences. Education as a form of social justice transcends these power relations by not only accessing multiple forms of knowledge and naming the consequences of historical injustices, but also by instigating a vivid, authentic, dialogic and reflexive practice of learning in the school. Some authors have demonstrated that the institution of education corrals people within class lines (Apple, 1995) by diminishing the scope of government in the public realm (Sears, 2003). The socialisation of students complicit to the technical needs of capital growth is partially achieved through an implicit non-academic hidden curriculum (Thompson, 1993) and the time-discipline that domesticates students for life in the working classes (Valance, 1983), which is ultimately an expression and reproduction of inert positivism in Western societies (Giroux, 1997). However, as Whitehead (1929/1967) articulated, “education with inert ideas is not only

useless: it is, above all things, harmful" (p. 2), and "so long as we conceive intellectual education as merely consisting in the acquirement of mechanical mental aptitudes, and of formulated statements of useful truths, there can be no progress" (p. 29). It is, therefore, a social injustice for students not to be exposed to vibrant and engaging learning *spaces*. In this section I will discuss how students and teachers can critically engage with the curriculum to create and develop meaningful social spaces through the practice of teaching and learning, rather than simply preparing students for a predetermined future.

The sentiment of injustice founded in the disengagement of students in a world where the "law of unintended consequences" is not addressed places teachers and students in a contentious psychological and social space. Why should teachers and students be expected to know what the social future is? Seasoned economists, sociologists, anthropologists and political scientists cannot predict the future with certainty. Rather, they simply use theoretical frameworks to predict possibilities. So why should we expect teachers and students to treat schooling as a means for filling up with knowledge – the banking method as Freire (1970) calls it – with some fictitious enlightened end symbolised by standardised exams?

The development of the temporal imagination and emotional engagement of teachers and students is education not only for skills and basics, but also for the on-going and transcendental spiritual development of an individual's connection with the world for an active, compassionate engagement within social and natural environments. In this light, methods of learning and teaching are constituent of a broader education, so the school is simply one place, or one institution, where moral issues are broached. When knowledge is mistaken for facts and personal growth is elided with determinant ends, the results are

overly utilitarian. In this case, the predominant units of education are grades and courses; therefore there are seemingly apparent levels of achievement and knowledge separate from the individual. The reflexive effect of this one-dimensional process is to disengage our ways of knowing from the socio-emotions that people share.

The one-dimensional individual does not develop the critical means of meeting the external world or emotionally recognising profound injustice. If, to borrow from Egan (1997), the units of education were perceived not as a mastery of things per se, but rather as a mastery of cultural-cognitive tools that humans use to interact and understand cultural sentiments we might be able to learn, as a society, to recognise our natural propensities for care. The primary questions to ask are not about the content of social studies curricula, but about why and how these topics are useful and relevant to engaging students with the social world. Knowledge of facts is supportive of understanding, but having the imagination to integrate mathematical concepts and historical data into understanding the world is foundational. Education, as such, is neither solely a function of the school, nor is it compartmentalised and separated from the individual, but is recognised as an indwelling that exists in the mind that can become present in any social place or time where individuals try to make sense of the world with the tools that humans have endogenously created to make society in the first place. Formal education bridges the individual to their social milieu by simply planting the seeds of ideas with which students experiment and reflect in the real world and becomes them as they grow.

The contemporary real world of rapid social and environmental change shows that new modes of thinking and education are required for uncertain times (O'Hara, 2005). *Today* is a starting point with a past that is necessarily contested and subject to multiple

reinterpretations, and a future with various possibilities. With today as a (re)starting point, there exists a multiplicity of meaning, generated by individuals at their own dialectical stages of personal learning and shared cultural norms. With time/space realities shrinking in our technological era, and the concomitant rapid social change, a conceptualisation of education for global social justice delves into the past and scans the future for new and improved ways of reconciling and directing change. For this research project, it is a matter of accessing the narrative knowledge of the movement for global social justice through dialogic inquiry as a form of critical pedagogy. Critical pedagogy is the educational domain theory and the nature of dialogic inquiry is the empirically informed range of possibility (refer to figure 2.1).

Characterising Education as Global Social Justice

Global social justice is a contemporary social phenomenon that is informed by the narratives of peoples that have been historically marginalised and oppressed by exploitative social policies that have enriched Western nations through the colonial era and more recent neo-liberal doctrine. The emergence of global forms of social justice is not uniform and is dependent on the contexts of specified social milieus. In terms of education and the social studies classroom in Alberta, the narrative knowledge distributed from the Global South represents an imaginative picture of the human condition that students access to formulate their own moral perspective of their contribution to local, national and global society. Education, as such, is not a passive act on the part of teachers delivering content-based curricular outcomes, and students regurgitating textbook facts, acts and stats. Indeed, given the nature of contemporary society it is a personal injustice to students and a broader injustice in social terms to not engage students critically in dialogic inquiry where students

construct knowledge and actually contribute to society as they learn, even if it is constrained physically by the walls of the classroom. Yet, school is still an opportunity for students to explore, experiment, play and reflect with prescient ideas in a safe space while being guided and mentored by the teacher.

The recipience of narrative knowledge is balanced with obligation. A common frustrating sentiment of being a person who cares about misery and injustice within the human condition is the fact that while one recognises the origins of injustice are a historical legacy of Western countries, the ability of the individual to remedy the *real* situation abroad is minimal. The narrative knowledge exists, has been distributed from abroad and is received in Canada with a concomitant sentiment for justice. However, what should justice look like here in Canadian schools – justice for both oppressed peoples within global society and for Canadian students? The global student has extended their identity beyond the psychological, the familial, the local and the national. But, as developed earlier, the global is not only a conception of what has enveloped the planet, but is also the culmination of processes that have been built up with national, local, familial and psychological flavours. Consequently, the emotional engagement that teachers and students have with a broad range of global narratives, while bringing frustrations because the learning of narrative knowledge contradicts the traditional forms of content-based schooling, is a first step towards transcending the bureaucracy, pedagogy and norms of 20th century schooling. It is an act of social justice as the norms and institutions that developed the one-dimensional society that over consumes and under produces are challenged at the crucial point where knowledge, values and norms are developed in the minds of children. This is not an act of indoctrination, but is rather an act of liberation for students to critically

develop skills that allow them to immerse in dialogues and knowledge construction with a broader range of people, concepts and information – and indeed with themselves – that constitute our global reality.

Critical Pedagogy

The emergence of global forms of social justice is represented by challenges to the status quo of content-based teaching and learning in social studies and inquiries into a broad range of historical narratives. Some of these challenges, which I discuss below, are not new to education and many have in fact been a part of the educational discourse for several years, if not decades. Nevertheless, I continue the discussion on these concepts through the lens of global social justice. That is, by tapping into the sentiments and practice of teachers engaging with global narratives of injustice, I begin to articulate why and how contemporary themes of social justice are emergent through the implementation of the new social studies curriculum.

One educational philosophy that is crucial for the representation of global narratives of social oppression is a *critical pedagogy*. A blend of critical theory and Freirean liberation, a critical pedagogy in the literature is primarily used as a political lens into what and how knowledge is used in the process of learning. The distinction of the political is useful as the nature of teaching and learning as social justice has differences across economic and cultural lines often defined by the political aims of the teachers and students. Ultimately, the development of a critical perspective is a task of locating the self in the social world. Put another way, it is teaching and learning reflexively within the context of contemporary society, which is global when teachers and students extend their identities and citizenship beyond national borders. And when seasoned with a mix of justice and

agency the flavour of localised critical pedagogies begins to emerge both as an understanding of the social world around teachers and learners and as participation in the world with critical intention.

Due to the fact that the practice of critical pedagogies takes place in such diverse social (read cultural, economic and political) milieus, a working definition will inevitably deny a particular context to this definition. A critical pedagogy in a working class community in north-eastern Brazil geared toward dialogic discovery of historically repressive power structures and interconnection with other like communities will look a lot different than a classroom in predominantly white and wealthy South Calgary. However, both Kincheloe (2004) and Giroux (2006) outline complementary educational characteristics and implications of a critical pedagogy. Both authors represent the idea that critical pedagogies are concerned with *transforming* oppressive power relations within a variety of social domains. A transformative approach in the contemporary Canadian context attempts to overcome technocratic, content-based teaching methods. Therefore, like critical realism, it is a synthesis of an *objectivist paradigm* from the traditional western model that identifies realities external to the observer and the *interpretivist paradigm* that focuses on the emotional, cognitive and cultural nature in the construction of knowledge (Mezirow, 1996). This balance promotes a view of reality where the learner is at once central and peripheral. To borrow from Bourdieu (1998), a transformative education is not simply about reifying an individual's world-view, but offering new forms of *habitus*, which means changing one's habitually embodied way of being in the world.

Kincheloe (2004) takes an analytic approach to discussing the transformative nature of critical pedagogies. He breaks down the circumstances underlying the contested nature

of several forms of power. Analysis of competing forms of social power is primary to this critical process. Consequently, multiple forms of social power come into view allowing teachers and learners to understand their own place and participation within the social contexts of injustice and oppression. Deeper into the analysis, from a Western context, critical pedagogies account for the role of technical rationality in maintaining oppressive social structures, of transcendent economic determination in order to investigate other social realms of power, and of philosophical critique ofthe characteristics of ideology and language that represent social injustices. Ultimately, a critical pedagogy from Kincheloe's perspective is, transformative from a particular set of one-dimensional values toward a deeper moral understanding of social power structures that perpetuate oppression, which eventually leads, in theory, to transformed ethical standards in agency.

Giroux offers a more synthetic approach to critical pedagogy. While he starts with a similar premise to Kincheloe that critical pedagogy is represented by a discourse that uses ethical conduct based on inquiry into the political as the central feature of educational theory and practice, Giroux (2006) discusses what a critical pedagogy achieves. As such, the school is not viewed merely as a place where content, facts and skills are learned, but rather the school is an integrated locale where culture, power and knowledge actually produce identifiable identities, narratives and social practices. Accordingly, in Giroux's ideal, school practices are informed by a *public* conception of knowledge where the defining feature of the school is as a space where learning is constructed out of the critique of concepts that we use to talk about the social world. The language of critique becomes a discourse of possibility not only through educational disciplines but also across the disciplines. Teachers in this environment are publicly engaged intellectuals opening spaces

for dialogic and democratic learning. Moreover, teachers have the opportunity to exercise power over the conditions of their work giving them both the time and incentive to make the curriculum a lived experience rather than a checklist of finished tasks (pp. 4, 5). Teaching and learning with a critical pedagogy from the values of Kincheloe and the practice of Giroux provide a balanced view of the ideal towards transforming what takes place in the social institution of the school and ultimately transforms political identities within society.

I think that a critical pedagogy, in both metaphysical and theoretical terms, is a matter of social justice. It is natural for human beings to sense injustice, so when intuited, analysed and summarised in social terms the response to injustice involves critique, understanding and action. Therefore, a broad conception of critical pedagogy is able to transcend social boundaries despite narratives having qualitatively different appearances in diverse social contexts. In a locale such as Alberta, a critical pedagogy will lay bare the historic role of Alberta and Canada in accumulating social resources to the degree it has over other places around the world. Moreover, a critical pedagogy will identify the role of schooling in creating a citizenry that is largely unaware, and therefore uncritical, of many layers of injustice such as extreme poverty, racism, environmental degradation and historical exclusion. If social critique is done explicitly in the name of social justice it will address, through the curriculum, questions of the differences and possibilities of capability, recognition, inclusion, distribution and contribution of people in different social locations and the teachers' and students' social location in these processes.

Curricular Engagement

The idea and implementation of curriculum through a critical perspective for social justice takes on a form that is in contrast to positivistic views on curriculum execution. As a functionalist device, the curriculum is content driven and evaluated on the basis of coverage and standardised testing. It is a top-down method of implementing educational strategies giving students and teachers very little power in determining what and how knowledge is applied in the classroom. Knowledge is transferred in this model, rather than exchanged not allowing students to develop the aptitude or the incentive to recognise and explore the narrative knowledge that flows around us. In a positivistic view of curriculum both the content of study and the world outside of the classroom are separated from the learning process leading toward a fragmented social space. If teachers and students are going to come to social understandings of the world around them, they must enter the pre-existing flow of public consciousness through deep personal engagement of concept and task that is mindful and intrinsically motivated (Csikszentmihalyi, 1990).

The metaphor of a bridge is relevant to curriculum theories. Due to the centrality of the new social studies curriculum in the context of this research project, I borrow from Aoki (2005b) the idea that a formal curriculum bridges the desires of society (if not only the policy makers) with the practice of education through reciprocity and a sense of belonging – a place to linger. Egan (2002) shows us that the history of curriculum for formal education is a story of the times. For example, the scientific rationalism of the early Enlightenment focused on certainty in understanding the world using the scientific method to represent modern values, or the rationality of the child centredness approaches in the progressivist tradition of uncovering natural methods of guiding students to scientifically

determined ends. A curriculum is an almost tangible representation of the reflexiveness of formal education with a specific social context. It is in this light that Aoki (2005a) presents curriculum theories through the perspective of phenomenology where curriculum creation, implementation and evaluation are steeped in situational praxis. That is, curriculum inquiry does not treat reality as simply out there as a thing, nor is it constituted as a uniquely intersubjective fog; but rather a curriculum represents a reality that is a blend of thought and action – a place for uncovering presuppositions, assumptions and root metaphors in order to improve living conditions.

While a curriculum presents possibilities, it is also rife with pitfalls. As Hirst (1974) points out, there is much broad and deep philosophical discussion about the nature of curricula in schools – but it is irresponsible to consider curricula without sociological and psychological implications. Moreover, as Chambers (2003) notes in the Canadian context, presupposed political themes of class, gender and race are integrated into curricula and that practical wisdom has been gained through hermeneutic studies. These studies have shed light on the ongoing nature of studying curricula as well as understanding and knowing the difficulties that teachers have in employing curricula. Hargreaves et al. (1996) address this problem with direct questions of relevance of material to students' lives, imaginative opportunities for students to engage with the curriculum and the degree of challenge in that there are obtainable goals. In terms of global social justice issues, are students able to connect their vision of self with the broader world? Are students able to imagine the qualities of injustice, marginalisation and poverty? And, what real courses of action for social justice, whether local or global, are open to students? Answering these questions

bridges the institution of education to the day-to-day lives for youth as empathetic and caring students of the social world.

As a document or social artefact a curriculum is a representation of the possible methods, discourses, content and philosophy of learning. However, the social meaning of a curriculum is in the activities and conduct of teachers and students as they live out the curriculum. Curriculum in these terms is a matter of production and contribution that teachers and students bring to the world as they learn to navigate society. Through the years of student development, the young mind transforms in concert with its environment. Egan (1991) outlines a constructivist developmental perspective that children grow through naturally from early somatic experiences through borderless, imaginative and mythical understandings into romantic perceptions that test the boundaries of reality of the world. By the high school age students have the capacity for philosophical inquiry into the generality of phenomena and the lure of certainty, which transforms the dependent child into transcendent agents that act intentionally on the world. The fundamental characteristic of the mind that permits growth through these years is an active imagination (Egan, 2005). Since young minds are naturally transformative as they physically and experientially grow, they ultimately take the shape of the social milieu that nourishes their growth. A curriculum carried out in the spirit of social justice and informed by the extension of identities into the global sphere is concept-based and engages students through the years of educational growth with the narratives that speak to the state of humanity. It is the students' ability to imagine the strengths and struggles of different realities and experiences, to relate these stories to their own lives and to act as intentional agents of change that create transformative spaces of social justice. Transformation of the mind coincides with the

transformation of society where the individual is a critical, active and deliberative participant. The powers of imagination and critique merge as acts of social justice with intention for social justice.

In Practice

Learning to learn through a transformative process with social narratives that are perhaps completely foreign to the learner requires an engagement with concepts that have emerged from the narrative and can be used and related to in real terms by the learner. This does not exclude the necessity for content and fact-based knowledge as narratives need to be grounded somewhere in order to make critical distinctions between and within narratives. However, it is learning through processes of inquiry, particularly in a dialogic form, that narrative knowledge is personally embraced by the learner. When there is meaning beyond task completion to the extent that moral judgement is expanded, identity formation becomes derivative of moral judgement. That is, metaphoric and philosophical understanding of the human condition results from the reflexive process of answering questions that arise from investigations into different sources of narrative knowledge such that the learner applies this experience to their own personal habitus and worldview. I propose that the concepts of *inquiry* as the outward extension of the learner into society and *authenticity* as the inward acceptance of social values are the congruent processes that guide the practice of learning through global narratives.

Inquiry as a learning philosophy, on the one hand, is a constructivist process that explores possibilities based on the foundations of previously held norms that are either reinforced or challenged through the inquiry process, ultimately leading to newer and more provocative queries. We can refer to the natural sciences to help understand inquiries into

social concepts and phenomena. Natural scientists begin with hypotheses or questions about physical substances that are tested through systematic and rigorous experiments that either prove or disprove the hypothesis. If proven correct, the natural scientist can make the claim that under the same experimental circumstances, results can be predicted with certainty. The natural sciences have the ability to predict future events. Inquiry in the social world, however, is more reflective of past events. Observations made in social settings are reflective of a moment informed by the flow of social energy that emerged and developed at an earlier occasion. Consequently, conclusions from social inquiry invoke a knowledge that can only be represented as a probability of future events based on empirical observation of past events.

Inevitably, inquiry into social phenomena involves an act of dialogue with other human beings. This dialogue can take place at many levels from in-vivo discussions with a wide-range of people both in groups and more intimate one-on-one conversations. The dialogue can also take place through written text such as literature, reports, art or on-line interaction. Ultimately, as Wells (1999) points out, "learning takes place *through* language … by participating in the conversations that form part of most everyday activities, the child not only appropriates the culture's chief means of interpersonal communication, but also its ways of making sense of experience, as these are encoded in the discourse contributions of the coparticipants in those activities" (p. 51). As such, knowledge construction and theory development take place around and within the context of a social issue that comes to life through exploration, deliberation and collaboration with others. Inquiry, in these terms, is not simply answering questions, but is rather about making meaning through dialogic processes. Teaching for dialogic inquiry becomes a matter of co-exploration with critical

guidance to alternative perspectives, with imaginative and aesthetic inference, and with direction towards experts outside of the school walls. Mentorship is not so much about reproducing definitions of the past, but rather bringing students to independent critical and imaginative thought where creativity and originality are as much the objects of education as is the reproduction of the existing order (p. 57).

Authenticity in a learning environment, on the other hand, is complementary to dialogic inquiry in that the students discover genuine meaning from the process of exploring the social world around them and their participation in living out the concepts that are explored. The literature on authentic learning for the classroom is largely referent to involving students in problems of the real world that both impact the student and have the potential for the student to act outside the classroom (Hill & Smith, 2005; Renzulli et al., 2004; Rule, 2006). In terms of social justice, authenticity is represented by the development of a sense of justice and the sentiments that fuel an *incentive* to explore, understand and act upon social injustices. This incentive factor is an important aspect of teaching and learning in an environment of social justice as the narratives of global forms of social justice often takes place in opposition to social production in the neo-liberal worldview that essentialises individual wealth generation, and therefore normalises greed as a virtue. An authentic learning process engages a broad range of emotions through dialogic processes allowing the learner to not only see the world around themselves, but also to develop a broad frame of reference within which the learner mediates their own personal context.

Once the incentive to act has been ignited, authentic learning grounds knowledge into the life of the learner making the knowledge real as the learner contributes to society

by distributing their dialogic constructions out into the social world. Therefore, after the development of a conscience for social justice and the incentive to act on this conscience is the critical process of self-reflection and assessment into what the students produce both as artefacts and conceptually. Students, as such, work with teachers to make the curriculum real while creating rubrics and conditions for the assessment of learning that guide the teacher and learner on a path that they can repeatedly look back upon throughout an inquiry process. The students have ownership in the learning process when the assessment of their work is formed by the student, allowing the student to develop within a critical space to evaluate their work not based on the independent opinion of a teacher, but rather in conjunction with the teacher as mentor and student as purposefully reflective.

Emergence in Social Studies

The social studies classroom is well entrenched into the day-to-day and year-to-year experience of students in most schools in Western society. This does not mean that teacher and student experiences in the social studies classroom are homogenous: not in a historical sense, an epistemological sense, a critical-hermeneutic sense, a theoretical sense nor a content-based sense. In Chapter 4 I will outline the theories, discourses and perspectives that help to describe the social studies experience in Alberta. But to bring this Chapter to an end, I will discuss the place of narratives of global social justice in the social studies classroom in the context of broader discourses around what social studies classrooms look like in the 21st century. In these terms, I recognise that the integration of global narratives of injustice as an aspect of a more general representation of social justice in learning (i.e. authentic dialogic inquiry) into well established norms of practice create elaborative moments (refer to figure 2.3). Social production as change is not simply elaboration in

practice, but also informs theoretical elaboration and the meta-frameworks we use to understand the world. Consequently, the introduction of global narratives into the classroom characterises both what the classroom experience is like and how global narratives emerge as embodied knowledge.

As a social phenomenon in its own right, the social studies classroom is representative of the debates and contestations that take place in social theory. The integration of global narratives of social justice into the curriculum through the sentiments of teachers and students offers identifiable value statements and moral claims. The teacher and student have a role in shaping the course of a curriculum. Teachers are complex contributors that have been formally educated and are corporate agents of government departments and the curriculum that comes out of these institutions, local school boards and the schools themselves. Teacher education, government, districts and schools all have variable, yet interconnected ideologies and discourses that are met by the teacher and their own intellectual and moral compass. The problematic for teachers is to incorporate a critical pedagogy in order to access the narrative knowledge that has emerged in recent years, often in spite of the structural factors that limit the teachers' ability to guide a classroom through concept-based dialogic inquiry, critical discovery, activism and formative assessment. Global social justice through a critical pedagogy in the social studies classroom has a particular flavour due to the necessary emotional and intellectual engagement of the students and teacher, and indeed presents discourses that are representative of the discussions and debates between teachers, students, parents, administration, academics, resource providers and government officials.

One such discourse is *global education*, which through committed teachers and supportive academics demonstrates a transformative approach to learning and knowing in regard to the narratives of humanism and environmental degradation (Mundy at al., 2007). There is no narrow definition of global education. It is an educational strategy that offers broad, non-specific pedagogical alternatives to the dominant mechanistic paradigm of western culture. At the risk of categorizing global education mechanistically, it is viewed as a multidisciplinary approach to learning. It encompasses and embodies international development, human rights, environmental sustainability, peace and security education, consumer awareness, citizenship education, gender issues, multi-cultural education and media studies. These components are analysed and discussed through critical and creative thinking, which help develop a stoic world mindedness and form the identity of a *global citizen*.

Global education, as it is often defined, counterbalances traditional, Euro-centric learning methods that are based in scientific reasoning that attempt to deconstruct and describe reality by breaking it into its natural parts (Diaz et al., 1999; Pike, 1997; Selby, 2000). This breakdown of reality, carried out in an attempt to help understand the world, has created residual boundaries between the *self* and *others* in the forms of class, gender and racial disarticulations. As a result, the social characteristics of *the other* tend to be homogenised, disregarding the colourful differences and diversity in their cultures. The intrinsic needs of the other are not recognised, rather, the others are defined in relative terms to the self. This perception instrumentalises the other, denying them any value other than how they can be used for the benefit of the dominant culture (Selby, 2000). Moreover, global education exposes, analyses and critiques the mechanistic paradigm by bringing the

interconnectedness of the relationships between people and nature to light, rather than focussing on the parts themselves. According to Pike (1997), global interconnectedness is transparently obvious in today's world of telecommunication technology. The systematic nature of the contemporary world is played out daily through economic, political, ecological and cultural interaction.

Global education challenges students and teachers to take a broad view of the world. By recognising the connections between phenomena, a view of the planet as an organic whole becomes the base from which reality is constructed. This awareness allows students to broach critical social issues such as environmental degradation, poverty, and human rights abuses. Furthermore, a temporal consciousness that learns from past events and has a vision of the future encourages students to participate in the construction of their own reality and empowers them to act. Individuals learn that they have the ability to be the critical missing link by having a consciousness of the possible future implications of maintaining the status quo (Pike, 1997). Selby (2000) goes so far as to say that the holistic view of a global education outlook has spiritual undertones. By embracing interconnectedness, the mystery of the unknowable is explored. The profound, ecological links "within ourselves and between ourselves and the world" are needed to counterbalance the scientific force of reason and fact (p. 9). White (2008) echoes the sentiment of extending the self into the global when he states,

> the challenge for global educators is to design visionary and novel agendas with the objective to construct the intellect necessary to understand the complexity of globalization and the evolving new social and cultural realities. Thus educating

> toward a global consciousness, which is a reflective awareness and a deeper understanding of our fellow global citizens is essential. (p. 97)

In short, the work of teachers and students in the name of global education has challenged content-based ways of knowing and provided evidence toward the morphogenesis of the social studies classroom in Canada.

Another important discourse that can be mediated by dialogic knowledge construction through a broader range of global narratives is that of *citizenship*. The term citizenship has deontological undertones indicating a sense of duty within some sort of political organisation. Citizenship theories, largely complementary to theories of justice, outline the values and principles needed to promote and maintain fair and just institutions and social policies (Kymlicka, 2002). Citizenship is often discussed in terms of the contradistinction between a liberal perspective that prioritises private incentives in political participation and a civic republicanism that, in response to civic privatism, calls for stronger communitarian participation in the political realm. In the context of contemporary pluralistic democracies the liberal view of citizenship presents a discourse of civic virtue based in law-abidingness, open-mindedness, work ethic and questioning of political authority and civic republicanism a discourse of broad based local participation in creating social ideals. As with the discussion on social justice, the liberal and the civil republican perspectives are limited both by the boundaries of the nation-state and by the lack of engagement with narratives divided by cultural boundaries.

The critique that political boundaries limit the virtues of citizenship originated with the Stoics and their call to recognise a common human condition, which in contemporary terms is called *global citizenship*. The risk in reifying global citizenship is that agency for

social justice is simply transferred from the nation-state into supra-national institution such as the United Nations and the World Bank. However, this downward conflation in theory suppresses the possibility of human agency. Rather, global citizenship has the possibility shedding light on local realities. The humanistic aspect is the development of an identity that expresses duties of justice to local and regional levels, and to humanity as a whole (Nussbaum, 2002). Since the engagement with globalised forms of social justice are largely in narrative form, citizenship education is enhanced by critical pedagogies that dialogically engage students with the world around them. That is, as den Heyer (2003) and Haste (2004) both support, the students are not separated from the curriculum, but live out the curriculum actively constructing their knowledge of the world through deliberations, activism, and the narratives of the other. This sense of global citizenship offers a significant contribution to the expansion of a humanistic identity.

The recognition that *knowledge* of civic duties and *active participation* in constructing what these duties mean both to the student and to society invokes another aspect of the social studies discourse – *democratic education*. Democratic education that honours practices of social justice, once again, transcends the liberal view that encourages self-interested participation in shaping the public sphere. Political incentive, in traditional liberal terms is essentially a private matter motivated by a self-interest to create and work with strategies that best get one's way (Kymlicka, 2002). From a democratic perspective the starting point of students' social identities is a frame of reference that they bring to the original learning environment. Beginning from this point, social identity is intentionally and actively pursued as a transformative process. In contrast to the liberal view of narrowing a participatory focus to individual needs, in a deliberative process students

critically and dialogically engage in delineating the contextual differences from a multiplicity of perspectives in order to understand and stake a personal position toward a concept.

In terms of student activity, Stockden (1990, p. 254) points out, "educational practice becomes democratic when it encourages activity rather than passivity and this in turn reflects a particular view of the nature of knowledge." It is also important to recognise the agential forms of democratic activity. One of the bases of Gutmann's (1999, p. 15) theory of democratic education is the moral statement that members of democratic society *should* participate in consciously shaping its future through a process that is deliberative and not assimilate education with political socialisation. The risk with Gutmann's position, while recognising and not belittling the crucial point that deliberative processes are necessary for social justice to develop, is that students of the social world should precisely take an informed position and critically evaluate and reform that position. As Lund and Carr (2008) show us, democratic education is a theoretical, conceptual and applied engagement with diversity where naming the contested values of citizenship is a form of living out social justice in the classroom. It is the critical capacity within the democratic aspect of education that entices students to expand and deepen the identities they dialogically determine for themselves, and where their identity is not simply self-awareness, but also a position in a broader spectrum of ideas. Democratic education for social justice is at once deliberatively open ended and critically enabling. The social studies classroom that engages students in dialogic inquiry through a broad range of narratives is an act of social justice in itself, and therefore, is reflectively critical of what social studies

and school are in a deliberatively democratic way. That is, the knowledge gained and the activities used to absorb and communicate the knowledge are intimately entwined.

To summarise and conclude this chapter, I look at the use of essential *throughline* questions as an indication of critical pedagogy through dialogic inquiry in the social studies classroom. A throughline question is a focused, yet open-ended query that requires exploration into several themes or concepts that students and teachers answer based on deliberative research and discussion. Den Heyer (2005) explicitly names the throughline question as a both a means of guiding student inquiry in a critical manner and challenging the teacher to be more than a content provider indicative of colonial social reproduction. In fact, the new social studies curriculum in Alberta is headlined by a throughline question that I can use as an example. The grade 10 curriculum is guided by the general question, *to what extent should we embrace globalisation*? And followed by three sub-questions, *to what extent should globalisation shape identity*? *To what extent does globalisation contribute to sustainable prosperity for all people*? And, *to what extent should I, as a citizen, respond to globalization*? A throughline question is an invitation to think critically and begs the student to uncover and explore the concepts, stories, and ultimately the narratives deigned by the overarching query. It is also "frontloads" the assessment process since the questions students have to answer are presented up front and repeatedly returned to collaboratively rather than sprung upon students on exams at the end of investigative periods (p. 11).

The throughline question supports an educational perspective guided by dialogic inquiry, which in turn can be a tool for investigating the narratives of global injustices. Where the inquiry goes is dependent on what the student, teacher and curriculum bring to

the process. Throughline questions do not lead to automatic social justice investigation, but they are useful in exploring the differences and similarities of opposing ideological perspectives. However, as Wells (1999) points out, the activities that go toward delineating social concepts in broad, open-ended thematic units should provide opportunity "to make systematic progress toward mastery of the tools and practices of the discipline" and "should be complemented by regular opportunities for learning through reflection" (p. 159). If these learning processes are in fact an exploration of the human condition then both the depth of the questions and the activities reaching outside of the school walls will be linked to the throughline questions. Basic but profound humanistic questions such as "what does it mean to be human?" require the learner to be active in a broader social discourse and knowledge construction that is supported by what takes place in the classroom. Students are active learners when they take their primary agency (in Archer's terms) from the classroom and take up a position and identity as a corporate agent. That is, they take a structural and ideological position while critically, reflectively and dialogically testing the experience with a developing sense of justice. They will also demonstrate the use of tools such as information technology and literacies that are not necessarily common to the classroom. The inquiry will take students into social spaces different than the classroom, yet the classroom remains a safe and critical space for constructive deliberation where students can iron out intellectual, emotional and moral paradoxes, theoretical inconsistencies, metaphysical dualisms and even spiritual balance.

Conclusion

This chapter has been an outline of the theories that help to describe, explain and understand the manner in which narrative knowledge of social injustice generated in the

Global South is epistemologically incorporated into a Western country like Canada and then agentially represented in the institution of the school, particularly the social studies classroom. This theoretical discussion itself is embedded in a narrative of globalisation that has emerged from the ebb and flow of colonial social forces that transferred ways of knowing from dominant social centres to peripheral regions in order to exploit labour and natural resources. The peoples who have been marginalised and oppressed by colonial processes are diverse as are the natural environments in which they have lived and the local institutions that were developed to ensure Western style "progress". An indicator of social marginalisation is the isolation within which people toiled such that knowledge construction, shared stories and collective action between peoples are easily repressed by geographical isolation, poverty and the threat of physical violence.

Recent globalisation has changed the dynamics of North-South relationships. Supra-national organisations and communication technologies have not only connected peoples living in historically marginalised communities, but have also been a conduit within which the increasingly rich and compelling narrative knowledge generated in the Global South is shared with people in socially dominant countries like Canada. I call this shift in the type and flow of knowledge a *change in the direction of development*. Since the narrative knowledge flowing out of social movements of the Global South is qualitatively different than the positivistic knowledge of progress that bridges all social realms (the cultural, the economic, the political, the spatial, the temporal and the spiritual) in Western societies, narrative knowledge requires both philosophical justification and an agential nexus within which people can engage.

The philosophical justification of expanding our capabilities to deal with narrative forms of knowledge begin with a reciprocal humanism as a sentiment to toward dissolving imbalances of social power and improving the human condition such that people everywhere can live sustainedly with dignity, recognition and self-respect. Integral to the oneness of reciprocal humanism is the concept of social justice, particularly global forms of social justice that transcend national boundaries and allow us to understand why and how the globalisation of development has developed the globalisation of poverty, social marginalisation and environmental degradation. This knowledge exchange comes in the form of stories from diverse locales with similar central themes forming global narratives of injustice. And when narrative knowledge is deemed to be non-rivalrous and non-exclusive it can be viewed as a global public good that requires social and institutional spaces to nourish and develop the skills necessary to grasp narrative forms of knowledge.

One place of an agential nexus is within the institution of the school. Critiques of the positivism inherent in contemporary Western schooling has prepared teachers and learners for the extensive stories that are being told from the margins of global society. Dialogic inquiry, authentic engagement with social concepts and formative assessment are essential components of a critical pedagogy that intends to transcend the limits of one-dimensional positivism. A critical pedagogy in the Canadian context foments an emotional engagement of students and teachers with concepts and realities of contemporary local, national and global experiences. Inherent to this personal engagement with the surrounding world is the incentive to seek out and act within social spaces that are both just and challenge social spaces that are unjust.

Global social justice has an emergent form in Canada as critical pedagogy. This dualism provides a link between general social theories that transcend social boundaries and domain-specific social theories that are relevant to people acting out in their day-to-day lives. These theories do not govern agency, yet they do guide it while recognising that the validity of these social theories are dependent on people continually acting out their lives in accordance with these theories. In chapter 4 I will outline the context within which social studies teachers are representing global social justice in Calgary.

CHAPTER 4: SOCIAL STUDIES IN ALBERTA: A CONTEXTUAL OUTLINE OF HISTORICAL, CULTURAL, ECONOMIC AND POLITICAL STRUCTURES

I am everywhere
from nowhere to forever
everywhere am I

The intention of this chapter is to provide a landscape in which the abstracted theories outlined in Chapters 2 and 3 take real shape for the voices of teachers presented in Chapter 5. For the reader, an engagement in this chapter is an opportunity to look at the specific structures, discourses and narratives that social studies teachers in Alberta navigate. I contend that there are social studies teachers in Alberta who bring the phenomenon of global social justice to their classrooms by creating spaces that are informed by the narratives of historically marginalised peoples. In order to grasp and fully explain the reality as presented by active teachers, the institutions, cultures and social boundaries have to be painted and become a part of the landscape of critical reflection.

The contextual landscape has a critical element in real and imaginary ways. On the one hand, it is real in the sense that people create the cultural, economic and political structures around education by acting them out on a consistent basis. One individual has little power to change the broader structures within which teachers work, and in order to act, teachers have to be resigned to the norms, rules and regulations that govern their social environment. It is *critical* reflection that helps to define, name and describe interpretations of these social structures. On the other hand, there is also an imaginary that connects people. Narratives and stories, whether locally produced or lived out in far away places, are met and interpreted by the listener, reader or viewer through an established frame of

reference. For example, most people will have an idea of what a high school social studies class looks and feels like as they have been through an educational system. Some may have experienced social studies in a variety of environments other than in Calgary or Alberta. Few will have observed a social studies classroom integrating the new curriculum. Therefore, the narrative of the new curriculum will produce imaginative pictures in the mind emergent out of the experiences, values and norms we previously held about the social studies classroom. The landscape has changed, but we are still able to grasp it imaginatively through our perceptions based in experience.

If the reader has been moving through this dissertation in a linear way, some structural context will already have been woven into the discussion in the previous chapters. In chapter 3, for example, I outlined the global conditions of economic, political and cultural exploitation within which social movements around the world have formed, largely through the sharing of narrative forms of knowledge lending to a theoretical conceptualisation of global social justice. This section begins to outline the more specific social contexts influencing social studies classrooms. We are moving down into the local contexts eventually to reach the world of social studies and the content of the new social studies curriculum itself on a path that is descriptive in order to represent honestly the social structures governing grade 10 social studies.

A Look at Alberta in the Canadian Context

Formal education as programs planned, funded and implemented publicly for all children by the government arose in Canada throughout the 19th century. And like most nations emerging from colonial Europe these government sponsored public programs gradually supplanted schools initiated and run by Roman Catholic missionaries in an

explicit process of nation building. Nation building was a functionalist philosophy based on a view of human history being on a linear path such that un-modern or backwards societies could gain the enlightenment and, therefore, the social development that had been attained within the concept and structure of statehood in Western Europe. Positivistic in social terms, nation building was supported by an idea of education where the development of children's minds could be known through a scientific methodology and consequently guided into adulthood in an efficient manner. As such, formal education was an institutionalised form of learning with a high degree of socialisation toward meeting the economic and political aims of an emerging state. Behaviours, then, were heavily dictated by the state so students would develop commitments and capacities important to carrying out their social roles in other institutions and work agencies (Blackledge & Hunt, 1985). Ultimately, in the colonial mindset the local was subverted into a behavioural path requiring conformity and cohesion as established by the ideology of the state (Cohen, 1971).

Nation building met the needs of an ordered modernised society. This order required the individual to transcend the tribal and filial social responsibilities of an earlier era. As Adams (1972, p. 20) outlines, educational systems moulded society such that individual success and social mobility became less dependent on family ties and more on the product of individual capacity, qualification and achievement. New roles and statuses were established for a larger proportion of society that became known as the middle class. The state demanded that schools foster norms of independence, achievement and universalism in the name of economic efficiency. However, structuralist critique on this era highlighted that, while the functionalist approach did develop and reproduce a dominant

ideology, schools were more likely to reproduce social relations seen in the division of labour in production (Bowles & Gintis, 1988). Formal, state-run education was a direct consequence of the nature of the economic system during the early statehood era where the capital class could maintain an exploitative relationship over the skilled workers the school system produced. Apple (1995, p. 10) surmised that the expertise of the ruling elite integrated a culture of submission into the education system that legitimised an economic system and reproduced inequality.

Notwithstanding the moral arguments around the functionalist and structuralist perspectives of education in the late 19th and early 20th centuries, education in the context of an agenda of nation building in Canada created an education system and, therefore, a learning culture, that was standardised in the image of protestant schools in Europe while being a free service provided by the government as modeled by Jeffersonian America (Leinwand, 1992). Alberta was representative of the rapid transition that Canadian schools went through in the late 19th century from the Catholic-based missionary largely charged with an academic curriculum that supported religion for settlers as well as extending the faith to indigenous communities. Alberta, being a future province cut out of the Northwest Territory, was at that time still influenced by the French communities that were Roman Catholic. However, as protestant influence increased through migration, the economic, political and cultural powers in Ontario increasingly posed more influence over education in the West as nation building shifted from proselytising to skill development to meet the needs of a growing trade-based economy.

In Ontario, where free public schooling was first instituted largely through the work of the Methodist minister, Egerton Ryerson, the structure of school boards that we still see

today was established. Attempting to balance provincial and local involvement, provinces were given jurisdiction over education, while local trustees were charged with hiring personnel, managing schools and imposing supplemental taxation while the province maintained a grip on the curriculum, textbooks, teacher certification and general funding. The emergence of this system as Alberta became a province in 1905 was challenged by the church before ultimately ceding control of schools to secular civil society (Carney, 1992). This ideological shift demonstrated the change taking place in Canada where the shared values being promoted in the name of nation building were those of the dominant political and economic classes in industrialising Ontario.

The lifting of one governance structure and implanting it into a new social context ultimately saw educational issues arise in Alberta that were different from the experience in Ontario. Alberta was predominantly rural with large areas of frontier land that was attractive for immigrants leaving Western and Eastern Europe. As such, education as socialisation in the province had two main challenges: teaching English to the immigrants while promoting Anglo-Saxon culture, and attracting the children who lived on farms as they frequently missed school due to the importance of their labour on the farms. As Chalmers (1967) points out, in this era many students were content with basic reading, writing and arithmetic and did not pursue a high school education. However, enrolment rose in the years after Alberta became a province and, according to Stamp (1979), civic pride in the city of Calgary was pressing for improvement in education to catch up and match what was happening with public schools in Ontario. Ultimately, the de-centralisation of education in Alberta allowed the growth of schools to develop within a particular geographical and cultural context that was not controlled by the Eastern social powers, but

rather, was influenced by the competitive nature of Albertans at the time to catch up to their sister province to the East.

Throughout the early to mid 20th century Alberta continued to press forward with growth in public education. The two World Wars and the Great Depression created challenges for the maintenance of the education system, not least of which was a decline in the number of teachers who, according to Chalmers (1967), were pillars of the community when the economy was depressed and young men were sent overseas. The importance placed on education through this era was highlighted by a teacher certification program started at the University of Alberta, the establishment of a professional code of ethics and legislation to create rural school divisions that could support teachers in remote one-room schoolhouses. Despite the grave challenges facing a society with small urban centres and a rural sector expanding the frontiers of human habitation in the province, the meaning of education and the importance of professional teaching increasingly became a pillar of the society as student enrolment rose, making kindergarten to grade 12 a shared experience for virtually all children growing up in Alberta.

While it is important to note that schooling for children became a normal and productive experience for the development of Alberta in its first half-century, it is also crucial to identify the nature of this education in order to search for its legacy in contemporary classrooms. The late 19th and early 20th century was a transformative time for education. A progressivist perspective on children's learning dominated the schooling landscape, as imported from the United States and the work of John Dewey, where effective education was thought to be an intervention that best attended to the nature of children and their modes of learning and development (Patterson, 1968). Knowledge of this

process and its effectiveness was deemed to be available through empirical investigation, research that was value-free and ultimately positivistic. However, positivism in the social world is not value-free as it attends to norms and biases of a particular context at a particular point in time, rendering the results vulnerable to utilitarian thought. In education, the principle educational philosophy of this era aimed to prepare students to contribute to an industrialising economy and, therefore, teaching and learning were successful when these needs were met.

Herbert Spencer and Frederick Winslow Taylor were two educationalists that highly influenced formal education in the Western world, including Alberta. Spencer used the discourse of science to demonstrate how education could be transformed to meet the needs of a rational society, which was largely a utilitarian project that appealed to politicians, researchers and teachers because it made schools into agencies of socialisation for the establishment of a national culture. In other words, schools need to know where students are going in a social hierarchy as validated by scientific research, and then take them there. Taylor was more explicit in his image of schools where students were filed through schools denoted by the metaphor of an assembly line, learning the facts of the world, bit by bit, in discipline and ordered compliance. Knowledge production out of the norm, in this view, was simply thought to slow down the efficiency of the system. Therefore, teachers and textbooks were the gatekeepers of information.

This traditional view of education is a form of instructionism that fit the economic, political and cultural needs of a growing industrial society in search of an identity. As Sawyer (2006) points out, education became patterned such that knowledge was a collection of facts about the world and procedures to solve problems, and the goal of

schooling was to get facts and procedures into students' minds. The teachers transferred the pertinent knowledge in a systematic way where simpler facts and procedures were learned and mastered and then more complex topics were tackled later. History was conceived as linear. To assess learning, testing the students was the efficient and quantifiably best way to be sure students had acquired and instilled the appropriate knowledge into their minds. It was this educational philosophy that coloured a broader contextual landscape of formal public education in the first half of the 20th century in Alberta.

Education continued to be a governmental priority in Alberta during the 1950s and 1960s, but rode the ebbs and tides of public opinion. In 1959, a Royal Commission on Education published as *The Cameron Report* that was written as a response to educational events in the United States and their industrial race with the Soviet Union. It suggested that teachers and students adhere to a highly specific curriculum with clearly defined content with standardised testing to measure achievement levels, guide teacher training, instil a protestant work ethic and introduce citizenship ideals (Mazurek, 1999). The numbers of schools, students and teachers continued to rise, the University of Alberta was recognised for its research and teacher training, and the seeds of a college system were sown. In addition, a teacher training institute of the University of Alberta was established in Calgary, as the founding faculty of what would become the University of Calgary in the 1960s. Other external factors were also pressuring educational reform such as a push to return to a progressive pedagogy, the birth of a space age, businesses frustrated with what they deemed as unsatisfactory skills in graduates, dissatisfaction of Universities with the high school programs and the establishment of a Royal Commission on Bilingualism and

Biculturalism by the federal government to promote unity between English and French speakers in Canada (Kach, 1992). These pressures on education were indicative of the multiple ideological forces in a democratic process of building a national identity. Progressive education individualised the student. Yet, in an industrial society that needed skilled workers collective norms were still created from which students were evaluated. This individualism was countered by the collectivist project of instilling a bilingual and bicultural identity into all Canadian students, a precursor for the contemporary multiculturalism phenomenon in Canada.

The 1970s also produced polarised debates in the educational realm during an era that was economically prosperous for the province under the leadership of the newly instituted Progressive Conservative Party. A commissioned report on educational planning led by Dr. Walter Worth (*The Worth Report*) was the result of extensive consultation across the province about the future of the province and how education could make this future possible. Emergent from the humanistic ideals born in the 1960s and in contrast to the Cameron Report, the Worth Report prioritised a progressivist education in the pursuit of individual self-actualisation over a second-stage industrial society that geared student learning toward economic growth. One notable outcome of the Worth report was the de-standardisation of education, giving more autonomy for teachers to exercise their training and experience, which was highlighted by the abolishment of departmental examinations in 1973 (Zachariah & O'Neill, 1990). *The Worth Report* was commissioned by the waning Social Credit government, and despite being published by the Progressive Conservatives, the new government still held sympathies to the educational perspective of the older *Cameron Report*.

As prosperity and rapid economic growth in North America slowed, largely due to the global debt crisis in the late 1970s, business and industry supported a call for improvement in human capital such that managers and professionals needed upgrading in their technical and scientific knowledge, and workers required higher standards of literacy and numeric skills in order for North America to continue to be the engine and primary exploiters of the growing international economy. Consequently, the schooling reforms that had moved away from standardisation toward more teacher autonomy were quickly put under pressure through the rhetoric of mediocrity, the decline of student performance ratings and an apathy toward national identity. However, as Hart and Livingstone (1998) note, this assessment was based on the expectations of a growing neo-conservative perspective in both the United States and Alberta and the demands of business rather than on the performance of teachers and students. Nevertheless, as public debt increased and calls for fiscal restraint rose, education was deemed to be a bloated part of the government bureaucracy and the ideological shift in education was shifting back to the perceived efficiency of a Tayloristic agenda.

By 1977, the shift back to a standardised education began its re-formalisation in another Alberta Education report called the *Harder Report* that set the tone for education throughout the 1980s and 1990s (Mazurek, 1999). This report denounced the *Worth Report* and put an emphasis on knowledge and skills pertinent for employment, refocusing class time on core curriculum and re-instituting standardized tests in a so-called "back to the basics" movement. By 1981 standardised exams were back in place including social studies with a 50% weighting for the grade 12 examination on the final grade that is still in place today. Moreover, in 1982 more strain was put on teacher autonomy when social studies

teacher James Keegstra was charged with denying the Holocaust, lending to future power of the *Harder Report* in educational reform in Alberta. As a result, trust in teachers waned, giving more fuel to a neo-conservative rhetoric that autonomous unionised teachers were not able to inculcate in children the skills necessary to grow the economy.

However, despite formal education being a provincial responsibility, federal social policy under Pierre Trudeau had an impact on education across the country. With the passage of the *Constitution Act* in 1982 and the *Charter of Rights and Freedoms* in 1985, honouring cultural diversity and fomenting equality among all Canadians, became an objective policy that elevated the concept of multiculturalism into the mainstream Canadian identity. Just as official bilingualism brought about broader French education in schools, the multicultural perspective allowed heritage languages such as Cree, Ukrainian, German and Polish to be introduced into schools in their specific localities (McAndrew, 1987). Education influenced by multicultural policy also rendered it more inclusive in cultural ways by including special needs students and increasing sensitivity to the diversity provided by race, ethnicity and class inherent in the student population.

While education in Alberta in the 1980s halted the expansion of teacher and school autonomy and became more inclusive, the 1990s was marked by an austere social policy designed to decrease government spending, restructure governmental departments including education and centralise the flow of educational policy out from the provincial government to the school boards. Although the government did publish a report based on public input in 1991 called *Vision for the Nineties* (Alberta Education, 1991), the mantra that followed through the tenure of Ralph Klein as premier beginning in 1993 was toward a focus on *goals, results and accountability* where the education offered to students was

"second to none" in an increasingly globalised world. The concept of globalisation was just emerging at this time and the provincial government was attempting to be at the front of the pack as the global economic structure was moulded from a neo-liberal ideology that imposed a market mentality deeper into everyday lives (Sears, 2003). As Taylor (2001, p. 71) points out, this ideology was put into practice in Alberta Education as a department involved in setting standards, allocating resources, coordinating partnerships, and disseminating results in the pursuit of greater efficiency and flexibility. Taylor also notes that the new educational policy reduced mention, and therefore intention, in equity issues for First Nation students, disabled children and immigrants (p. 67). Consequently, the multicultural movement had met a formal block in Alberta's educational policy replaced by the imperative of being global economic leaders.

If the 1990s for education in Alberta was a neo-liberal shift that centralised policy in the Minster's office to control the delivery of education for the needs of economic development, the 2000s have demonstrated a shift toward *guided autonomy* of school districts largely demonstrated through the growth of the *Alberta Initiative for School Improvement* (AISI). AISI has been recognised as an internationally unique and remarkable theory of action that has encouraged and achieved bottom-up district and school-based programs across all school authorities in the province (Hargreaves, 2008). AISI was initiated as a collaborative grassroots program in which regional school districts could plan, develop, carry out and evaluate projects that would improve student learning in local contexts (Alberta Education, 1999). Guided autonomy means that acceptance of AISI proposals have been determined by their adherence to research-based interventions and communicative participation in knowledge dissemination and exchange, and that project

assessment was based on both provincially and locally based measures. Consequently, the AISI community has been a participatory research collaboration in which Alberta Education collects, synthesises and publishes the experiences and exemplars of the AISI experience. AISI projects are renewed through an application process every three years. Alberta Education has guided three of these cycles to completion and has recently begun a 2009-2012 cycle. The hallmark of this fourth cycle is improved student engagement with shared leadership to deal with complexity in times of change through communicative networks of knowledge exchange that include teachers, parents and the community often with digital technologies (Alberta Education, 2008).

The Calgary Board of Education (CBE) has an important role in the AISI structure and carrying out the provincial mandate as it creates and manages projects through its executive. The CBE is a large organisation with almost 100,000 students. There are 22 high schools alone with over 25,000 students. The challenge of creating a grassroots educational project has been stifled by both the size and top-down leadership of the CBE. Teachers and parents have had very little input into AISI projects run by the CBE. Rather, projects are distributed down through the system through AISI leaders who have been pulled out of the classroom to manage projects. The result has been a reported disinterest by CBE teachers to deeply embrace AISI projects. As a personal anecdote, I approached the participating teachers after submitting my research report to possibly put together an AISI proposal to integrate strategies incorporating global narratives of social justice into the teaching and learning of social studies across schools in the CBE through the use of technology for student publishing and communication. The teachers I contacted responded that AISI is just another burden on their time and did not acknowledge the possibility for teacher initiative

in creating AISI projects. Therefore, in my view, the spirit of AISI has not entirely passed down onto teachers in the CBE, possibly at the expense of creating learning environments necessary for global social justice narratives to flourish.

The New Alberta Social Studies Curriculum

The formal introduction of social studies into schools came from the American progressivist era as a means of combining history, civics and the social sciences and was first seen in Canada in the 1920s (Clark, 2004). However, a Platonic and ultimately positivistic view of knowledge generally guided the social studies curriculum over the years, focusing on the facts of history and geography. Currently, the struggle for educators to normalise multi-dimensional, critical and meaningful elements beyond content knowledge has been formalised in discourse, but not necessarily in practice. That is, social issues and values, means of communication and action, and questions of citizenship have been integrated into the curriculum. However, living out these principles has been sparse across the teaching community typified by assessment difficulties and the challenge of change for teachers (Case, 1997). Furthermore, in the contemporary era of globalisation, the complexity of our social reality has increased as there are diverse local and global issues to be addressed in what Windrim (2005, p. 159) calls the creation of a training ground for an uncertain future. Guiding this uncertainty is the prominence of a view of social studies curriculum that perpetuates ideological myths and methodological ruts (Egan, 1999). This distinction is made by den Heyer (2009, p. 344) as curriculum-as-thing (body of facts, skills, and attitudes to be *delivered* to students) and curriculum-as-encounter (developing the means to explore and be conscious of the self in multiple social phenomena).

The curriculum as a document published by the government is a look into the structure of corporate agency of teachers. It is not the only source of knowledge available to understand the norms teachers bring to the curriculum as teacher experience is also steeped in cultures and practices influenced by parents, colleagues, administrations and the yearly, weekly and daily routines of delivering school. However, the ideological and philosophical origins of a formal curriculum document are important artefacts for imagining possible futures. The formalisation of the new social studies curriculum in Alberta was initiated by the Western Canada Protocol (WCP) in the late 1990s and taken over by Alberta Learning (currently Alberta Education) in 2002 as a step towards creating the curriculum that would be begin implementation in 2007.

The WCP was a collaboration of the four Western provinces to undertake a broad project of research and review in order to construct a common curriculum framework across its districts. In the WCP's (2000) *Foundation Document for the Development of the Common Curriculum Framework for Social Studies Kindergarten to Grade 12* two characteristics clearly demonstrate the move toward an education of the social world to meet their goals of articulating a vision for social studies with guiding principles backed by research and evidence in the field. First is the call for action based on principles of active responsible citizenship, where students engage concepts not only in the classroom with communication technologies, but also in fieldwork experiences. It is through these experiences that students and teachers can learn to understand the value of alternative perspectives in order to navigate a diverse social reality and develop a positive self-concept of Canadian heritage. It is recognised that students need to understand and apply concepts to both local contexts and to broader Canadian and global issues.

Second, the *Foundation* document highlights a necessity to explore Aboriginal perspectives and the place of Francophone culture within their guiding principles, an indication of the WCP's goal of integrating diversity, difference and multiculturalism into the classroom. While diversities such as class, ethnicity, race, religion and language in Alberta go well beyond the Aboriginal and Francophone experience, and therefore do not touch the life-worlds of many Alberta students, it was ground-breaking to explicitly name alternative perspectives to be explored in concert with the mainstream worldview (Brown, 2004). The WCP program provided a more relevant landscape that was inclusive of the students' real life situation while matching it within the context of historical Canadian society. The document proposes to carry out social studies where both individual and group identities are to be explored while recognising that the diversity of cultural representation in the curriculum are also the lived reality of most students.

Alberta Learning used the WCP foundation document as a guide in the production of its new social studies curriculum. As a response to the WCP document a province wide consultation was undertaken by Alberta Learning through surveys and community forums that had over 1400 respondents and participants (Alberta Learning, 2001). Not unlike the findings of Stewart (2002), with participants in the WCP policy review process and Brown's (2004) analysis of the WCP's influence on the proto-type of the new curriculum, many positive attributes of the WCP project were well received, including the need for a more inclusively responsive curricula to the needs of an increasingly diverse student population in Alberta. However, critique was voiced, as summed up by Brown (2004), in three ways. First, the philosophical focus of the document was deemed inappropriate, particularly in regards to the singling out of Aboriginal and Francophone perspectives and

the mixed representation of citizenship. Second, there was scepticism about the practicality of implementing such a program in a classroom environment where teachers were confused about the specificity of goals. Third, culture remains "objectified" in the curriculum and does not recognise the fluidity of identity and therefore does not sufficiently facilitate culture at local levels (p. 205). Brown, however, does not discuss how AISI has filled this grassroots role in the Alberta Education system.

The publishing of Alberta Learning's *High School Studies Needs Assessment Report* (2002) was a formal response to consultation responses. It recognised that the 20-year-old curricular content needed a major overhaul and that Aboriginal, Francophone and global realities were not sufficiently recognised or addressed. It also treated curricular knowledge in a fragmented way as noted in the statement "there is too much unnecessary repetition of subject matter from grade to grade within the high school social studies program" (p. 1), as if social knowledge were built by un-integrated pieces that can be consumed and known before moving on. Yet, paradoxically, the document notes that the old curriculum did not allow enough time for engaging activities and active learning after suggesting that the learning should be broken into easily managed packages of knowledge. Suggested in the *Needs Assessment Report* is that the exploration of issues should be emphasised in the new social studies program from different perspectives that can be formulated, discussed and defended by students. This is a movement away from treating the study of the social world as facts to a more dynamic world where it is acknowledged that is in interpersonal interaction that social spaces and places are constantly (re)made.

The "Program Rationale and Philosophy"

The new program of studies for grade 10, as with all the grades, begins with a "program rationale and philosophy" that is divided into three parts: a definition of social studies, the foundations of the program in terms of essential concepts, and section on expected general and specific outcomes. This "primer" in the new curriculum offers a more detailed look at learning through social studies than the previous curriculum that only spoke of the needs of the learner in a changing society through inquiry strategies and had general expectations categorised as responsible citizenship, knowledge objectives, skill objectives and attitude objectives (Alberta Learning, 2000). The second section of the new curriculum also offers a more detailed account for student learning. The old program of studies addressed the need for *responsible citizenship* based in understanding roles, rights and responsibilities for constructive participation while respecting the dignity and self-worth of others in a democratic society. What followed in the new curriculum was an integration of knowledge, skills and attitudes objectives that give space for content, inquiry processes and behaviour, respectively.

Where "citizenship" was the hallmark of the old curriculum, the new program of studies presents an integrated dualism of "citizenship" and "identity" (critically naming the "we" in "I" and the "I" in "we") in order to understand the principles underlying a democratic society, such as the role of individual and collective rights, maintaining community vitality in times of social change, the acceptance of difference and the respect for dignity and equality of all human beings. Of course, all of these concepts denoting a democratic society are contested concepts in themselves that require critical exploration through *multiple perspectives*. As such, the new curriculum addresses pluralism as per the

WCP through the perspectives of Aboriginals, Francophones and broader pluralism that immigration and multiculturalism has provided (p. 5). Given that citizenship and identity are presented in the context of pluralism, the document recognises that the student body is also diverse, bringing unique perspectives, cultural values and experiences to bear, which can act as a basis for engaging in inquiry processes. In concert with the inclusion of individual and group identities, the new curriculum document offers an "issues" approach to content. While I have mostly referred to broader social issues as "social concepts" in other parts of this dissertation, "issues" in the new curriculum are brought forth in terms of current affairs and controversial issues, indicating that the curriculum can adapt to changing contemporary topics of study (p. 6).

After dealing with the "issues" of social studies, the new curriculum offers six realms or "strands" of study. First is a historical element called "Time, Continuity and Change" which recognises that there is a temporality to the social world where both the past and present are interpreted according to context. Second is a geographic element called "The Land: Places and People" that contextualises the physical and natural environments in terms of place as a factor in determining social phenomena. Third is a political element titled "Power, Authority and Decision Making" that intends to examine government and political structures, justice and laws, fairness and equity, conflict and cooperation, decision-making processes, leadership and governance. Fourth is an economic element titled "Economic and Resources" that investigates the distribution and management of resources, trade systems and the implications of technological change. Fifth is a global element called "Global Connections" that introduces the links between local, national and global issues, the interdependence of human reality and universal human rights. Sixth is an investigation

into “Culture and Community” which explores shared and differing values between cultures and their settings in beliefs, traditions and languages.

The final section of the program rationale and philosophy following the program foundations are the “General and Specific Outcomes” which identify what the students are expected to know and be able to do upon completion of a course. Specific outcomes are related in three areas: values and attitudes, knowledge and understanding, and skills and processes. The skills and processes are inclusive of the key learning concepts of critical thinking, creative thinking, historical thinking, geographic thinking, decision-making and problem solving, and metacognition. Underlying the program is an ability to learn how to conduct research through deliberative inquiry that infuses technological tools and recognises these social spaces created by a technological environment. Also, the new curriculum identifies communication and multiple literacy skills as spaces that students and teachers have to manage in order to deal with the content of the curriculum

In my current analysis of the program rationale and philosophy, I find that the new curriculum has broadened its scope and articulation of what the social world is and the multiple dimensions that interconnect these dimensions of the social world. It brings lofty expectations upon teachers to be experts in each of the realms and their integration. This would not be an easy document for students or the average parent to understand, other than to relate to some of the basic concepts such as critical and creative thinking and the dualism of citizenship and identity. The general discourse of the document lends to an infusion of social justice, particularly in terms of questioning what amounts to an equitable *distribution* of resources, a *recognition* of marginalised people into the focus of study and an *inclusion* of “other” perspectives when evaluating values, systems and structures. Interestingly, the

"Strands" of social studies are almost the same as the realms of the social world I outlined in chapter 3. The noticeable difference in this document is that the spiritual realm in my model is not included, and a global element of the new curriculum is included. However, the metacognition section in the new curriculum acknowledges the transcendence of ideas where there is "thinking about thinking" that is infused with critical self-awareness and conscious reflection similar to my spiritual realm. And, while I do not explicitly include a global element into a working definition of the social, I do outline what global forms look like, and how they come about as stated in chapter 3.

Scope and Content

While the core concepts and six strands of social studies in the general program rationale and philosophy guide the possibility for social studies across all grades, each grade is charged with covering particular concepts and content. The scope and content of the new curriculum have shifted from the old curriculum. Previously, high school social studies began with a look at Canada in grade 10 in terms of sovereignty, regionalism and identity through a section called "Challenges facing Canada: The 20th Century and Today," and through "Citizenship in Canada," a study of political structures, participation and rights and responsibilities. Grade 11 addressed a global perspective beginning with "Topic A" a historical look at 19th century Europe, and followed by a section that the teachers related to the new grade 10 program called "Topic B: Interdependence in the Global Environment." Grade 12 also had two program streams; the first was a theoretical look a political economy called "Political and Economic Systems," and the second was a historical investigation of global political structures called "Global Interactions."

The new curriculum has shifted the content and the approach to investigating "issues" of the social world. In terms of content, the study of Canada previously tackled in grade 10 was shifted back to grade 9. Consequently, grade 10 is now an exploration into "Perspectives on Globalization" where students

> explore multiple perspectives on the origins of globalization and the local, national and international impacts of globalization on lands, cultures, economies, human rights and quality of life. Students will examine the relationships among globalization, citizenship and identity to enhance skills for citizenship in a globalizing world. The infusion of multiple perspectives will allow students to examine the effects of globalization on peoples in Canada and throughout the world, including the impact on Aboriginal and Francophone communities" (Alberta Education 2005, p. 13).

The rationale for studying globalisation is that it is:

> the process by which the world's citizens are becoming increasingly connected and interdependent, demands that students explore responsibilities associated with local and global citizenship and formulate individual responses to emergent issues related to globalization. Recognizing and appreciating the influence of globalisation will lead students to develop individual and collective responses to emergent issues. (p. 13)

Essentially, the grade ten curriculum establishes local and national issues in the context of contemporary globalisation. Inherent in contemporary globalisation is the diversity of perspectives leading to the contestation for meaning of concepts and practice. Studying globalisation historically places the student, as it indicates that human beings are in a new

era enhanced by technology, by expansive human population and movement, by emerging forms of global government and by increasingly open trade policies.

The content for social studies becomes increasingly theoretical into grades 11 and 12 while noting that the context of the local and national in a globalised era remains at the base for theoretical investigation. Grade 11 explores "Perspectives on Nationalism" that compares and contrasts the role of the state in Canada with other states around the world. This program has significant import for the study of global forms of social justice, as historically the delivery of social justice was held to be in the realm of the state. Grade 12 is then an investigation into "Perspectives on Ideology," which is a deeper move from the theoretical into the philosophical understandings of the states of humanity. The movement of high school social studies now moves through a grade 10 year of exploring diverse human narratives in order to locate the personal narratives of the students into an inquiry into Grade 11 and the ways humans structure their economies, political systems and cultural values, and finally into Grade 12, where students delve into the world of ideas and the mind based in the contexts and theories (dis)covered in Grades 10 and 11.

Another significant transformation in the new curriculum is the way content is introduced by essential throughline questions that serve general outcomes, specific outcomes, values and attitudes and knowledge and understanding that guides students to investigate not only multiple perspectives, but also multiple knowledge forms. Where the old curriculum made statements about generalisations, key understandings and concepts that align with specific facts that were to be covered, the new curriculum asks students to come to know concepts through the exploration of narratives and social structures, examination of impacts and challenges for diversity and citizenship, and analysis of

possible futures in regard to culture and identities. The essential question for grade 10 is "To what extent should we embrace globalization?" This overarching question is followed by four other throughline questions: "To what extent should globalisation shape identity?" "To what extent should contemporary society respond to the legacies of historical globalisation?" "To what extent does globalisation contribute to sustainable prosperity for all people?" And "To what extent should I, as a citizen, respond to globalisation?"

Does this document in itself represent a critical pedagogy necessary for opening up as a space of global social justice? No, but perhaps a better question is: Does this new curriculum document offer transformative opportunities for teachers and students to engage in a critical pedagogy that identifies the links of knowledge and structure with cultural, economic and political power? As I discuss in Chapter 5, the context of a particular classroom also has an impact on the possibility and degree of a critical pedagogy depending on factors such as the life history of the teacher, the collaborative culture of teachers as colleagues, the use of technology and the cultural diversity of the classroom.

Brown's (2004) analysis of the new curriculum is not positive, as he concludes the new curriculum document does not transcend the hegemonic Western narrative and can therefore not contribute to what he calls a "critical multiculturalism." Consequently, he does not think the new curriculum allows diversity to live itself out in the classroom, as the curriculum panders to Aboriginal and Francophone voices and does not specifically address issues of class, inclusiveness and the multicultural reality. However, I think Brown reads positivistically into the way Aboriginal and Francophone perspectives are to be included and he disregards the pluralism component that many classrooms in Alberta represent. Meeting with social studies teachers at conferences and social events, I heard the same

critique as Brown outlined, and their perceived challenge of integrating an Aboriginal and Francophone perspective into every concept that is addressed. Rather, pluralistic perspectives should percolate up as concepts and the narratives that give them meaning. What is explored is not the concrete contribution of plural perspectives, but to what extent, if any, these perspectives contribute to the narrative. As multiple perspectives are injected into the narrative, the narrative itself is transformed. Therefore, I think that the new curriculum is sufficient and successful in providing a space for a critical pedagogy that introduces, develops and transforms social narratives. The better question to ask is: To what extent are teachers and students able to meaningfully engage local, national and ultimately global narratives in a transformative and socially just way?

Conclusion

The history of educational philosophy and social studies curriculum in Alberta has closely mirrored the flow of conventional thought in the province. In the time of exploration and pioneers, education was a nation-building project designed to inculcate the values and skills deemed appropriate for an enlightened, modern and industrialised society. The method, whether student-centred progressivism or a more traditional curriculum with clearly defined content and extensive testing, ultimately had the same ends – the production of a social world that was "known" to bring prosperity and well-being to the population. However, this system of education was often exploitative as it served the needs of an economic class that needed skilful, yet compliant workers.

In the 1960s education made a brief break from the control of the central governing body in the government, allowing teachers and local districts more autonomy in the development and delivery of curricular objectives. This was short-lived and replaced with a

more centralised and accountable approach through the 1980s and 1990s. However, a more equitable approach is evolving as represented through AISI that seeks a collaborative mix of grassroots initiative guided by research-based principles espoused by Alberta Education. The new social studies curriculum was also made with this collaborative philosophy as the research based WCP influenced a much more in-depth and nuanced approach to have children study the social world. The general philosophy moved from a one-dimensional perspective of citizenship to a dualistic approach of critically investigating the interaction of citizenship and identity. The content shifted from the accumulation of defined concepts to the exploration of different perspectives inherent in the concepts we use to (re)make the social world. This new curriculum is certainly more complex, requiring deeper thought and reflection on the behalf of teachers, where teachers themselves may be transformed in the processes they introduce into the classroom.

The new curriculum meets the contemporary needs of the diverse student body in the context of 21st century globalisation. Multiple perspectives are inclusive of the plurality of life-worlds in the classroom and also explicitly recognise the contributions of the Aboriginal and Francophone experiences in the history of Alberta. The new curriculum is also adaptable to the rapid social changes that continue to take place in Alberta and around the world. While there are specific values that underlie all cultures over time, mixed interpretations and contestations in contemporary global society mean that economic exploitation, political marginalisation and cultural insensitivity regularly emerge in new places and contexts. The new curriculum is also expansive in the way it deals with "the social" in all its complexities and nuances. It establishes an extensive and thorough forum within which teachers and students can engage and transform their worldviews in the space

created to explore critically global narratives, including those of social injustice. The new high school curriculum has also been well structured beginning in grade 10 with the primary task of exploring the local within the global context. By grade 11 this contextual base guides the questioning in an increasingly theoretical manner. Finally, in grade 12, without abandoning, but rather deepening the aptitudes gained in grades 10 and 11, the inquiry becomes more philosophical, challenging the students' ability to critically assess the social world in all its complexity.

CHAPTER 5: THE EMERGENCE OF GLOBAL FORMS OF SOCIAL JUSTICE IN THE SOCIAL STUDIES CLASSROOM IN ALBERTA

ALL is in motion
I, but a fragment of ALL
Even water sleeps

In the context of the new social studies curriculum – and its guidelines for a critical pedagogy that is inquiry focused, concept-based and informed by narratives – teachers and students carry out the routine and rigour of learning about the social world and the place of the individual in this world. The meaning of the curriculum is thus expanded beyond a discourse analysis and the interpreted intentions of the curriculum writers. The curriculum becomes what the teachers and students make it to be as they live out the curriculum over time. I contend that, at the point of this study, social studies teachers were being exposed to an elaborated social space informed and thus shaped by narrative knowledge within the movement for global social justice. In this chapter I will represent findings and evidence based on the dialogic interviews I shared with the participating teachers, showing that teachers are to some extent engaging in a critical pedagogy that is informed by narrative forms of knowledge. I will also attempt to describe how teachers are challenged to use narrative knowledge within processes of dialogic inquiry in their classrooms. At the end of this chapter, as a synthesis, I will engage in a *lateral discussion* of my findings, as the linkages between what I observed do not have a linear connection with the theoretical foundations and the structural context of social studies education in Alberta outlined in Chapters 3 and 4.

The field study for the project involved dialogic interviews with teachers presumably acting within the phenomenon of global social justice while demonstrating the emergent characteristics of global social justice in the context of the new social studies curriculum. This chapter represents the bridge between the theoretical concepts I developed in Chapter 3, the structural context outlined in Chapter 4, and my interpretations of the practice of grade 10 social studies teachers toward providing a learning environment of critical inquiry. I spoke with ten teachers, nine of whom were in the CBE, from eight different schools and one from a small private school. The CBE schools were well distributed throughout the city of Calgary (two in the Northeast, two in the Northwest, two in the Southeast and three in the Southwest) representing a range of class, ethnicities, nationalities and school histories. Nine of the teachers taught 10-1 classes with higher level students, one of which was a "gifted" student classroom, while one teacher only taught 10-2 classes with students who work at a slower pace. Six of the teachers were women and four were men. Two of the teachers had previous experience at the junior high level but were in their first year of teaching high school social studies, and the remaining eight teachers were all seasoned teachers with at least eight years teaching social studies. One male and one female teacher were of colour while the remaining eight teachers were white. I began contacting teachers through a CBE liaison where four teachers responded to a call for participants. The other six teachers came to me through word of mouth. Each interview took place in the teachers' schools, lasted around an hour and a half, was audio taped, transcribed and verified.

The data analysis process has been cyclical such that I attempted to conduct my personal absorption into the data by bouncing back and forth between what was presented

by the participants and the domain theories that I outlined in Chapter 3. Over time I found that the analytic process fine-tuned my understanding of concepts such as citizenship, assessment and curriculum derived from the teachers introducing the new curriculum. This process is supported and articulated by Creswell (2007) showing how data can be organised and reflected upon in a progression that intermingles the data with interpretation. The data were organised, categorised, contextualised and finally integrated with my interpretations, classifications, descriptions to the point where I represented empirical accounts. We learned from Archer's position on critical realism that the empirical accounts interpreted by the researcher amount to one representation of reality and are an elision of an analytic process that is interlinked with the data provided by people and the researchers' interpretations. Consequently, what I present in this chapter is a narration of my accounts of the experiences of the participating social studies teachers according to the concepts and context of their experiences.

At the beginning stages of data analysis the early form of an interpretive spiral has a broad base, in that, after conducting the actual interview I went through the transcribed texts as a whole while reflecting on the sentiments of the participants and intuiting a way to represent these sentiments. Several themes emerged from the conversations that allowed me to deepen the analysis further by differentiating and comparing the experiences of the teachers with these themes. Finally, I was able to articulate my interpretation of the data dualistically, first through an identification of "findings" that represented the emergence of critical pedagogies bonded by the local context and, second, through "evidence" of global narratives informing the teachers' practice.

As I tell this story of the initial responses of teachers working with a new curriculum I begin with a general outline of the experience that will be followed by more particular interpretations of (1) the passions, ideals and sense of justice of the teachers (i.e., primary agency), (2) the integration of the new curriculum with the educational sentiments of the teachers, and (3) the challenges of the new curriculum within the broader socio-educational structures that shape and/or curtail the desired possibilities of the teachers.

Interpreting Teachers' Experiences

The interpretation of teachers' experiences with the new social studies curriculum blends an understanding of what is asked of teachers in the curriculum and the sentiments that the teachers bring to the curriculum. That is, the curriculum made demands on the teachers to deal with knowledge in a *global* manner (i.e., developmentally and as a contemporary state of reality), which was matched by the teachers' impetus to expose, extend and shape student identities into the global realm (places) by global means (constructive process). Recall from chapter 3 that a conception of the global is dualistic in that *real global forms* are constructed by interlinking and expanding social processes. Therefore, I looked for *evidence* that the teachers were representing social phenomena both locally and as interrelated with the acts of people in other parts of the world. The available knowledge, as such, informing these social phenomena was expansive, diverse and consequently complex. Treating global realities in a content-based, statistical and factual manner may indicate the existence of social phenomena, but ignores the *living* aspect of social knowledge around these phenomena that requires exploration, scaffolding and comparison to local realities for the learning to be embodied.

As I was looking for evidence that teachers were representing knowledge in global forms, I made the *finding* that the teachers who agreed to participate in this project were already inclined to explore the narrative aspects of the social world and bring their students into global realities through inquiry projects, critical evidence and a care for the state of humanity before the new curriculum was introduced. Through the participants I learned that some of their colleagues were not so inclined to address issues of global social justice and consequently were not eager to embrace inquiry projects, formative forms of assessment and critical exploration of concepts in favour of their established routines that prioritised content and knowledge reproduction. Therefore, the implementation of the curriculum on a broad scale will inevitably have differences across the system.

General Experiences

Crucial to the implementation of the new curriculum, or any curriculum, is the collaboration of colleagues toward creating an engaging environment for students. Each school provided a different context for the participating teachers. One school had a large, dynamic staff office demonstrating evidence of the collaboration necessary for a critical pedagogy where all the teachers, even the teachers close to retirement, were encouraged and inspired by the new curriculum to the point that the teachers were willing and excited to put in extra work in collectively developing resources and projects. They spoke positively among themselves about the possibilities of the new curriculum to do things with students that had not been available through the previous curriculum. However, as a finding, the other participants noted that their schools had a mix of teachers who were inspired by the new curriculum and others who were content in the old curriculum. According to the participants, and from what I observed in my visits into the staff rooms,

there was a high degree of interaction between colleagues, yet not all of the discussion was positive or collaborative in designing a learning environment that could be considered critical pedagogy necessary for social justice. There were comments by the participants that some social studies teachers consider the new curriculum as an imposition of the government into the practice of teachers, particularly among those teachers that were close to retirement and did not want to change their routines, and were instructional in their teaching methods in that knowledge was treated as content to be passed on, memorised and tested for retention. It was also reported that many teachers think implementing a new curriculum requires simply too much work to find new resources, make new lesson plans and learn new teaching methods that integrate technology into learning. Despite these stories of non-compliant teachers and the culture of negativity in some staffrooms, I was inspired by the participants in their eagerness to explore critical pedagogies while viewing the new curriculum as a means to expanding their own learning of the world.

Whether the participating teachers had a collaborative environment or whether they were working largely on their own, the preparation of resources and planning, both before the school year started, and while the school year unravelled, marked an interesting aspect of implementing a new curriculum. Three of the teachers with whom I spoke had very little time before the start of the school year in preparing resources and strategies to the point that they did not review the new textbook until the first day of work at the end of summer vacation. The other participating teachers had taken opportunities to become familiar with what the new curriculum would look like in terms of resources, assessment and pedagogy through workshops and in collaboration with colleagues. Consequently, readiness for the new school year was varied. One teacher made the revelation that,

> *half way through September I'm like, this is crazy! We are all trying to implement this new curriculum.*

And another made the realisation that,

> *our feet are in two worlds; we've been trained in one style and we're supposed to be teaching in another style.*

This is an indication that generally teachers accustomed to traditional methods, such as using the textbook as the primary classroom resource, while exploring new methods were determining what the new curriculum would become through their planning and teaching *in the short term*.

When I conducted the interviews in the winter and spring of 2008, most of the participating teachers were teaching the new curriculum for the second time or were working with colleagues who taught Social Studies 10 in the first semester of the school year. As a result, the use of the textbook, to continue the example, was already beginning to lessen as more meaningful information and stories could be found elsewhere through the Internet and the students themselves. The CBE teachers were also using technology to interact across schools through a communication interface called D2L (desire to learn). D2L allows teachers to share resources, lesson plans and learning strategies online and link directly to other internet resources. The participating teachers indicated that D2L had been an excellent source of inspiration as they were able to observe how other teachers were taking up the new curriculum and supported teachers that did not have much preparation time at the beginning of the first semester. Along with newer lesson plans that covered curricular themes that did not exist before, all the teachers had lesson plans and inquiry

projects from previous years that they were able to incorporate into the new curriculum, indicating that the transition into the new curriculum had some connective elements.

In terms of general experience, the participating teachers all saw that implementing a new concept based curriculum was an opportunity for them to learn along with the students. Providing an environment of authentic learning with real world concepts was both personally rewarding as students became critically aware of different perspectives, extending not only the students out into global culture, but the teachers as well. One teacher noted this process when he stated:

> *It's that attempt to get people to extend their world beyond their sort of local suburb and see to what's going on elsewhere and not only does that make them more aware of what's going on in the world, but it may help them to better understand their own lives. So I get a lot out of that.*

The key point that arises from the fact that teachers have an opportunity to learn about students in different ways, and consequently learn more about the social world, is that the experience is transformative for both students and teachers. In the remainder of this section I will outline the nature of this transformation through a more detailed description of the transition of the teachers' perspectives on teaching social studies.

The transformation that teachers and students have to manage is a change in the quality and quantity of knowledge available in coming to know the social world. The participating teachers provided significant evidence of this struggle, particularly in a school structure that was designed to impart content from teacher to student. One teacher noted that,

> *one thing about it is it is so big that you have to almost pick areas that you want to pursue with your class.*

This demonstrates that there is awareness that there is too much factual, statistical and concrete knowledge with a globalised society to be able to learn it all. Moreover, as another teacher indicated,

> *we are now getting into a world that is a little unsafe in that there is no right answer. There are just ideas and situations.*

This has both pedagogical and assessment implications for teachers. Another teacher put it this way,

> *There aren't the same kind of content requirements, so our job I think has changed as social studies teachers from providing information like delivering information and content to teach them how to interpret information, and to look at the fact that people have different perspectives on this kind of stuff.*

Two of the teachers used the example of "history" to demonstrate the changes they have to make from the old curriculum. History is not simply the facts that created global structures, but has to be viewed through values both in what historical happenings are relevant in contemporary society, and imagining the social contexts that incorporated those values in the past. In other words, questions get asked about variable and competing biases that can be named in the past and today, rather than simply treating history in a linear and concrete manner. Knowledge as such is internalised and represented by the learner in an active way. One teacher acknowledged this treatment of historical knowledge as a strength of the new curriculum, but sagely advised that variability to the point of relativism can go too far such that students must be able to name the things they observe. Throwing out the concept of

"definition" in favour of broad-based "understanding" ultimately undermines the possibility for "understanding" since terms are the basis for discussion, deliberation and construction. Many teachers talked about having their students back up statements with evidence and therefore developing the ability to manage both concept and content.

The transition of the social studies classroom from a content-based outlook to a concept-based outlook is the hallmark of the new curriculum. The participating teachers expressed that they often used a conceptual approach before the curriculum changed, allowing them to speak towards what a concept-based exploration into social phenomena looks like, and how it is essential as a movement for social justice. The exploration of social concepts like economics, politics, morality, poverty and development were recognised as having variable meaning depending on the ideologies within a social context. Therefore, grasping the meaning of a concept is not a given and must be critically examined, which begins with the intuition that something exists and leads to provocative inquiries. One teacher expresses this sentiment, stating:

> *The curriculum with the critical thinking and the shift more toward research skills fits nicely with the philosophy of inquiry. There is a wonderful match there – it is a mesh.*

The process of learning led by inquiring minds is necessarily open in that the learner helps shape the path of learning by, as one teacher put it, "*pursuing different avenues of research and study*."

It was noted that learning through critical inquiry can be overwhelming because there are infinite paths that can be taken. Again, as one teacher told me:

> *There has to be a certain amount of common content, a little bit, because we have to agree on what we are talking about, but once we've done that, then we should be able to pursue it in any number of ways… understand the broader concepts and apply them to specific situations.*

The result is a shared focus on the student and the process of learning with a minimum predetermined content that all students address.

Of course, the change toward a focus on the process of learning requires a different way of assessing learning. The teachers did express some trepidation in coming up with concrete grades for students when teachers are evaluating learning processes that have no right or wrong answer. Some of the teachers made a link between the way social studies must now be evaluated and the way assessment is done in English class. While the challenge is to become skilled in formative forms of assessment, the students bring much more to the class and their own learning. As one teacher put it:

> *Regardless of the teacher you speak to now, in a lot of cases in terms of information these kids have access to and are aware of things that we often aren't.*

The students bring differing perspectives to the classroom discussion and it is the teachers' job to help put the students "*in other peoples' shoes,*" both the shoes of their classmates and the peoples that the students are learning about in locales far from Calgary. Taking in, interpreting and rationalising multiple perspectives is a significant step towards recognising historical injustices.

Along with the intellectual engagement of students authentically seeing themselves in the class material, articulating this connection with real-world concepts, and critically tapping into multiple perspectives of these concepts, getting in touch with globalised forms

of social justice also requires an emotional/moral engagement with the good and the bad in the world. Since studying from a social justice perspective naturally investigates injustice, it is up to the teachers and students to overcome the negativity. In a teacher's terms:

> *At first… especially with the new curriculum, it is kind of doom and gloom to live in this awful world and bad things are happening. So what I try to do is go to the next stage and say, "Ok, what are we going to do about it? How are we going to make it a more just world?" And so on.*

Another teacher mentioned that the new curriculum encourages teachers to expand beyond the textbook and take paths into the conceptual world through stories and narratives that require discussion, deliberation and elaboration. And as the teacher noted,

> *It is these discussions that are a part of the curriculum in that critically investigating concepts of "identity" and "citizenship" makes students ask, who am I as a person and what am I to society? That's right or that's wrong. What are my rights? What are my responsibilities? How does that fit in with what is going on in the world?*

The emotional engagement with the external world becomes a barometer that teachers and students use to gauge their own existence, morally and possibly even spiritually.

In general terms of change brought on by the new curriculum, some of the teachers gave notice that in many ways the new curriculum will change very little, or at least change will come slowly. Every participant was able to namelessly identify colleagues either in their school or other schools who had little intention of changing their long-held approaches to teaching and learning and that some colleagues come from teaching

programs that are instructionist rather than inquiry-based. One teacher noted that, even though she was aware that the new curriculum is a movement away from a more traditional neo-liberal agenda of producing compliant workers and consumers, there is an agenda that many teachers, students and parents are not prepared to address, and is therefore not as open as the proponents claim. With a lack of preparation and professional development time, looming departmental exams, student life outside of the school including the home, frustrations in dealing with new forms and vast quantities of knowledge, and the normalcy of the textbook, in many cases the new social studies curriculum is likely not proceeding in any new or radical way. In fact, partially due to student demands for content and partially to teacher aptitude, the teacher will inevitably create content with little dissent from the students. As one teacher pointed out, the "agenda" of teachers embracing the new curriculum is now more teacher-driven, getting the students to come to the same conclusions that the teachers hold, even though the conclusions are no longer in support of a consumer society, but rather, challenge imperialism. It is still an agenda. Time will tell if social studies in Alberta will more generally be led by teachers with an aptitude for the openness of a critical pedagogy or by teachers with more traditional methods. I will outline the sense of openness as articulated by the participating teachers in the next section as I bring together the sentiments of the participating teachers in their embracement of the possibilities of the new curriculum.

Teachers' Passions, Ideals and Sense of Social Justice.

At this point I ask the reader to recall that the fieldwork for this study has produced a quick snapshot of a specific context in time for informing what the program of studies for social studies *is* in Alberta. Since the snapshot is such a small representation of the total

experience, I attempted to draw out a broader temporal perspective from the participants. That is, what from the past are teachers bringing to the new curriculum, and what *might* social studies *become* if a trajectory can be imagined? In terms of the social 10 curriculum and the use of throughline questions to introduce concepts that exist in the context of 21st century globalisation, teachers and students have the opportunity to do more than simply memorise capital cities, list governance systems for the state, or extend the acronyms of international organisations and the dates they were formed. As mentioned in the previous section, not all teachers are prepared to have an open flow of knowledge in their classroom and are not capable or willing to exercise a critical pedagogy. However, in terms of the participant sample, their leadership in shaping the possibilities of the new curriculum is worthy of discussion.

I have at times in this dissertation made the connection between the critical teaching practice and social justice sentiments of the participating teachers and the possibilities for a critical pedagogy inherent in the new curriculum document. All of the participants were in favour of having a new curriculum that they felt met their objective and intuitive needs as a social studies teacher. These needs were articulated as both an increased acceptance of critical inquiry in student learning and a broadening of the disciplinary context to a global level. In terms of critical inquiry, I post some statements from the participants:

> *I did inquiry before the new curriculum*.

And,

> *We don't want our kids to be able to spit back information; we want them to be able to think independently*.

And,

> *I've sort of been on this theme* [critical inquiry] *for quite a while, despite what appeared to be the restrictions of the former curriculum, but, you know, I'm finding this is a nice fit for me.*

And,

> *I've always done inquiry-based learning, whether it was the old curriculum or the new one… I think that any successful type of teaching has to be inquiry-based … it has to be generative… for me the results on the exam and some of that more denotative learning is not as important... we'll do lots of questioning in class, but when it comes to the real stuff I find my project based stuff is the stuff I really enjoy, and stuff where they are sharing with each other… I mean it's Social Studies… knowledge is socially constructed.*

And,

> *I'm kind of glad that teachers are being forced through this new curriculum to address these bigger social, political issues*.

And,

> *That's one thing that I do really like about the new program of studies, is the emphasis on ... allowing students some creativity and some inquiry into issues*.

These statements acknowledge that, at least a surface level, there is recognition from previous experience that the access to social knowledge is more *open* with the new curriculum, whether or not all teachers have the pedagogical skills to take full advantage the autonomy.

In terms of expanding the disciplinary fields of social studies into the global realm as a meaningful experience for the teachers, as evidence the teachers articulated a sense of

the global in the dualistic sense I discussed in Chapter 3. I interpret the aspects of this representation of the global in three respects: a sense of the processes that are required to create globalised social phenomena, a recognition of globalised states and structures around social phenomena, and the impetus to act locally on behalf of a perceived global situation. I represent the words of teachers on the global in this order.

First, two of the participating teachers talked about knowing the global through the new curriculum as attuning to a pre-existing process. In the words of one teacher:

> *The good thing about this curriculum is it is fluid enough and flexible enough that you'll be able to bring things into it as events in the world unfold… I think we'll just get better and smarter about delivering it.*

Another teacher talked about being globalised as interdependence:

> *I think it's more talking the talk. I mean the whole globalisation; we've always used the words 'interdependent' and 'interconnected.' These are all things that we've always said… for those of us that have been saying this forever now, instead of saying 'interconnected' and 'interdependent' we'll just say we are 'globalised.'*

Therefore, due to the interdependence of a globalised world in learning about the social world,

> *we have to teach the kids to be responsive in the changing world and because of the fact that we're looking at them being very diverse and very involved in the global community… and certainly with Internet we're a lot more connected to the outside world. So I think in making this curriculum, the government is, you know, certainly trying to make us more responsive and more aware. Whether or not that's been done I don't know.*

Despite the uncertainty of what is happening in other schools, I think the two teachers have represented a conceptual understanding of globalisation as participation and process.

Second, the participating teachers demonstrated that their social studies classroom should address the global state of humanity and that students already are naturally integrated into a global society, whether the students are aware of this fact or not. Two of the teachers noted that the old social 20 curriculum required teachers spend half of that semester on global issues, while now the entire grade 10 curriculum deals with globalisation. I quote one teacher on the perceived necessity for increased focus on global issues:

> *Certainly it was what excited me most about the fact that we were going to build a curriculum at the grade ten level on globalisation. It was needed. I would argue that it's the single greatest issue for our world to address in the new millennium. And whether you are looking at globalisation environmentally, or in terms of social justice, or development, or the wealth gap, it's all there with globalisation, and that's what social studies is about. And let's do more of it. So I was really happy to see this new globalisation… I think it was quite visionary. It lends itself dramatically to the concept of inquiry-based research and social action and that sort of thing. So I am pleased to think, as I near retirement, that that's going to be going on even more in the future. It's absolutely needed and I'm glad it's how we are doing it, I think our kids will be even better positioned now to understand what the hell's going on in this world.*

Another teacher spoke about the current state of globalisation in historical terms.

> *This is the world today, this is a picture of the world, and then we go into the history to explain where it comes from, and then we come back to it to say, Ok, based on all these things we talked about. How did they form the world today? My 20 Topic B courses have been like that since '97 when I started.*

The context of everyday life has broadened beyond the boundaries of the nation state, and these teachers recognise that study of the social world has to acknowledge a global reality.

Third, studying the global helps students recognise the responsibilities and obligations within their actions that have impacts at local, national and global levels by finding both similarities and differences in the narratives between peoples within a globalised context. One teacher with a culturally diverse classroom states:

> *The kids need to be aware of the situations in the world and the disparity and the different things going on and they need to decide what their role and what their activity and what their responsibility is… to take action in what globalisation is. I think I am going to have to spend a lot of time figuring that out with them... I think intuitively they know it because they live it. It is a globalised world for these kids, and especially our kids, but they may have trouble putting words to it. They may need help with the vocabulary, but I think they all get it.*

Another teacher made statements about students recognising their place in the world:

> *We make comparisons between what is happening right here in Calgary with, you know, situations in developing nations around the world... for instance you could start off focusing on, you know, the problems with street kids in Rio de Janeiro and make connections with homelessness here and government policy and socio-economic conditions and I think that has allowed them to really see the world*

> *differently. These things are affecting us all over the world, not just here… with taking this approach of globalisation, and trying to connect those dots so you realise that when you are eating your lunch you are connected to all the people who produced the food, and how it was transported, etc. And so, I think it makes them more aware of the world around them and perhaps their place in the world. And by getting students to consider their place in the world and they think about how their actions affect the world, I think that's getting them to be aware of what social justice is and getting them to be aware of how their actions will affect the world. And I think that's big.*

Another participating teacher made note of an emotional engagement in the concepts and a care for the living conditions of others:

> *This curriculum is, I guess, a sense of hope for the world and I think it is needed in the sense of that if we don't create some understanding about issues and how maybe we really all are the same, we won't have that sense of hope because we won't care about other people.*

Recall that Freire's (1992) critical pedagogy has hope as an ontological need and is therefore a necessary condition of correcting social injustices and improving the state of human existence.

The participating teachers offered several sources of evidence that their work is an act of social justice in a similar way to my own understanding of justice within social flows. Before outlining this evidence, I will highlight the general economic, political and cultural discourses that help to understand an ontology of social justice as it pertains to the teaching of social studies. As I have mentioned, the participating teachers, to some extent,

were in favour of the changes that the new curriculum was bringing forward as it correlated to the social tendencies of the teachers before the new curriculum was established. I also note that all the participating teachers made statements toward a left-wing bias. In order to qualify this bias, I point out that the participating teachers did not talk about a socialist utopia, a revolutionary ideology or even a classroom in which their own personal views guided conceptual content. Rather, their discourses were toward the need to ask questions about the collective state of humanity and name the ways in which students participate in social institutions that perpetuate social injustices both at home and abroad. As one teacher mentioned,

> *I am trying to get them to think about what kind of a system are we in, and who benefits from this, and why are we the way we are? Why do we have to go to school like this? That sort of thing.*

The discourse is of the "we" in favour of the "I," or perhaps better it is the investigation of the "me" in the "us." This sentiment of the collective is represented by another teacher:

> *To me it all comes down to more of a Buddhist concept for me, just the way I can understand it is that we all connect to each other. We are all fully that web. You create that web in your classroom right? Where you throw the yarn across class, showing how we are all connected, but it's – the science group uses yarn for the food chain, your Social Studies looks at communities, there is a doctor, here's a teacher, here's a taxi driver, here's a bus driver, and then all of sudden the bus driver goes on strike and pulls the web, who else feels it? Oh the kids feel it. Ok. What about if all of a sudden there is a drought? Who is going to feel it? Oooh,*

everybody's going to feel it, so natural disasters affect us all, you know what I mean?

The participating teachers also placed themselves in contrast to the predominant global economic structures calling themselves anti-capitalist and anti-imperial and therefore through their work do not want to perpetuate exploitative attitudes by simply preparing students to find a job and become mindless consumers. I offer a few examples of these sentiments.

Whether the current people in charge, the government or organisations like the IMF, whether they realise it or not, part of their rationale seems to be to destroy local culture. You may not embrace it, on a personal level, but that is generally what happens… it's like the string attached to the money… organisations like the IMF may offer you, so that if you have to play by their rules, and generally playing by their rules means that you are destroying your traditional ways of doing things… suggesting to them that governments are essentially bad or that the corporate world is essentially manipulative and cruel. I present those ideas here a lot, and you can see them thinking about it, but it's not something that they necessarily consider.

And,

We are not all in the mainstream – that the mainstream is not at all as large, perhaps, as large as we think, and that there are lots of other groups that are feeling disenfranchised. It's an attempt, I think, to incorporate them and get mainstream people to understand the points of view that other groups may have. I mean it's... it's kind of like ... even if you sort of, you go along that road for a while

and you come to a dead end and you have to re-think it, at least it got you to there and allowed you to think about, you know; Why the world is the way it is? What should be we doing?

And,

Ok, well capitalism is better because it rewards those who work hard and doesn't reward those who don't. Let's look at the world. That doesn't work out. Right? In fact it's probably quite safe to say that the people who work hardest in the world get the least… I really enjoy teaching them about imperialist attitudes and what it means today. When you go to India, people, especially people who have PhDs, talk about you as a coloniser still. Right now, Canada is a coloniser. When you take a look at the positives of a multinational being low prices, and then you show the dark side of little children working in a sweatshop, what is going to emotionally hit a kid that is looking at that.

And,

I guess we construct – we have constructed – in this part of the world, this notion that we deserve what we have and that we've worked hard for it and it's not as though the world, according to us, is built upon exploitation, currently and historically. I want to be radical, right? I want to feel as though I am pushing kids, because that is what I'm here for; I'm not here to deliver information. I'm here to change things... But certainly, from my perspective, and I think that from most Social Studies teachers, is the last thing that we want to do is to be teaching kids how to have jobs.

While the participating teachers largely indicated a left-wing bias to their position in the social world, they also indicated a commitment to critical debate, multiple perspectives and the five "C's" of critique, compromise, consensus, cooperate and construct.

> *I'm on the left. Most people that I know that are into this that are on the left. I'm convinced that there are far more benefits to globalisation and a more capitalist model for development than we on the left are prepared to admit. I think that the debate has become so dichotomised, you know, you have the far right, you have the far left, and I have trouble finding the vein in between. There is always truth at the extremes. There is always greater truth somewhere in between. And I just wish there was more debate in the middle, more material for the middle that I could show kids. I think the whole issue of development is about choices and consensus, not extremes. And so, in that regard, maybe I have become a little bit more centrist in my perspective.*

And,

> *So the agenda is, multinationals are horrible. We have to be more critical in our consensus.*

And,

> *Now I am a lot softer in my opinion of the far right and much more willing, perhaps, to listen to the arguments made there… And we know where the power is. But if your response to that is going to be, well, I'm going to hate the West, I'm going to hate the United States, then you're not going to succeed in helping anybody. Compromise. The art of compromise!*

And,

> *It starts with conversation and cooperation in recognising other people's opinion. And this is all critical thinking. And then you say to them, you tie it in. You say this is exactly the knowledge construction the new curriculum wants. Because we want you to be able see the different sides and hear the different sides.*

It is the critical element within the pedagogy that transcends right-wing and left-wing dichotomies. Some teachers recognised this greater force above and beyond their own personal political position and talked about the conservative elements of their teaching style in that while new types of knowledge are coming to the fore in the classroom, there is still a teacher/student relationship that requires the teacher to provide intellectual leadership and rigour in the face of cultural relativism. One teacher notes this balance:

> *I always was frustrated by the fact that teachers weren't doing more with Social 20, my favourite, Topic B globalisation. Now, they have no choice and it has been interesting to see. I have colleagues that, relative to me, are extremely right-wing who are being forced to address those issues in the new course. And some of them I can see them, they are resisting it. Not because they don't think it's important to do perhaps, but because of their own political beliefs. The right wing ideology has a perspective on this too, absolutely. Absolutely, and a viable one, and it's important that us, more left-leaning teachers, and I am definitely one of those, make sure that we bring that aspect of the debate into our courses with as much time and merit as we do our left-wing needs.*

Rising above dichotomies, that is critically assessing the perspectives that influence thinking, is achieved through processes of inquiry. As a finding, it is interesting to see that

the participating teachers expressed their own personal guiding questions and, therefore, questions asked to their students, in regards to contemporary global reality: "*Why do we think that way?"; "What motivates us?"; "What factors affect us?";* and quite generally just *"why and how?"* Studying interconnectedness in a critical fashion requires an openness to develop skills to access multiple forms of knowledge flows. And as one teacher sagely articulated,

> *social justice networks couldn't operate the way they do without the openness that globalisation has provided.*

This statement leads the present discussion into teacher interpretations of social justice in a globalised society.

Just as the theoretical discussion into what constitutes social justice has produced a variety of perspectives and nuances, so do teachers deal with the concept of social justice at several levels. They talked about interconnected socialised injustices that exist around the world and at what social justice might look like at a global level. They also discussed what teaching and learning looks like as a contribution to social justice in their classrooms as well as visible actions taken by students in their local communities. Finally, they reflected upon their own personal learning and a deepening of their own understanding of what social justice looks like both globally and locally.

The teachers represented evidence of social justice having its roots through an emotional reaction to grievous injustices. A moral duty is the incentive to act after recognising the historical plight of peoples in the margins of global and local societies. They spoke of social justice in terms of *equality* and *fairness* and, for their students, an

awareness of where to look for social injustices. As an example of the use of social justice concepts such distribution, inclusion, care, one teacher states:

> M*ore equality! I think everyone should be entitled to the basics in life. You go back to even Maslow's Hierarchy of Needs. In order to reach those upper levels, you have to give people food, clothing and shelter – I shouldn't say, 'Have to give it to them,' it should be available to them.* A*ccess is available to everyone. People who knowingly exploit other people as an expense for their own gains, for me, that is the opposite of what social justice is. So, yah, social justice for me, if I used one word would, just be the idea of equality; the idea that we are looking after each other and caring about other people's quality of life and standard of living. But I'm not sure if we will ever have social justice in our world. Which makes me sad.*

Another teacher talked about awareness, responsibility and action as qualities of citizenship.

> *I'm very much for, 'Look after each other and getting the kids more aware of what's going on out there. But I also think that's part of our job as Social teachers to begin with, and teachers in general; the idea is, to make kids aware that you are not alone in your own little bubble, that none of us are, and what goes on over there on the playground, you have to take some ownership, some responsibility. And here it comes back to the idea of social justice. So for some teachers it might be very much, but for me, I'm always like that. Stand up for the little guy!… I don't think they would necessarily call it social justice, but I think it's just the idea of – I call it more responsible citizenship – and the idea that we are working on equality, we are working on the idea of things being transferable, that if you live here you have the*

> *same rights. I've always told them that it's their responsibility. They are going to get the world they create.*

Interestingly, another teacher spoke about social justice in terms of fairness towards capabilities.

> *There should be a certain level of fairness in the world, within your own community or within your own country. And so that if people can move within their society or feel that there are sufficient freedoms or rights and be able to thrive… it empowers people as opposed to an unjust or a social injustice which either limits them, or it limits them and then makes them either resentful or angry and causes further problems. So, if, I mean, kind of in a pie in the sky kind of way, if we could make everyone happy and feel that their lives were fair, then we would be a more productive society.*

Another teacher pointed out that the generation of social spaces that are truly able to deal with historical injustices require a grassroots phenomenon, and not top-down policy implementation.

> *I would have been more comfortable with an authoritarian socialist approach maybe five or six years ago. I'm kind of moving away from it to more of a grassroots thing. I think, that based on my reading, I'm finding that's where the real left stuff happens, and that's where the real social justice happens.*

The discussion on the nature of social justice for a social studies teacher inevitably turned to primary agency of students beyond the corporate agency of the student in the classroom. Talking about "caring," "get the world they create," and "more productive society" gave me the sense that teachers are not simply passing on rote knowledge, but are concerned

about the way society reproduces itself and the intentions of people, particularly their students, acting outside of the classroom.

A critical pedagogy creates a social space within a school that is interconnected with the outside world such that the work in which students engage at school creates an awareness and ability to name power in different social contexts. One teacher noted that a lack of awareness of what critical learning is, other than as a means to get a good job and accumulate consumer goods, is a primary challenge:

> *Even grade ten, they don't see university up the road yet? Well they do, but they are only just beginning to see the tip of that iceberg; what do I want to do next? How will the world affect me? They are unaware of it... the level they are at is, 'you need to go to school so that you can qualify to go to university so you can get a good job and you can live a good life.' So we've spent a lot of time analysing what is 'the good life'? What is that? What does it mean? Whose idea? And how hard would it be to go against that ideal, you know, to challenge your world, the world around you or even just your family, you parents and say, 'No, I don't want to do that. I want to do it this way.' And that's really hard for them*.

A temporal shift means that the students have to begin to see themselves in the future with a much deeper understanding of the complexities, contexts and possibilities that society has to offer.

One teacher, when asked whether teaching kids to be uncritical of the social world and the power relationships that drive social production is an injustice, answered:

> *A tremendous injustice; to those kids, yah … because we want people to think and analyse, and I want to challenge them to, I suppose essentially as they grow older,*

to change the world; to make it better. And it's trying to figure out how we are going to see the exploitation and how it is hidden.

Another teacher talked about how through the new curriculum, narratives and connecting with the other is a crucial part of understanding and naming injustice:

I think that, my sense, given this new curriculum, is that they have to have to find a way in for themselves. You can't just teach about social justice, you have to have them find a way to experience injustice, even if it's just empathising with other people or other characters through stories, but they have to have a way in, even if you have to start sort of with their own experiences and then broaden that out. I think that, to me, that's been sort of the revelation that it's not enough just to talk about things, you have to find – and it's different for every student, and different for every class, so that's the challenge of it – but you have to find ways where the kids are going to enter the concepts in an authentic way and experience them, and that's the revelation – how best to communicate and explore those concepts for kids.

As the concept of critical pedagogy is used in a global manner, whereby the critical aspect involves exploring different perspectives, understanding the social landscape and then constructing views, judgements and opinions out of the knowledge array. One teacher talked about the way different perspectives can be addressed critically:

I've come to realise that the extremes are only useful as a beginning point for discussion. Here is what they say and here is what they say; here are these good points and here are those good points, now lets build something through discussion that can include everybody. And that's, I think, the real future of social justice… I think many of the people involved with extreme notions of social justice are

idealistic and that frustrates me. Let's be realistic, there are tremendous advantages for developing nations in adopting some of the models and some of the economic principles of the West. There really are. But, let's temper those with some of the best ideas on the left and in the grassroots. And I think that's where you are going to arrive at a model that's going to work for nations. Whether that produces social justice or not, we shall see! This has to be done by developing ideas and communicating them in a variety of ways. Testing may touch some basics, but I want production. Throughout my career I have been of the opinion that you should never let an exam get in the way of good teaching and learning.

Other teachers mentioned specific places on the globe that can begin to engage students in social justice issues.

Darfur! It speaks to me – and the students; the genocide speaks to us. We have become quite interested in that.

And,

I worked in El Salvador, have friends here that were tortured by the brutal right-wing regime supported by the US – at that time I was a lot more militant.

And,

I was just thinking back to when I was maybe their age, maybe a little bit older, and there was still apartheid in South Africa and I got really interested in that as a social justice issue, and even though I didn't have a lot of money, I belonged to this organisation that sent money to political prisoners, so Nelson Mandela was still in prison at the time right? And it was an organisation of human rights lawyers

> *around the world, and I, because the kids were asking me about some things and I just sort of remembered that that's what I had done.*

And one teacher used first person accounts from emails with soldiers and former colleagues in Afghanistan:

> *I'll read a blurb from one of the e-mails or letters that I get and then we discuss that issue. A living person introduces the concept and then we explore it. Powerful stuff.*

While the participating teachers did not specifically use the term "critical pedagogy" to describe the values that guide their actions in the classroom, I have tried to interpret the extent to which their agency relates to critical pedagogy in the literature, particularly from Kincheloe and Giroux and, therefore, whether the teachers' statements and actions toward social justice actually develop a social space where learning is constructed out of the critique of power, within concepts used in the classroom and in the social world. Some of the teachers did articulate a sense of justice out of their desire to critically name social powers based on their experiences prior to and outside of their teaching obligations. Moreover, as the teacher who pointed out that a grassroots movement is constructed out of the sharing of multiple forms of knowledge, teachers who explore narratives of global social justice in the classroom attempt to engage their students in critical analysis of social injustices both globally and locally. As such, the movement for global social justice emerges in the context of the social studies classroom as teachers are able to share their experiences and more fully develop their conception of social justice simply by inquiring with their students into global social justice issues. As one teacher stated:

> *I've learned more this year when it comes to social justice issues probably than I have in the last ten years with the old curriculum. There's no doubt about it. Because it's an overt format curriculum, not a covert one for you to look at.*

This professional learning is then passed on to the students, as expressed by another teacher:

> *I was thinking, because the kids were talking – we were talking – about this project that they are going to do, and they were brainstorming about what sort of issues they want to explore – and, these issues, it's not like it's a new thing but deeper for me. These issues have been around for a long time, it's just a matter of what grabs them and how do you get involved in it, expanding their experience.*

Therefore, concept and method for both teachers and students are a matter of construction that define the learning space making critical pedagogy a representation of social justice *enacted* by the teachers and the students.

As a final point on the subject on teachers' passion, ideals and sense of social justice I want to point out as a general interpretation that the participating teachers articulated a high degree of emotional engagement with their students. The teachers demonstrated not only a concern for society through their work, but also showed profound care for the well-being and intellectual and emotional development of their students. The evidence can somewhat be demonstrated through their discourse of talking about their students as "my kids" and is corroborated by my interpretation of the sentiments that the teachers displayed in our one-on-one interaction. Moreover, evidence of teacher care can also be demonstrated by students returning to their teachers excited about dealing with issues and concepts in the real-world that were brought to their attention in the classroom.

Below are some statements that the teachers expressed to me that offered a sense of their care:

> *When my kids go to grade 11 and the teacher says what I value is critical thinking from you they should know what that means… they are coming back saying how much they miss the class. And I think a thought comes to life when they pick something they wanted and are passionate about and they really got involved.*

And,

> *I think that kids remember topics and things, but they remember passion coming from the person and then. I think I can teach a kid anything.*

And,

> *I am in the business because I think that kids are more interesting than adults in a lot of cases, because the adults that I meet are pretty set in their ways and my kids can move, they can be very fluid. And they can surprise me. They are constantly surprising me.*

And,

> *This is something that excites me because we're throwing inquiry-based learning at them and they haven't grown up with inquiry-based learning. They're used to coming to social class, 'Ok, give me the book, I'll copy it out and I'll pass it.' And they hate it because most students hate Social Studies, it's not something they find exciting, but to have them, 'Ok guys, we're going to think and have a discussion, but it really bothers me when I'm passionate and they don't care. Like I need to step back from that, because they do come back (tearing up) saying they remember*

and thank you. I do forget though. We don't get to hear it in the moment because it's not cool to care, and I want my kids to care.

And,

Kids have disassociated themselves from social studies, that they don't realise that it's all around them, and it's about them right now. They think of it as a subject and that, 'when I leave the classroom, I stop thinking about it.' What I'm trying to get them to do is think about it all the time... one of my students was in New York recently on and educational trip, and she was doing a little bit of shopping and she was in one of those stereotypically huge department stores, and she was in the cosmetic section and she said, 'Everybody was going on about these new products and one thing and another,' and she mentioned it to me because she was thinking about how false it all was based upon our discussions here in class. So that warmed my heart because it seemed we were making some connections.

And,

It's kind of like raising your own kids right? When they are little, you provide them with that sort of a fundamental basis and a safety net, which you physically provide, and then as they get older you, hopefully, teach them to interact with the world in a way that will allow them to maintain a level of safety and also will allow them to have sufficient freedom, that kind of thing. And that's, in an academic setting, that's what I'm trying to do here.

And,

I get kids who come back to me, I get kids who are now in university who e-mail me with related topics or they'll send me an article.

And finally,

> *You have to let kids know that they are in a safe place and that we are going to respect everyone's opinion and we're going to get controversial.*

Complementing Teachers' Passions, Ideals and Sense of Justice with the *Real* Structure of Education and the New Curriculum?

After outlining the structure of socials studies education in Alberta in Chapter 4, in this section I attempt to interpret how the participating teachers both complement and are complemented by the new social studies curriculum within the context of formal education structures in Alberta. That is, to what extent are the teachers' passions, ideals and sense of justice able to integrate positively with the social studies curriculum?

Principled Openness

In terms of the new curriculum, the prominence of the throughline question and the openness it manifests for critical inquiry is indicative of not only a method for teaching and learning about the social world, but also a guiding principle into the nature of knowledge(s) in the 21st century. On the one hand, open-ended inquiry is a process that encourages students to participate in the construction of knowledge by searching wide for sources of stories, information and data about a concept and then focussing the inquiry on a specified social context. One teacher articulated this sentiment about the openness of the new curriculum:

> *So, when you look at the kind of questions that they offer for the 30 level course now, the questions are always worded along the lines of, 'to what extent should the government be involved in the economy?' or, 'to what extent should business...' and so forth. But they are pretty open, and so what the evaluators are looking for is, 'do*

> *you understand the broader concepts and can you apply them to specific situations? Can you create an argument?*

Another teacher states:

> D*on't just say it is emotional; don't say it is right because you think it is right. You have to give me more than that. You have to back this up with something. And they get that. But they are sometimes not able to do it; they are only able to go to the emotional level. But it is a start.*

On the other hand, social studies teachers and their students are challenged with making sense of the vast quantities of knowledge(s), data and information about the world and the seemingly infinite social contexts from which knowledge(s) arise. Managing material, in contemporary terms, within "a knowledge society" requires a shift from a content-based approach to knowledge where the knowledge is deemed to be scarce and owned by experts, to a concept-based method where knowledge(s), information and data are easily accessible and learners engage in broad narratives beyond the local, but can be observed and felt in the local and/or within the imagination of the individual. A pedagogical stance that teachers are trying to overcome in principle is to treat concepts in a top-down manner such that concepts are deemed to have specific definitions that can, for example, be captured in a textbook chapter, memorised and therefore known. Rather, to understand concepts in principle *is* a bottom-up *process* that is deliberative and shared in conversation, reflection and debate in context. With the main throughline theme of the grade 10 curriculum being the nature of globalisation, some teachers from the start tied each class to defining globalisation as if there were a definition. However, this method quickly lost student interest; as one shared,

> *I think for a lot of them it was draining by the end, of the same thing. Globalisation, globalisation, globalisation, so even some of my brighter bunch were kind of going, 'Ohhhh, we're tired of it!*

With no context, the understanding the concept of globalisation became disengaging and not subject to critical reflection. However, by taking up stories and narratives that use concepts in diverse ways, teachers and students could see themselves in the world and could come to an understanding of contemporary globalisation without explicitly looking for a definition of globalisation. Globalisation is the integrated sum of all that is social in concept and narrative. As one teacher stated:

> *And we do look, because there is no definition that works. I'd have to say there is no definition of that word, so we do look as a class at different understandings of globalisation, and what that might mean with the concepts and stories within it, which ones are from a certain perspective and which ones are from another perspective, and we just look at different definitions and figure out where they are coming from… for example we are looking at citizenship and the concept of, you know, when we think citizenship we generally think about a country. So is there such thing as global citizenship? And what does that mean? And the kids were really good, and talking about; it's nice, and it sounds nice and everyone would like to think that it's possible, but is it difficult to be a global citizen because that means we have to forsake some of our attachments rights? And be more selfless and that's not always easy. It is a piece of the puzzle… but you know, prefacing everything with globalisation, globalisation, that would bore me, too.*

Diversity of Resources, Resources within Diversity

One of the first issues that seems to enter a teacher's mind when teaching a new class or beginning a new curriculum is a concern with resources. What can the teacher bring to the classroom that will enhance learning, and in the case of social studies, provide meaningful representations of social concepts? In particular, before conducting the interviews, I was wondering how teachers would represent narratives of the Global South in the classroom. Evidence of global narratives were represented in three ways: through movies focussing on a global justice themes like child poverty, environmental degradation and corporate greed, through research on the internet, and through the actual stories and life experiences of the students themselves. I note that these resources were supplemental to, and often replaced, the assigned textbook as a source of knowledge.

First, movies about global social justice issues are a growing industry around the world. Two of the teachers talked about Hollywood made movies and the "evils of greed" in movies such as *Blood Diamonds, Amistad* and *Erin Brockovich*. But largely teachers were bringing independent movies and films made by people in and about their own social environments. *China Blue* is an example documenting the exploitation and revolt of workers in a blue jean factory in China trying to meet the demands of foreign retailers. *Dollar a Day Dress* is another example used by a teacher to tell the stories of people who work for pennies to make dresses that are ultimately sold in the United States and questions who has "freedom" in free trade. Another example is a television series made by a public broadcaster called *Commanding Heights* that analytically tells the stories of people adapting to a globalisation that has imposed on foreign values on them. Documentaries such as *The Corporation*, *The Take, Baraka* and *An Inconvenient Truth* were also

mentioned as provocative films that stimulated discussion and provided references for critical analysis about global issues that affect all human beings. The teachers felt students were engaged with the medium of the video; therefore, movies were a central point around which teachers could introduce concepts and provide a context for discussion and debate. As one told me,

I showed the movie, we did some pre-learning, and they ended with a debate.

One teacher claimed to use video extensively:

I found that I had to somehow incorporate some sort of video within every class.

Another teacher went so far as to have her students make movies and music videos as a representation of their understanding and learning, an excellent representation of critical pedagogy.

Second, all the teachers cited research skills on the internet as a necessary resource, even if most of the teachers had limited access to a bank of computers during class time. Inadequate access to computers and the internet in the classroom or during class time was a challenge for all the teachers, but there was a general philosophy that internet use in the classroom needs to be better understood and explored by both teachers and students. Consequently, when talking about the use of technology as a resource they spoke philosophically and about possibility rather than the limits on its use as they apply the new curriculum. One teacher noted:

It's easier to have false consciousness when you are not exposed to information. When you have to try very hard to get it, it's easier to say you don't have access to it. It has to hit you in the face or be easy to find. But you know, you can turn on the TV or you get on the Internet and you see what's happening in Latin America, you

see what's happening in Africa, Asia, of course Canada. Once you know it, it's hard to ignore it.

While it was noted that the Internet is a crucial research tool for accessing knowledge, it was also used as an in-class teaching tool, as mentioned by two participants, lending evidence to the idea that knowledge itself in the 21st century has taken a new form. When questions arose organically in class, the teachers were able to "go with the flow" of a new idea or concept, and with the aid of an interactive whiteboard, to collaborate with the students on paths of discovery.

The third resource that was being developed, particularly in classrooms of diversity, was the lived experiences of the students and the stories they bring to the classroom. The participating teachers were able to explain how their immigrant students have brought a deep engagement of globalised social concepts to the classroom since these students have lived in social settings from which many of these concepts arose such as the refugee, imperialism and/or abject poverty. Of course, the diversity of each classroom is also diverse. Schools in the northeast quadrant of Calgary have a high ratio of immigrant and refugee students, most of whom came from countries with high rates of poverty and political instability. Other schools, like those in the northwest sections of Calgary, have high levels of foreign diversity, but these students come from a more wealthy class of families that have come to this part of the city for their children's education. One school was a mix of white upper-middle class kids and visiting foreign students from China, South Korea and Japan with ESL needs. Other parts of Calgary, such as the deep south, have little diversity of any kind, where most of the students are from white upper-middle-class families.

An interesting corollary finding to social diversity in the classroom is that, through the new curriculum, students from less-wealthy families and historically marginalised social groups are more able to create a dynamic classroom of inquiry in order to engage collaboratively in the development of social concepts, while students from some advantaged parts of the city are less able to engage in the intent of the new curriculum because the students themselves do not share a broad life experience from which collaborative learning begins. In the case of schools of diversity one teacher notes:

> *I would say that a majority of the kids in the school are not white. And so, but that with the curriculum brings a whole different depth to this and makes it even more exciting and more relevant to the children and to the class. The discussions can be very fruitful if you build a classroom climate that allows the kids to take the chances and to share their experiences.*

And,

> *The realities of the classroom is that it has become more global and that is what makes teaching this particular grade 10 curriculum a little more interesting. Because, for instance, I had last semester and I am talking to him now, I have a student who is in a refuge camp right now in Uganda because Kenya has just blown up. Learning is nothing but relevant and the students are alive in class.*

And,

> *When you are looking at the experiences of different groups, there are people with personal stories to tell, and so often that is kind of where I like to start with the students, looking at their own stories and their own history, and figuring out how*

they are connected globally. We've got lots of immigrants, and they really bring a lot of richness. It's a huge help, and it's a resource that I like to draw on if I can.

And succinctly,

The students bring their stories and experiences, which is one of my favourite resources to use.

Three of the teachers spoke about the diversity in their classrooms as an asset for engagement even though their students come from a similar wealthy white-collar background.

They bring something and can say what is going on in Taiwan or something in Korea and say, 'this relates to this, and this is what we did,' and you know it's interesting, because you get that first person view that the textbook doesn't give.

A second teacher noted:

It is a diversity of one kind, but it's not a diversity in terms of class. I mean a lot of these kids' parents have come here because they have money. They live in this area because they have money. Or they are international students and they've paid for their education. So when we talk about who loses out in economic globalisation, it's still, whether you are talking to a kid who is born and raised here in this area or you are talking to a Chinese kid from Hong Kong, you are dealing with the same class thing. In fact, in some ways you are dealing with a more neo-liberal approach from the kid from Hong Kong than you are from here. Yet, I think the majority of them do care about others' stories because there are others in the class speaking. I think the majority of them do care. I think there are the minority who don't.

And,

> *Kids do come together in groups socially with similarity, with that commonality. That doesn't bother me. In class, I like to try and break those realities down. It is a safe place for them to talk about it.*

One teacher working in a non-diverse classroom struggled with the need for engaged discussion within the new curriculum:

> *This is a very white school, and typically when you are on the topic of globalisation and social justice, the kids are unknowingly – maybe racist is too strong of a word – but they don't care. Especially – and this will sound so awful – but the non-academic kids, like you try and create a lesson possibly about, you know, your shoes were made in a sweat shop, you know, someone made hardly any money a day and they don't care… A couple of years ago we did a project. We were looking at population control and how in India, they are purposely destroying the female sperm, so the chances of having a male child is that much higher… And the kids didn't care. I ended up tearing up the assignment and just, 'we're moving on.' Because I had a class that didn't understand why it might be a concern to have a society with all boys.*

The culture of non-diverse classrooms are challenged to overcome the lack of an "immediacy of difference" that can open discussion in classrooms of diversity such that the all-white classroom, representative of students from the historically dominant social group, are actually marginalised from the construction of meaning in this new curriculum.

The Learning Environment

In this section I report on what authentic learning, multiple perspectives and critical thinking meant to the participating teachers as I interpret it. That is, I am reflecting on the

extent that teachers have been able to translate their sentiments on engaged teaching and learning toward a critical pedagogy in a globalised world based on a philosophy of openness and resource diversity. Even at the early stages of implementing the new curriculum, an elaborated narrative of teaching and learning about the social world is beginning to emerge as articulated by the participating teachers.

Authentic learning fuels an incentive to explore the world more fully. In contemporary global society this requires critically exploring perspectives of the *other* to understand the similarities and differences between social constructions. It is in the intersection of cultures that narratives of social injustices are bred and fomented and are the spaces in which, through a critical pedagogy, students engage with the social world. As a finding, some of the participating teachers articulated an ethical aspect to the exploration of multiple perspectives in that students are asked to critically determine their "responsibility" in the world in relation to the narratives of other social contexts. The concept of responsibility was not only extended to global injustices, but also to injustices that have been bred at home. In one teacher's words:

> *Look at others and say, you know, what is our responsibility to them? If people are dying in another country from starvation, do we have a responsibility to them? Do we have something we need to do there? And I think that does make you a responsible, doable citizen that you are about what's going on. Sometimes kids don't realise that, you know, what's going on over there, it affect us, whether it increases the price of oil, or whatever, usually some conflict has some sort of – even if it's only a moral effect – and that's the next thing… I mean we've got stuff*

on our own doorstep that we haven't done anything about. We still have outstanding aboriginal land claims.

Another teacher stated:

There was quite a debate over whether we should be worrying about what's going on over there or whether we should be worrying about what's going on here, and a lot of kids had a lot of strong reactions to that, the idea that, you know, if we are going to be global citizens, we have to worry about everybody and a lot of people saying, 'No, we have three thousand homeless people here now; we need to fix that first.

Another teacher noted the contested nature of intercultural studies and the necessity for students to emotionally, and then rationally engage with living social concepts. For example:

They like being controversial. Kids are, really at this age, rebellious, so give them something to rebel about – the injustice of the world etc., and you could really light some fires for kids. You really can, and I see it and I see that this curriculum for grade ten provides many opportunities to really light fires under kids and get them worked up… we are allowed to say we hate the United States. We are allowed to say we love the United States. And we will deal with those things as they come up. I want you to be able to speak your mind in regards to these issues. And if the way you put it is injurious, I'll stop you and say, 'Here is a better way to do it.' But I want to be able to talk about this stuff s … I've always, on purpose, been controversial in the classroom as a way to get kids worked up about stuff. Other teachers would say that that's far too dangerous and you're going to create

problems and that sort of thing, but my experience has been the opposite, that you, in the long run, it does more good because it gets kids interested, it gets them to buy in.

Along with questioning and emotionally engaging in concepts that are used to define the social world, teachers talked about authentic learning in terms of actual student participation in projects to explore the nature of social concepts as they are lived by others as well as using classroom time to directly participate in social activities outside the classroom. One teacher talked about role playing:

Well I do all different things. We do role plays and... part of this new curriculum is supposed to be, well not supposed to be, but it seems that there is more of a trend towards using an inquiry-based way of exploration... I've always done that… they have countries that they research all year long, then culminate in a large final activity in my course as a UN conference and delegates, representatives from their individual nations. They have to present development models and justify them: are we going to bring in first world multinationals models? Are we going to forbid them entirely? Are we going to have more of a mixed model? So I've always done those sorts of things, role-played the French Revolution… that's the strength of the new ten curriculum.

Other teachers developed projects:

Well when we were looking at the historical aspect of globalisation and imperialism, the one thing we did was put together and inquiry-based project based around the slave trade in the early 18th century. The kids all created their own slave journal and I gave them a variety of issues they had to address within the journal

that they created. So they took on the auspices of a slave and they talked about where they came from, how they were captured, some of the difficulties they faced on the voyage, the crossing, and, you know, look at what was slave trade like and all that kind of stuff. What are its impacts today? The whole class in essence did that, how they approached it and how they went into it, the kids were really up to their own. We had, I think we did a series of five different process checks as we were going through it just to kind of keep them on track and make sure they were getting, you know, the framework. And then another project they compiled a magazine based on globalisation. It was kind of a culminating project, so they created a magazine and incorporated basically as many aspects of the term at work. It really interests them, so a lot of kids really, near the end got into the idea of different NGOs and how they relate in the world today. A lot of kids took after the idea of fair trade because that was an issue a lot of them are really interested in that kind of stuff, so they slanted the magazine that way. Anything from the advertisements in the magazine to an editorial, news reports, that kind of stuff, even reviews of movies that had to do with the globalisation theme, like focus on Rwanda and stuff like that, incorporate that within the globalisation magazine. It was just a potent product that happened in the end… at the beginning we talked about identity and the individual's relationship with globalisation. And I find that is a passion for a lot of kids today is how they as individual will act in the world today. And that's just a normal coming-of-age development, as to how they as an individual fit within the world.

Other projects were outlined this way:

We did a 'Social Action Project,' so I get them to pick a cause. I show them a presentation of things that have been done for me in the past and then I get them to pick a problem in the world they are concerned about, and then to kind of describe the problem, do a little research on it, and then to come up with what they believe are something that they can do to help solve the problem. For example, I have one group that wants to do a silent auction and dinner for Medecins sans Frontieres/ Doctors without Borders.

And,

One of the projects I have done with them, and I did this with the old curriculum too, is a quality of life project. We talk about quality of life and we talk about diversity and disparity a little bit and then I give them all a country to research. There is a whole bunch of criteria for them to do this and then what they have to do is they have to write a five star assessment on the country and at the end based on all the research that has been done in all the categories. In class they present their country and explain why it is that they gave it a certain star rating. And I do have this thing on GDP per capita on the board and they have three columns and we kind of talk about this. Is the GDP a fair assessment? Is there a connection between GDP and quality of life… And then we put their tacks on the board and we look at the world and say, you know, what do you see? What patterns do you notice?

And,

We took the kids to the military museum to listen to a speaker… He was a pilot in Afghanistan. And he said to the students, 'You know, no matter what you're being taught at any given point, you have to know that is the story of the speaker… we

also got some simulation type games from, like there is an NGO in Calgary called, 'Women for Women in Afghanistan,' they have a simulation game on what it is to be a child – living a child's life – in Afghanistan right now, and what it was like ten years ago to what is the hope for the future. It's good.'

Teachers also attempted to transfer the thinking that went on in their classroom into the lives of students away from school. For example:

I'm always trying to get them to think about, you know, so that when they go, hopefully when they go to different places, if they go to Mexico on vacation, that they will see it slightly differently, that they will start to understand what's happening and look beyond, say, the glitter of their hotel or whatever, and to get out and actually explore the community or the countryside, to see the way that, you know, people live, and to just become more aware of it, more sympathetic of it… you try to get kids to think about these things and analyse them both from a more personal and a global perspective.

Other teachers simply engaged in discussion:

The students were talking about less developed areas and talked about India as an example, but they had make it sound like it was just this completely backwards place, and then these other students would say, 'Well clearly, you don't understand, you go to a large city in India and it would look very much... we are very cosmopolitan, you know!' And so even ... even just that ... that kind of conversation. If I said it, it means one thing, but coming from a fellow student, I think it is ... it's more ... it is richer, it is more real. There has been a lot of discussion over, for instance, the aid to Myanmar, and what does that mean? And they, just through

talking about it, they have started to talk about issues of national sovereignty, and how much control should a nation have over things like that, and how much control should an international organisation have, and that's all through current events discussions. But of course, it has huge connections to what we're doing in the curriculum. So grade ten students are understanding what sovereignty means. Yah, well they may not have the word, but they are talking about it, and I give them the word … you look at AIDS and human trafficking and child labour and all these kinds of issues, and it sort of just leaves you depressed. Well a colleague developed this project where they look at those issues in a good amount of detail and depth, and then they have to come up with a citizen action plan; 'So what's your response?' What activity can you carve out that you can actually do, either to raise awareness or to make a positive difference, but to give them a little agency and control, so that they don't leave the course thinking its all bleak and depressing, but that they actually can do something.

It is when students connect school learning with activity in the real world, such that knowledge development is essentialised through authentic student participation in the social world outside of the school, that students can begin to embody differences of perspectives and living standards. Through these differences students can critically engage in judgement on moral standards, social justice and, ultimately, self-determination within the social realms. One teacher reflected this idea:

I think the more and more we relate it to the real world, to what's really happening to them around, or to our perception of the real world, that it allows them to think about this stuff more, and so my assignments tend to be of a reflective nature. What

did you think of this? What did you think of that? As opposed to just search and reiterate, and so it encourages them to start reading things and then, once I can kind of get that up and running, then they are more inclined to do so, you know? Not being able to simply copy and reiterate facts back to the teacher in order to get marks, and actually having to think and reflect on what they have read or what they have seen and, you know, answer 'why' questions and 'how' questions. This is new to them and they like it.

Another teacher specifically talked about global citizenship, highlighting that taking a particular stance on a concept and living it out has consequences in other ways:

I want to see that you've looked at different perspectives for the issue, that you've got some sort of contacts about the issue, that you are giving us good background information, but then, what is your action?… I want to see that you've looked at different perspectives for the issue, that you've got some sort of contacts about the issue, that you are giving us good background information, but then, what is your action?

The teachers also demonstrated evidence of the use of throughline questions and a corresponding approach to assessment that allowed their students to continually evaluate their learning since the concepts open to evaluation were known by the students at the beginning of a unit or semester. As one teacher explained:

I told them right from day one, there is your exam question; this is what I'm going to ask you to decide by the end of the course. And that was something I think was beneficial for them, you know, to have that knowledge right away, and say, ok, this

is the end zone, ok this what we're pushing for, and in the end the essays were quite good.

Another teacher stated:

I like to introduce this section of the course with the big question of, 'who should control/benefit from the world's resources?' And I think ultimately, from and economic perspective that is the globalisation debate. The, you know, on the right, privatisation of it all, private corporations versus on the left, nationalisation and government control and those sort of things. So I put a question like that up and the kids, right off the bat say, 'Oh, it should belong to the people of the world!' And they are... I ask, 'Ok, lets take a look at the recent royalty review in Alberta,' and then we put the same issue on the board. 'Well, should it be controlled by the people or the government or the oil companies?' So then boom, half the class, 'Oh no... no, I guess the oil companies!' So that's where their parents work: oil companies. So all of a sudden they don't make those connections. I said, 'This here,' and all of a sudden, and I love doing that. I set them up all the time. But starting with a question allows them to think and see contradictions.

A third teacher noted:

I think history is really important… but, a lot of these guys aren't aware of it, so what I try and do is get them to be aware of their history in terms of asking them 'why' questions, you know: 'why are we the way we are?' 'Why do we live this way?' Try to connect back and that seems to work fairly well for them. If we start with a question and find more questions, the answers are quite different and more meaningful.

By using essential throughline questions, a formative style of assessment becomes more natural in the student learning. Teachers in general seem to struggle with placing numeric values on student learning while trying to reconcile the secretive, highly weighted exam with their desire to have their students explore inquiry processes. All the teachers had comments on this, some of which are summarised in these quotes:

> *The challenge will be how to test… if I decide to pursue Sudan as a case study and somebody pursues something else, how do you do the test? How do you create a common exam? And obviously the answer is source-based work where kids read information and interpret without having to know the specifics but having to know the roots and the underlying concepts… and it all goes back the critical thinking. It all ties in. But it is a challenge. And teachers that are not used to this system and are used the more specific content based type of exams are uncomfortable and are dealing with that.*

Another teacher noted,

> *The thing I need to learn is to be more of an English marker… but the difficulty I am having is that I think there is no right or wrong answer to this interpretation.*

Another teacher noted:

> *They do a lot of self-assessment and peer-assessment. I give them, and I also give them a choice, you know, would they prefer to assess it by themselves, like on their own, self assessment or would they a group assessment or would they prefer a teacher assessment or a combination of all three. And I have, you know, strategies to do all those things. I find kids are really honest with their self-assessments. They are probably harder on themselves than I would be half the time. I mean if there is*

a large discrepancy, you know between what they give themselves more than what I think they should, then that's a perfect time for us to sit down and talk.

Another teacher explained how his students created assessment rubrics for their work and the work of others:

They all had to pick one non-governmental organisation and do a research project on it. Canadian based or an international development, anything that they found that was non-governmental organisation, in any country, it could be humanitarian, it could be what have you, and most of them picked humanitarian ones because that is what a lot of them are interested in right now. And, of the ones, everyone put five dollars into a hat, and then we voted as a group on everyone's presentation, and part of the assessment model is they assess each other on that stuff, and then in the end whoever garnered the most votes from their peers – they couldn't vote on their own presentation, they could only vote on other's presentation – the money that, and if you didn't bring in money it was not big deal, but then that money was sent to that non-governmental organisation. So it was like a competition for charity, but fair. But it went very well, we got all these great presentations on, you know, from everything from the Red Cross to AIDS in Africa, and a lot of the NGO's in Afghanistan right now that are currently working with development agencies and that kind of stuff. They really got into that and they went a lot more in-depth. And a group of students who have taken their mission in school to raise awareness of what is going on in Darfur, and do fund raising for Darfur. So, you know, from that Social Studies concept, you know, from slavery, globalisation it sparked and

interest in some of the girls who, driven by the regular curriculum, found how to be active and, you know, get more information on it.

Quite succinctly, another teacher highlighted:

But on the plus side I think we are doing some things that are better in assessment. We are you know, and in grade ten you still have a fair amount of freedom, because we do group work and projects and that is all of it. I think the testing piece has gone down a little bit. I'm doing more short answer things and, you know, the multiple choice is not useful, because, number one, we don't have the question bank, and number two, it doesn't really fit.

I also want to point out the areas of technology, textbooks and colleagues as contributors to an authentic learning environment. When discussing technology, the primary use of computers was for research with some classrooms using technology to make podcasts, videos and websites. One teacher went so far as to connect students with issues Canadian soldiers face in Afghanistan and the critical reasoning around the causes of these issues:

I try and keep in contact a lot of time through e-mail, but the soldiers… I get these little snippets, but I have to edit them for content obviously, because there is a lot of language troops use on the ground that is not appropriate for grade ten classes! But then, you know, I'll read a blurb from one of the e-mails or letters that I get and then we discuss that issue. So we talk about... one of them was the frustration that a young Canadian soldier had because he helped build a school, and then, came back on patrol a month later and the school was burned down, that he helped build – he's an engineer in the northern detachment. But, obviously it was blamed on the

> *Taliban, but it could have been... Who could it have been? So we talked about that, 'Who would have an interest in not having a school there?' So we talked, and that brings us, you know, unless they thought someone was hiding out in the school and so on. So you see it from the ground, what's the immediate, you know, conception of a military – Canadian soldiers on the ground - he automatically thought it was the Taliban, but it could have been indiscriminate bombing from Allied forces who drop bombs, it has happened on countless occasions. It could have been the local governor of the area who saw it as in infringement upon his power in that area, he was just taking care of it. It could be, you know, not part of the Taliban, but it could be another extremist element of Islam where educating girls is not what you are supposed to do.*

In terms of the use of textbooks in social studies classrooms, some teachers are happy with the new curriculum because they have less reliance on a textbook as the primary source of knowledge. One teacher noted that, while not exhaustive,

> *the textbook is good in reaching all the curriculum objectives that have been laid down by Alberta Education… so it does a good job with that. I don't have a complaint with the textbook in regards to that; it does meet the curriculum objectives and, you know, it steps you through. But we have to move way beyond it.*

Another teacher talked about the use of a textbook succinctly,

> *The more I teach, the more I'm moving away from the textbook, and that's more my style.*

Finally, the participating teachers were able to collaborate in several ways with immediate and distant colleagues to create dynamic and creative learning environments:

> *For instance in the fall, when we were teaching the course for the first time, there were six of us who were teaching it and we spent a lot of time meeting together and talking about the pros and cons of what information we'd been given and what directions that we want to go in... a big advantage… and then we followed up, so we established the first wave of evaluation and then how we go to the next one, and we try to be reflective about it.*

Other teachers noted,

> *There is nothing but collaboration," and "even the very conservative more right-wing members of our department I share with them, and they share with me a lot,"*

And,

> *I find that the teachers this year, at my school, have just created the content part. So we have created – you know they don't want to go into unit plans and lessons on this and that, but we have created an amazing unit on residential schools for our kids,*"

And,

> *I very much had a team. We had a core group and most of us were able to share a prep period, so we had a common prep, which was great.*

Other teachers in the CBE noted that they could collaborate across schools through the D2L software. In the words of one of the teachers:

> *So we shared very freely our work; for example, one gentleman sent me the basics of this D2L shell on economics. He sent it to all of us and I just took it and built some questions and moulded it around and used it. So every time I went somewhere somebody talked about this video, this resource, and I wrote everything down and*

bought them all. I am very grateful for that connection. If I wasn't in that group, it would have been much more difficult and much less interesting for my kids.

And,

So when we made something we thought was decent to share, we traded it and then a colleague created a city-wide network system so that all teachers could share. It's on the D2L drive, so that certainly was a valuable asset.

And,

the D2L site and the things that other Social Studies teachers – I mean I know other Social Studies teachers, enough of them, to know who's into this sort of thing… one of the greatest things about teaching is that teachers do share.

How are the Teachers' Passions, Ideals and Sense of Justice Challenged or Curtailed by the R*eal* Structure of Education and the New Curriculum?

I can say with confidence that all ten of the teachers I interviewed carry out their teaching time as an impetus in an expanding movement for global social justice. Each teacher confirmed a strong desire to bring global narratives of injustice to their classrooms and engage their students in critical discussion about these narratives to the point where students embraced ideas and were inspired to act on behalf of the narrative, demonstrating an expanded and elaborated form of the narrative. However, all the teachers were faced with barriers that limited or prohibited the extent to which the participating teachers, and consequently their students, were able to explore global narratives of injustice through a critical pedagogy. These obstacles inherent in Alberta's public school system, which are ultimately social structures (cultural, economic, political, spatial, spiritual and/or temporal),

require teachers to use pragmatic coping skills to maximise their personal obligations while meeting the demands of systems that curtail these responsibilities.

Most social structures have a blend of characteristics--the political culture, economic history, spiritual sanctuary, etc. However, for analytic purposes I will look at the limiting aspects for the teachers of each social realm in turn. First, there are cultural limitations in the education structure to critical pedagogy. For example, the use of a textbook in general can stymie critical inquiry, particularly if the textbook is used as a content provider and exclusive arbiter of knowledge. The participating teachers recognised the limitations of using a textbook, but did so because it is expected that a textbook be used in the classroom. However, while the participating teachers moved away from the textbook dictating content to using the textbook to support conceptual exploration, it was indicated that many of their colleagues did not move from the textbook to run their classrooms. In the words of four teachers:

> *I think you tend to use it more at first when you start a curriculum; now that I am familiar, it is support.*

And,

> *It [the new curriculum] forced me to be textbook right now. Just right now. There is no me in the way I am teaching right now. Because I am too scared I am going to miss something. (laugh) There is no me in it. I haven't come up with anything of my own, but this is again my second semester.*

And,

> *They [students] don't have enough vocabulary, and it's a result of them not reading enough, well then you have the textbook. The new ones [textbooks] coming in, that*

don't demand reading, they are sort of MTV style with a little bit of content here and there and you get, you know, a montage of one topic and then thirty pages on it's mentioned again; and I understand that they're trying to scaffold the information, but what comes across is this sort of schizophrenic, you know, sort of hit and miss approach to it.

And,

I would say a lot of teachers don't do inquiry, because they don't know how. And this year was just such a survival year for our teachers. We have so many first years teaching this new curriculum and you just... every night going home and figure out what it was they are supposed to do the next day – textbook. And that was real for me, and I'm a veteran.

Another part of the school culture that defies a critical pedagogy is the focus on grades and perceived need for purely objective modes of assessment. This disconnect has caused the participating teachers to deal with incompliant students, colleagues, parents and administration in several ways common within their narrative. For example, projects that require the students use imaginative skills to connect with historical eras as noted by one teacher:

I'm thinking of a creative assignment I tried to do with my 10-2 where they would visualise the causes of imperialism, and they're just like, you know, 'What is the answer?

Another teacher noted that critical inquiry requires more reading from the students:

And lots and lots of reading, it is killing our ESL kids. So if they are all of a sudden concerned for something outside of themselves, that is learning. But I can't

measure that (laugh). Unfortunately my job is to measure. And I think this is where is disconnect comes up.

A different teacher mentioned a resignation to assign work and assess in the traditional functional mode:

Well, assessment has to be, um, objective right? It can't be subjective. So I can't mark a student on a class discussion. That's not fair. I need to have a rubric that says, 'This student,' right? 'Spoke five times in the class discussion, this student added...' Right? I can't be subjective. So again, that's kind of why we laugh at the new curriculum a bit, it's continual, because, to assess, you have to have something from them, so we gave them essay questions, they wrote an essay, 'To what extent do you support,' – it wasn't, 'do you support residential schools,' but it was something along the lines of, 'do you support formalised education with dominant cultures.' And the kids wrote essays, and we marked the essays in the traditional sense. They did write quizzes, they did write tests, they analysed political cartoons, so those things rested on a foundation of what they – what we - still see education. So – and I'm kind of in the middle of the pack because I did the old University of Calgary, and I'm working with a bunch of young teachers – it is continual. We're trying to survive, and a bunch of old teachers who know their old traditional way of teaching. And for survival mode to happen, it will be, 'Read Chapter 10, and then answer these questions on the fur trade.' On certain days right.

Another teacher was less contrite with his students' inability to engage collaboratively:

Students say, 'give me the pages from the text to read, I'll answer the questions, what's the correct answer? I'm not interested in exploring'... The most frustrated

kids in my class when I start doing role plays and UN conferences, are kids that have gone to school in Hong Kong or have gone to school in Asia and they want two plus two to equal four, and they are quiet and reserved and they expect the teacher to do all the talking, not them – those kids can be frustrated by me. That's fine. I think that's a positive frustration.

Finally, the participating teachers expressed a concern with looming provincial exams in grade 12:

Some teachers are saying that they are already worried about what they are going to do with social 30 exams. They are worried about that in grade 10… there are kids that are more interested in right and wrong. And those are the kids that have trouble with this. They want to know what is going to be on the test. And they don't do well at critical thinking. They have never done that and those kids have trouble. They don't get it and they don't really value it because they have never been exposed to it or taught that it is important. They want the right answer.

And,

I'm a huge opponent of those diplomas. I hate them. Obviously it tells you what one kid can do on one day. It doesn't take into account other things that have happened in their lives, other proficiencies that they have.

And,

Clearly it doesn't fit. I was at an assessment workshop earlier where we were looking at formative and summative assessment and what, you know, sort of the new, or the newest, research on assessment, and it doesn't fit with what we're doing [with content based exams].

A second strong structural limitation identified by the participating teachers was related to the spatial boundaries of the school and the number of students in a classroom:

> *I've got 37 kids in a social 33 class, in a portable. I am not even part of the school. The kids have to run across the parking lot to get to my classroom. That is the least of my concerns. And I think that is something within the teaching profession. We do not have the time to reflect on what we are doing and why we are doing it, because we are constantly hammered with kids, with IPPs, with meeting with parents, with report cards, and with CEUs and whatever else. But we don't have the time to go, ok, so, how did you come up with this and why are you coming up with this, and what let's have a little bit of chat. The last thing I think about at the end of the day.*

Other spatial limitations were also identified. Many of the teachers talked about the necessity of having regular and sustained access to technology and the Internet to transcend the walls of the school:

> *The students, so, if you are really wanting to go pure inquiry, you know, you take an idea and as it emerges in the class you play with it. Well, if you are just sitting in the box that is your classroom and you can't get access, and you need access to computers for the kids.*

Interestingly, one teacher noted that a classroom that has too few students limits the possibility for in-depth inquiry:

> *I try to use discussion based inquiry as well in the classes and a lot of personal input and journaling and that kind of stuff and I find it hard, if you have a group of, you know, about fifteen, they get a little too comfortable with each other, and they bind and roll I think a little bit too much in my classroom sometimes. I just find a*

small class like that with a lot of material, that sometimes their focus is a little too narrow.

The participating teachers all pointed out some temporal restrictions in the delivery of the new curriculum. These concerns ranged from the way schools structure classes into semesters:

It would be really exciting to have them all year. Because it does take time to build that kind of climate and I would say that after about a month to a month and half we are pretty well at the climate I want. And that then gives you maybe 2 to 21/2 months.

… to the size and scope of the new curriculum being overwhelming:

The concern I have with the new curriculum is that it is too big. It is massive. For 14 and 15 year old kids it is a massive undertaking. And I think that is what my thing is now, my goal is to get some theories and the pedagogies to why we are doing this and try and make it into little chunks that a 14 year old can handle … right now we are in trouble. Right now it is a struggle. I am pulling these kids through. Last semester was exhausting because I had two classes of these. Even though I had been working on the teacher resource for this thing over the summer and over the last year, I still didn't feel prepared for standing in front of kids… So there is a serious time crunch. And it is not a lot of time to bring them from a grade 9 thinking brain.

And,

I'm finding I'm loving it. But I'm finding it frustrating in that I can't go as deep into the issues with the kids as I would like because they simply don't have the

background knowledge necessary for it. So my courses become more preparing them with that background knowledge; basic economic systems, basic political systems, and they really need that before they can really dig into the issues of social, and social justice etc… I'm glad we are doing it, I don't care which grade level; let's do it… the mistake I keep making is trying to do too much with them. I'm one of those teachers that I build a course and then I start adding. Well these are grade tens, with an extremely abstract curriculum. And I taught it last semester and really had fun with certain things and I said, 'Oh, I'm going to add this, I'm going to add that, and put this in here,' and I 'm realising now that I already had them at full tilt first semester, and I've now tried to do too much with them, and I've got to back off and simplify things

And,

But there are times I wish I had another month or a lot less curriculum to cover, because I'd love to do a UN conference on international, on war and peace for example, at the grade twelve level. I just don't have time to cover so much damn content. But there you go. They are changing the curriculum now. Will it be any different? I don't know. We're going to all have to wait and see what those new exams look like.

… to the extra professional learning that needs to take place when the curriculum requires not just a change in content, but a change in pedagogy amongst the other bureaucratic demands of schools:

There hasn't been enough training for teachers to do inquiry-based learning, and I don't know really where that's supposed to come from… two out of those four are

thinking of leaving the profession, which scares me to death, but they are talking about how teachers... students are just left to sink or swim. You know, you go through practicum and life is crazy; it's awful blah, blah, blah, blah, blah. You put them in school, life is equally crazy and they can't sustain the momentum, so they are feeling burnt out by Christmas. You know, when the principals are asking them, 'When are you coaching?'; 'Here is your lunchtime supervision,'; 'Let's do IPP's.'

… and there is the fact that the new curriculum required teachers to put extra time into their planning:

That was a big reason why he quit, like he's close to retirement, he recognises all the challenges involved in implementing a new curriculum, and he's done. So I kind of am doing – I guess I hope it's ok to say the grunt work… we are all struggling with implementing the new curriculum and feel a bit overwhelmed, which is doubly scary when people don't want to stay in the profession, so I don't know where we going five years from now.

And,

I don't have to focus everyday on this idea of what is in the textbook all the time, and that's where I think that is where some teachers sort of reach a roadblock, and some of the people that have been teaching a long time – and I hate to make generalisations like that – but, you know, there are teachers, and I have seen them and talked to them, that don't like the new curriculum for the simple fact that it is more work and they are near the end of their career.

And,

> *It's been a cool year taking part this new curriculum and looking at it. I went to a workshop in November to try to learn how to be a better teacher of the grade ten curriculum, and overall, the thirty-five teachers who were there to take this workshop, teachers who care about kids, who are passionate about teaching, who want to do a great job, most of them were anywhere from eight years plus in the teaching field, but felt like their hands were absolutely tied with the new curriculum. Like, felt like it was asking a bit too much of them.*

And a comment from a teacher who embraced the extra work:

> *You have to get that group of people on the edge who are ... and it is more work. It's a lot more work. I think a lot of us were kind of pulling our hair out last semester, because it's ... so much work. But it is worth it.*

In terms of the other social areas that could limit the progress of the new curriculum, nothing of substance was said concerning the economic status of funding for education other than there being a lack of technology that is more a consequence of CBE priorities rather than being a shortage of money. Neither did the teachers make many broad ideological statements about what limits them politically other than some schools are too full because the government is too slow to build new ones in districts with a high student density, or there being too many coded students without the necessary teachers' aids limiting what teachers can do with the most talented students. In terms of spiritual connections with their jobs, one teacher noted that many students are too wrapped up in personal problems and the social problems around them to be concerned about what is going on in other places around the world.

Summary

In my analysis of the data within the transcripts of the interviews conducted with the participating social studies teachers I looked at both "evidence" of theoretical concepts that I have addressed in other parts of this dissertation and "findings" that supported and/or mitigated the same theoretical concepts but within a different discourse or vocabulary. The teachers demonstrated that they are, individually and collectively, on a path with students that intends to critically explore the interconnected realms of the social world on a global scale. Within this inquiry is an understanding that new types of knowledge, complicated by the breadth and depth of human possibility, must be explored for ethical reasons. The teachers demonstrated strong values toward improving the state of humanity, caring deeply for their students and correcting historical injustices, not only by helping their students to explore and understand different perspectives around the nature of injustice through global narratives, but also by having the students engage in mindful civil activity. This sense of responsibility on the behalf of the participating teachers was a key finding.

One indication that the participating teachers demonstrated agency toward global social justice issues was by simply volunteering to participate in this research. They had a desire to share their experiences and were confident enough in their practice to know that their work is not simply technical execution of a curriculum, but a collaboratively lived experience. I found that the teachers considered themselves to be learners and treated the new curriculum as a means to self-education as indicated by the questions they asked of themselves as citizens. It should be noted that the participating teachers did not think that the pedagogy they used to explore social justice was shared by all their colleagues.

Since the participating teachers were previously inclined to support global forms of social justice, their transition into the new curriculum, while not entirely smooth and requiring extra work, was facilitated by the fact that they had practiced a critical pedagogy before the transition. The teachers who were able to address key concepts in a bottom-up, constructive, researched and inter-conversational manner were happier with student engagement than teachers that treated concepts in a top-down, technical, textbook and definitive method. More specifically, issues and narratives emergent from the Global South were brought forth through movies, inquiry projects and the stories of immigrant students. The teachers talked about tapping into the lived experiences of the students to create a culture of engagement and care as the concepts explored were authentically lived out in the classroom. The non-diverse "white" schools in Calgary were marginalised from these learning possibilities in comparison to the classrooms of diversity. I also found that the participating teachers had many frustrations including traditional colleagues and parents, lack of access to computers, impending standardised exams, making formative assessment objective, bureaucracy, living in the box of a classroom and, for some, a lack of diversity among their students.

These findings are largely congruent with the evidence of the emergence of global forms of social justice and the necessary critical pedagogy to explore global social justice. The teachers showed evidence of a curricular engagement that attempted to have students embody the required concepts through inquiry-based projects, critical research, and representations of student knowledge beyond exams. Narrative knowledge was explored through movies, research, projects in the community and the sharing of the life-worlds the students brought to the classroom. They also demonstrated evidence of effective

collaboration between colleagues that not only supported and enhanced the teachers' practice, but also deepened their own knowledge base around social issues.

The participating teachers talked about an awareness of 21st century forms of knowledge that are not only broad and diverse, but also open and embodied such that students should explore ideas on many levels and experience these concepts through narrative and direct action. Tackling these issues took place over time, with evidence given by the teachers that student work was guided by broad throughline questions. Within this knowledge of global issues, the teachers expressed the importance of transferring student learning into agency at a local level since it was recognised that global realities that inform conceptualisations of injustice do not only exist abroad, but are also manifest in Alberta.

The participating teachers also articulated frustrations that limited their ability to establish critical inquiry as the normal practice of the classroom. First, the bureaucracy of teaching in a big system limited the time for teachers to access professional development and explore for appropriate resources. Consequently, some of the teachers, even though they were sympathetic to the goals of the new curriculum, reverted to old strategies such as using the textbook and testing for content knowledge. Second, some of the teachers had trouble with the challenge of assessment for learning since narrative knowledge is by nature ambiguous and has a strong subjective element. This issue was largely presented as a problem with grading student responses on exams. Third, a looming standardised exam worth 50% of the Social 30 grade pressured teachers to spend time preparing students to write exams. Fourth, many students, parents and administrators were more concerned with grades given and did not want an emphasis on critical learning. Fifth, some teachers dealt with the concept of "globalisation" in a top-down way such that students learned to have

contempt for the topic. Rather than building up meaning by exploring the myriad of concepts and narratives that make up a globalised world, focus was spent on defining globalisation explicitly. Sixth, the teachers and students did not have regular access to technology to meaningfully engage in inquiry projects. Finally, teacher morale in some schools was low as there was a perception that the curriculum, AISI projects and new teaching methods were being imposed on teachers creating a culture of pessimism in the staffroom.

Lateral Discussion

The purpose of this section is to integrate the theoretical discussion outlined in Chapters 2 and 3 and the historical context orated in Chapter 4 into the descriptive analysis of the new social studies 10 curriculum in Alberta. It is important to point out that the evidence and findings that I interpreted from the field research should be taken in the context of the words of a small number of teachers and in seeing the results of some student projects. I did not observe any classroom activity, talk with students or survey a larger sample of teachers. Therefore, there is an element of trust in my interpretations that the teachers' comments are accurate. Moreover, a deep understanding of opposition to the new curriculum, something touched on by the participating teachers, is not directly evident in the data, and the small participant sample possibly misses on other sentiments and practices that support the global social justice movement. Nevertheless, there is strong support in the discourse and sentiments represented by the participating teachers for both the elaboration of global social justice in Alberta schools as led by social studies teachers and the necessity for a critical pedagogy to access the knowledge that is inherent to the movement for global social justice. This emergence has been accelerated through the new social studies

curriculum despite a number of economic, political and cultural structures that temper the degree of change.

The Emergence of Global Social Justice

The broad question I ask at this point is: What did global social justice look like in high school social studies at the time of my research in 2008? Answering this question summarises my interpretations of the domain-level theorising of the participating teachers. I have stated that some teachers in Alberta represent a space of emergence for global social justice through the social studies classroom. The transition into the new curriculum set off a period of intense change for teachers and students. The demands and expectations of the curriculum and teachers sympathetic to a critical approach to teaching required shifting the resource base from the textbook and teacher to the students' ability to inquire, explore and share. This type of learning requires a specific teacher skill set that inspires, demonstrates and evaluates the methods and products of the students. All the teachers I interviewed demonstrated a passion for deep critical learning and, therefore, had previously developed methods of motivating students to explore social issues critically before the curriculum had changed. Moreover, the teachers talked about successfully integrating the lived experiences of their students outside of school into collaborative conceptual development, particularly in classrooms where the student body was culturally diverse.

The teachers I interviewed demonstrated a strong commitment to democratic learning for an active citizenship infused with a global education discourse in spite of the barriers to this pedagogy. They talked about openness in their classroom discussions as well as in the projects students would undertake. This meant promoting active student participation in finding resources, creating collaborative assessment rubrics and critically

articulating multiple perspectives towards building a personal opinion on social concepts. The teachers also represented the citizenship/identity dualism of the curriculum through the emphasis on establishing personal responsibility in student action in and out of the classroom. Informing responsible agency were diverse narratives from the Global South brought into the classroom through movies, research projects and the life experiences of immigrant students. These narratives were encompassed by a global education discourse that invoked the interconnectedness of all peoples and their natural environments when making individual decisions about personal consumption and participation in political processes.

The social studies classroom provided a space where narratives of historical injustice enter Canadian society particularly where teachers practice a critical pedagogy and encourage dialogic inquiry. Yet, the participating teachers did not describe their philosophies and experiences using the specific terms “critical pedagogy” or “dialogic inquiry.” Rather, I correlated the concepts present in the academic literature with the teachers’ discourses about collaborative project work that explored and named social power relations. And while I think that the static snapshot that developed from the interviews represents a point in the flow of transformation toward a broader understanding of Canada in global society, even the teachers who wanted to practice a critical pedagogy were not able to do so to the fullest extent they wished.

The common narrative of this research project was informed by a transformative process in the schools from a prioritisation on content knowledge to conceptual exploration that intentionally and critically explored multiple perspectives through the narratives of others. Voices, experiences and sentiments from multiple sources were brought forth

demonstrating a transformation in experience for the students emergent from classrooms that intended students to absorb and repeat content. The mind of a teenager is in natural transformation, shaped by their lived-out experiences. In social terms, the experience of the typical high school student exposed to global social jutice is in transformation from compliance, routine and passivity to inquiry, action and responsibility.

The Public Good

While the actions of the teachers at a domain-level indicated that there was a transformation towards an emergent space of global social justice in social studies classrooms, some social structures were resistant to change. It was at the domain level where social practice was variable and contested. However, the data from the words of the actors in their field supported the general level theorising. The agency of the teachers took an activist form in a field of contested practice. The teachers were empowered by the philosophy and proposed methodology of the new curriculum as it was more suitable to their sentiments for a commitment to improving the state of humanity through their work. This is a demonstration of reciprocal humanism as the actions of the teachers were in response to the exploitations and injustices that were perceived to be ingrained in contemporary global society. The teachers, through their sense of care and experiences travelling around the world, expressed a sense of duty to create learning spaces that were dynamic, engaging and critical in order to develop students that could name and possibly act on behalf of social injustices both at home and abroad.

Consequently, teaching students through a critical pedagogy was a demonstration of social justice. This social justice was not utilitarian in the sense of Hayek other than the students possibly found “utility” in acting as responsible citizens. Rather, it was

representative of a social justice that focused on the *capabilities* of students to be in the social world in a way that was not exploitative or destructive. It also dealt with the *contribution* of students to the world outside of school. The more teachers and students could produce work that was meaningful to others, the better students were able to understand the interconnection between themselves and others. This understanding then extended beyond the local through the narratives of others such that the act of placing oneself in world created openings for the world to be knowable to the individual.

It was shown that the new curriculum is a document that calls for more *inclusivity* in the classroom that was then acted upon by the teachers and students. This culture of inclusion is another transformative dimension of social justice represented in the process of implementing the new curriculum. The students were not only exposed to the inclusion of more perspectives about relevant issues in the social world, but the classroom itself was also more inclusive where student input into the class group was valued and the development of their own work was self-directed. Again, I recognise that these representations of social justice were *not* necessarily uniform across the educational districts, in staff rooms, in the participants' classrooms, nor in the students' learning. I have mentioned that there were structural cultural, political and economic barriers to deeper representations of social justice. However, it is important to note that the state of friction between the ideal practice of social justice and a more one-dimensional approach to learning is an ontological statement about society in Alberta. The struggles between transformative learning and conservative practice exist as a dualism. The need for "multiple perspectives" has arisen in the context of one-dimensional practice as linear pedagogies live in the context of interpretive practice. I would surmise that more traditional teaching

practice in social studies would be indicative of the norm as teachers, students, administration and parents were in an early transition stage. That is, the participating teachers did not represent the mainstream, yet I believe the gap is closing. I cannot make comment on how far the transition will go, or even how far it has gone over the past two years between the time of my fieldwork and writing the final sections of this dissertation, other than to note the pressures of global society continue to demand a strong social justice element in education, and there are teachers representing global social justice through the new social studies curriculum.

Nevertheless, the teachers were able to demonstrate the inherent public nature of some the knowledge being *exchanged* in the classroom. I say exchanged as there was an expressed desire to move away from a textbook environment to a more explorative approach where students were asked to represent ideas critically (i.e., have the ability to recognise differences in perspectives that surround social concepts) rather than reproduce facts and definitions. The concepts, at times, were lived out by the students as meaningful acts in their daily activity such that their participation in social studies was representative of the concepts themselves. Knowledge as such was non-excludable in that its creation as participation in the real world was inclusive of those representing the emergent phenomena. It was also non-rival in that the knowledge was generative through participation *creating* a social space. It is exclusion from discussion and the practice of a non-critical pedagogy that objectifies knowledge, two aspects of teaching that the participating teachers attempted to avoid.

I recognise that the interpretations I have made about the emergence of global social justice are in line with my own participation in the movement for social justice on a

global scale. That is, based in my previous life experiences working in historically marginalised communities and studying the social structures that continue to cause and maintain impoverishment, I have felt obligated to look for spaces that have been created by people with similar sentiments toward the human condition. I frequently hear people using the discourse of a "journey" to describe their life path and the like-minded people they meet on it. For me, conducting this field research allowed me to see how other people in a specific context were carrying out their primary agency through their sentiments, discourses, interpretations and practice. Based in this experience I have come to realise that a new curriculum was made in concert, albeit indirectly, with the ideals I lay out as a theory of global social justice and was embraced as a space of possibility by teachers appreciative of the new curriculum. I was also able to see the structural limitations placed on the teachers in realising a critical pedagogy necessary for the expansion of global social justice into student learning.

Conclusion

The broad contribution of this chapter was to bring forth the voices of participants representing the emergent voices of global social justice. From the framework laid out in Chapter 2, these experiences were brought to life as domain-level expressions and have kept alive the broader meta-level theorising that transcends space and time. Concepts such as critical pedagogy and social justice have meaning globally, and the voices of the participating teachers represent these concepts in a localised context. The primary agency of the teachers working to demonstrate narratives of exploitation from the Global South in Canada bring their sentiments to bear in their corporate agency that represents the institution of public education in Calgary and Alberta. As such, these actions have impacts

elsewhere as others observe and critique the Alberta experience. The work of these teachers in Alberta adds a rich and informative story to the growing narrative of global social justice and further informs the manner in which social justice is realised around the world. While this dissertation was largely structured downward from metaphysics to increasingly local forms of social theorising, in this chapter I was able to demonstrate the upward movement out of local practice into more abstract realms of theory and thought.

Consequently, in this chapter I had three principle aims. First, I carried out an interpretation of the domain-level interactions in which the social phenomenon of global social justice was being played. As such I was able to highlight the humanistic sentiments of the participating teachers, the teaching strategies as well as the structural conditions that have both helped and hindered the expansion and deepening of global social justice. The dualism at the domain level was that of teacher as corporate agent representing Alberta Education, the CBE and the new curriculum, and as primary agent fulfilling a sense of justice through their work with students and colleagues.

Second, I wanted to present the data within the context of a broader narrative of social justice as well as demonstrate the data as narrative in itself. The story of social studies in Alberta, and education in general, has been an ebb and flow of progressive and traditionalist ideologies. The introduction of the new social studies curriculum arrived within a blend of the two traditions where provincial programs like AISI offer the potential for teachers to exert a degree of autonomy into their teaching practice in contrast to the more top-down structure of the CBE, the continuance of highly valued provincial exams at the provincial level and an enduring pedagogical culture that treats knowledge as a private good. Underlying these structural themes were teachers introducing narratives that had

emerged from the Global South attracting students to develop a humanistic conception of global citizenship.

Third, I wanted to synthesise or re-build the project in a lateral discussion moving up from the domain-level theorising represented by the participants into a general-level of theorising that offered terms, definitions and discourses which allow us to imagine broader social concepts and phenomena. Through their work the participating teachers offered evidence of teaching students the capabilities needed to act in a world that is inclusive of other perspectives as informed by narratives of peoples living in the social margins of global society. Among these capabilities was to have students create real social spaces of emergent social justice and, therefore, a public knowledge informed by and contributing to an expansion of global social justice.

This social dynamic was by no means black or white, but was contested and bound by conflicting economic, political, cultural and institutional structures. Amid this uncertainty I think the participating teachers were representative of a phenomenon that seeks to improve the state of humanity by creating critical learning spaces and consequently treating knowledge as a public good. The fragmented social spaces that Canadian society has lived within, in terms of schooling over several generations, will continue to be shaped by active agents. The more knowledge is openly exchanged, particularly knowledge that has an element of sentiment as in the case of narrative knowledge, the better able we are to understand, name and challenge the roots of exploitation, impoverishment and environmental degradation. This pursuit of balance on behalf of social justice justifies a metaphysics of values and virtue that transcend the contexts of time and space toward “the good-life.”

Chapter 6: Conclusion

Dark river ice floes
Shimmer like a reflection
Of upside down clouds

This concluding chapter signifies the end of a process and the nexus between projects within a longer journey. While I do make several concluding points about the research, I mention this personal aspect, as the results of this project are very much couched in the discourse of my own experiences, political motivations, agency and temporal vantage point. Noting this subjective position is important, as I learned from the school of critical realism, as it describes the position of observation from which I carried out this research project. It was through this critical lens that I lay out a broad theoretical perspective about the nature of justice in broad global terms in the context of 21st century society.

Despite the recurrent theme of "the global" throughout this project, the most significant personal learning I experienced was at the local level. I interjected myself into the education system in Alberta in several spaces and places both as an intentional researcher, but also vicariously as a parent of children in the educational system, as a spouse to a CBE teacher, as a researcher on an AISI project and an Alberta Education initiative, as a field advisor with student teachers, as a fellow with the Galileo Educational Network, as a participant in academic and teacher conferences and as a keen observer of comment in the local, national and international media. It is through these experiences that I gained a broader frame of reference for interpreting the sentiments and experiences of the participating teachers in this research project.

The concept of context was a very important theme in this work in order to best situate the reader in the world of social studies teachers in Alberta. As such, I outlined several layers of context beginning with a metaphysical justification for carrying out a project such as this, to a broad conceptual analysis of the global conditions and theoretical considerations behind the perceived phenomenon of global social justice, to a discussion of the on-the-ground practices that support the development of the broader theories of global social justice while giving the possibility for empirical evidence, to a description of the historical development of social structures that preceded the implementation of the new social studies curriculum, and finally to the narrative of the participating teachers who I have concluded are one of the vanguards of the movement for global social justice in Canada.

In making this conclusion I am recognising the primary agency of the participating teachers through four key aspects representing the emergence of global social justice in Alberta's social studies classrooms. First, the structure of contemporary global society maintains marginalising, oppressing and exploitative social relations between countries in a continued historical narrative of Eurocentric colonisation, yet the emergence of narrative knowledge from the social margins is bringing the experiences of oppressed peoples into the mainstream, influencing transformative behaviour in socially dominant cultures such as Alberta. In Western societies people use multiple forms of knowledge to navigate their lives. The predominant form of knowledge that characterised the social in locales such as Alberta in the 20th century was based on a linear objectivism that, among other things, created a one-dimensional perspective uncritical and ultimately oblivious to social injustices caused by the abuse of social power. Moreover, people that lived in the cultural,

economic an political margins of societies everywhere were disconnected, illiterate and largely unaware of the nature of their exploitation. Yet, the emergence of narrative knowledge that tells the stories of the causes and results of exploitation has been transformative in the ways that knowledge shapes the principles that guide agency. These emergent principles are dependent on: 1) a re-kindled moral sentiment based on a perception that the malaise of the human condition was caused by the vices of Western societies; 2) technologies that opened public spaces and permitted previously disenfranchised people to connect with each other to share stories and development strategies and advocates in dominant cultures; 3) an awareness of social disengagement in locales such as Alberta and the perception of a lack of community; and 4) improved understanding about the methods and resources to teach and learn about and through and about local, national and global narratives.

Second, a recognition and representation of the exchange of narrative knowledge has been formally institutionalised as the new social studies curriculum in Alberta. That is, the sentiments and values of people who have absorbed the narrative of global social injustice have become ingrained in our society to the point that the government commissioned and approved a curriculum that demands teachers and students to investigate broadly the concepts that are informed by the discourses of global social justice. Acceptance of this new curriculum by teachers has not been universal, meaning that some teachers lacked the sentiments to explore issues of global social justice, some teachers did not have the skills to run a classroom of critical inquiry, long held one-dimensional cultural structures in education conflicted with the necessary critical pedagogy, and the technology to access and produce global social justice was not adequate. However, a formal document

in the new curriculum has been established that is supported by teachers sympathetic to critically examining the human condition, giving these teachers power to be exemplars in their profession, as well as generating an accessible philosophy for new teachers coming into the system. There is a synchronisation of the corporate and primary agency of teachers to be leaders in developing a critical pedagogy and to provide a space in which the transforming minds of students are emotionally and critically immersed in the narratives, concepts and discourses that are relevant to the human condition in the 21st century.

Third, while the new curriculum provides a formal space for the inclusion of multiple perspectives on social issues, a critical pedagogy through dialogic inquiry was shown to be the necessary method for brining global narratives to life. Central to a critical pedagogy, as demonstrated by some the participants, is an open collaborative space for teachers to share ideas, resources and experiences both within schools and between schools. Dynamic staff rooms provided a space where teachers, between themselves, could work out their own critical understandings of social concepts both in the process of designing the learning and as personal political discussions in their own right. The D2L system of the CBE also provided a space for teachers to share ideas across schools and was used to differing degrees by teachers. Furthermore, recognition of the complexity in contemporary global society and a concomitant understanding that the life paths of students are non-linear within this complexity requires developing critical skills in order to analyse different perspectives and synthesise positions into cogent opinions and judgements. The participating teachers articulated that this practice is an act of social justice in itself as students would not have the skills to critically interpret narrative knowledge or engage injustices if they did not have the ability to see themselves in the world around them,

ultimately *excluding* them from the world of global social justice and minimising their *capability* to exercise ethical agency. Again, there were structural limits that preceded the new curriculum and hindered the full development of a critical pedagogy. However, I conclude that advancing a critical pedagogy though dialogic inquiry is a teaching perspective garnering more attention in the social studies classroom in Alberta.

Fourth, the teachers represent a stoic resistance to exploitation, marginalisation and one-dimensional thought, as their practice is not yet mainstream in their discipline, in education or in broader society. Their motivations are marked by rational moral sentiments based in values such as fairness, compassion and justice, and represented in their principles of collaboration, honesty and intellectual rigour. They are aware of the structures and ways of thinking that they are working to overcome. Yet, it is interesting to note, not as a judgement but as an observation, that CBE teachers working in an environment that is highly bureaucratic are unable to take advantage of provincial initiatives such as AISI, and are not inclined to organise and collectively challenge the top-down pressures of the CBE or the degree to which standardised exams are weighted in student assessment. Whereas the teachers were supportive of social resistance in the name of social justice and had a curriculum that encouraged the exploration of global narratives, they were not acting in ways that were apparent to me toward freeing their own teaching spaces from immediate external forces that mitigated their critical pedagogy. Nevertheless, in the snapshot that this research project exposed, narratives of historical marginalisation were increasingly being brought into the classroom and methods of introducing and applying concepts of global social justice were being expanded. As such, social studies teachers in Alberta have created a social space that bring forth the stories of culturally, economically and politically

marginalised, allowing these narratives that have historically been repressed to inform and elaborate social perspectives of the participants as well as their students and colleagues.

Policy Recommendations

At the conclusion of this research project I wish to make comment about possible policy recommendations. In fact, I believe it is my duty as someone researching and making judgements about the nature of knowledge and education in my home culture to offer some ideas for reflection and debate. I did not have this obligation at the completion of my work with the *Huichol* in Mexico for my Master's project, as the social phenomenon I was investigating was not culturally close to me. What I learned was the way education in marginalised communities could be developed, but as an outsider it would have been unethical of me to make judgements. I did get the sense that the terrain of the school was also foreign to me in this doctoral project and I question my role as someone who may pass judgement upon the participants. Therefore, my policy recommendations are not critiques of the participating teachers, when many of their challenges are due to the socio-structural conditions of Education in Alberta. Rather, the recommendations recognise the transformative nature of the participants' work and challenge the cultural, political and economic structures and norms that limit the possibility of developing deeper understandings of the world through critical pedagogy, dialogic inquiry and narrative knowledge.

None of the following recommendations stands alone. That is, each recommendation is strengthened in coordination with the other recommendations, which include:

- Increase the extent to which teachers collaborate in schools, between schools and between districts. Some teachers work within a dynamic staffroom and attend conferences where sharing takes place. However, there are technological spaces that are not well developed that could provide for more frequent dialogue opening up the teachers' professional spaces from the classroom in order to observe the work of colleagues in other schools. This could be done, for example, through the framework of AISI.
- Increase and deepen a specific discussion on the nature and successes of critical pedagogy and the experiences of teachers applying dialogic inquiry and incorporating global narratives in their classrooms.
- Increase teacher autonomy in conjunction with accountability standards set by teachers themselves, both collectively and in collaboration with Alberta Education and the research community.
- Broaden and deepen the practice of participatory research by teachers and students.
- Broaden, deepen and lengthen the mentorship of new teachers into practices of critical pedagogy.
- Increase and deepen the use of formative assessment where students develop paths for their learning in concert with teachers, parents and experts in the community.
- Increase and deepen meaningful student work in conjunction with and for the broader community.
- Increase the sharing of student work in and between schools by accessing online social spaces.
- Ensure adequate access to technology for communication and student production.

Future Research

The field research conducted for this dissertation was a snapshot of grade 10 social studies teachers sympathetic to the new curriculum adapting to changes, not only of the content of the new curriculum, but also of the teaching methods that would best support the new curriculum. Being a snapshot during a time of extensive elaboration on behalf of the teachers through their corporate and primary agency, I could only get a sense of possible futures. Therefore, with more resources and a longer time frame, many other studies could be carried out to bring the experience of social studies to the fore. For example, I envision future research projects including:

- A longitudinal study of grade 10 teachers implementing and altering their practice of addressing the concept of globalisation, taking in factors such as changes in the global social climate, working with students who have spent their junior high years within the new curriculum, recognising popular narratives and missed narratives in the classroom, changes in the use of technology and the evolution of critical pedagogy through practice.
- A longitudinal study of grade 12 outcomes as students complete the curriculum, prepare for standardised provincial exams, plan for future studies and employment and engage with communities outside of school as informed by their learning in school.
- A broader survey of teachers across the province and Canada into their sentiments, motivations and challenges.

- A specific look at pedagogies incorporating global narratives and the applicability of these pedagogies to students with different skill sets (i.e., differences between social studies 10-1 and 10-2) and with different age groups.
- A study that explores what pedagogies and practices best prepare elementary and middle school students to excel in the high school curriculum.
- Research that explores emerging questions about teaching and curriculum at all levels, including:
    - Are elementary teachers aware of the skills needed by high school students, and do high school teachers know the path students have taken through the younger years?
    - How are teachers using technology for communication, resources and textbooks as the global context and relevant concepts rapidly change?
    - Do students put demands on professors at the university level after experiencing social studies in an engaging way through their K-12 years?
    - To what extent does the social studies experience in K-12 influence program decisions of students in post-secondary studies, employment and volunteer decisions and/or cultural, economic and political identities?

The Journey

Finally, I wish to comment on the journey of this PhD experience. I entered the program feeling fortunate and privileged to spend time and energy exploring the philosophy of the mind and to develop skills to understand and explain the world around me. In the early stages I was very absorbed in the idealism of philosophy and how the mind creates perspectives and objectifies experiences. While I was able to get out into the world

as a teacher, participating in conferences and talking with teachers in social environments, the first two and a half years were an inner exploration guided by the readings of classic and contemporary philosophers. It was also a time where I explored and extrapolated on the concept of global social justice and how it could be developed as a theory of the emergence of narratives from historical margins of global society.

This period was also a space of lightness and confidence for me in spite of being a time when my father fell seriously ill and I ended a relationship with my first supervisor with whom I had let myself be intellectually and emotionally vulnerable. Despite these difficult external experiences, I always felt confident of the path I was on while exploring the impact of the new social studies curriculum. I also developed strong relationships with classmates who validated me with the openness and honesty of their work and their interest and support in my ideas. These relationships are implicitly represented in this dissertation.

By the time I was ready to conduct field research I was also moving out into the world as an instructor in the teacher education program at the University of Calgary and was revelling in the opportunity to share time and ideas with teachers and teachers-to-be. It was a step out of the books and my mind and into the sentiments and realities of people living out, and living within, the structures and norms of education in Alberta. Again, I was buoyed by the frankness and enthusiasm of the professionals and the spirit that they offered to students and society in general. It was then I began to understand the self-indulgence and privilege that goes into doing doctoral work and to think more critically about what my own practice in the real world should look like, as I had little intention of becoming a full-time philosopher where my agency would be completely immersed in matters of the mind. I increasingly began to understand my character as an educator. Therefore, I understood

that the skills I had developed in classical philosophy and research during my studies should become active in educating others in the art of doing participatory research and becoming aware of the social landscapes that influence our lives.

It is with this awareness that I leave the doctoral program in the Graduate Division of Educational Research at the University of Calgary feeling both empowered and obligated to find a meaningful educational place in Calgary – a space that will bring to life new understandings of critical pedagogy, dialogic inquiry and the development of a consciousness-based education of self and society.

References

Adams, D. (1972). *Schooling and social change in modern America*. New York: David McKay.

Alavi, H. (1982). State and class under peripheral capitalism. In H. Alavi and T. Shanin (Eds.), *Introduction to the sociology of developing societies* (pp. 289-307). London: Macmillan.

Alberta Education. (2005). *Social studies kindergarten to grade 12: Program rationale and philosophy*. Retrieved June 21, 2007, from http://www.education.gov.ab.ca/k_12/curriculum/bySubject/social/default.asp.

Alberta Learning. (1990). *Program of studies: Social studies 10, 20, 30*. Edmonton: Alberta Learning.

Alberta Learning. (2000). *Social studies 10-20-30 (senior high)*. Edmonton: Alberta Learning.

Alberta Learning. (2001). *Alberta response to the Western Canada Protocol curriculum framework for social studies, kindergarten to grade 9.* Edmonton, Alberta Learning.

Alberta Learning. (2002). *High school social studies needs assessment report*. Edmonton: Alberta Learning.

Alberta Learning. (2004). *Grades 10-12 social studies consultation report*. Edmonton: Alberta Learning. Retrieved December 14, 2009 http://education.alberta.ca/media/774571/sr_report.pdf

Althusser, L. (1969). *For Marx* (B. Brewster, Trans.). London: New Left Books.

Aoki, T. (2005a). Toward curriculum inquiry in a new key. In W. Pinar and R. Irwin (Eds.), *Curriculum in a new key: The collected works of Ted T. Aoki* (pp. 89-110). New Jersey: Lawrence Erlbaum Associates.

Aoki, T. (2005b). Toward understanding curriculum: Talk through reciprocity of perspectives. In W. Pinar and R Irwin (Eds.), *Curriculum in a new key: The collected works of Ted T. Aoki* (pp. 219-228). New Jersey: Lawrence Erlbaum Associates.

Appadurai, A. (2001). Grassroots globalization and the research imagination. In A. Appadurai (Ed.), *Globalization* (pp. 1-19). Durham, NC: Duke University Press.

Apple, M. (1995). *Education and power*. Boston: Ark Paperbacks. (Original work published in 1982)

Archer, M. S. (1995). *Realist social theory: The morphogenetic approach*. Cambridge: Cambridge University Press.

Argote, L., & Ingram, P. (2000). Knowledge transfer: A basis for competitive advantage, *Firms, organizational behaviour and human decision processes*, *82*(1), 150-169.

Aristotle. (2004). *The nicomachean ethics* (Rev. ed., J. A. K. Thomson, Trans.). London: Penguin Books.

Atkinson, P., & Coffey, A. (2004). Analysing documentary realities. In D. Silverman (Ed.), *Qualitative research: Theory, method and practice* (2nd ed.)(pp. 56-75). London: Sage.

Ayer, A. J. (1952). *Language truth and logic*. New York: Dover.

Beitz, C. R. (2001). Does global inequality matter? In T. W. Pogge (Ed.), *Global justice* (pp. 106-122). Oxford: Blackwell.

Bhaskar, R. (1975). *A realist theory of science*. Leeds, UK: Leeds.

Bhaskar, R. (1998). *The possibility of naturalism: A philosophical critique of the contemporary human sciences* (3rd ed.). New York: Routledge.

Blackledge, D., & Hunt, B. (1985). *Sociological interpretations of education*. London: Routledge.

Bonfil Batalla, G. (1989). *México profundo: Una civilización negada* [Deep Mexico: A negated civilisation]. México D.F.: Grijalbo.

Boudieu, P. (1998). *Practical reason*. Stanford: Stanford University Press.

Brown, D. C. (2004). *The role of 'culture' in the new Alberta social studies curriculum*. Unpublished doctoral dissertation, University of Alberta, Edmonton, AB.

Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry*, 18, 1-21.

Buchanan, J. (1975). *The limits of liberty: Between anarchy and Leviathan*. Chicago: University of Chicago Press.

Burger, E. (2004). *Ndad wala ndi ndatopa (I am sick and I am tired): Women's caregiving in* Malawi. Unpublished Master's thesis, Saint Mary's University, Halifax, NS.

Burton-Jones, A. (1999). *Knowledge capitalism: Business, work, and learning in the new economy*. Oxford: Oxford University Press.

Caney, S. (2001). Cosmopolitan justice and equalizing opportunities. In T.W. Pogge (Ed.), *Global justice* (pp. 123-144). Oxford: Blackwell.

Carney, R. (1992). Hostility unmasked: Catholic schooling in territorial Alberta. In N. Kach & K. Mazurek (Eds.), E*xploring our educational past* (pp. 17-34). Calgary: Detselig.

Case, R. (1997). Elements of a coherent social studies program. In, R. Case and P. Clark (Eds.), *The Canadian anthology of social studies* (pp. 9-16). Burnaby, BC: Simon Fraser University.

Chalmers, J. W. (1967). *Schools of the Foothills province: The story of public education in Alberta*. Toronto: University of Toronto Press.

Chambers, C. (2003). As Canadian as possible under the circumstances: A view of contemporary curriculum discourses in Canada. In W. Pinar (Ed), *International Handbook of Curriculum Research* (pp. 221-252). New Jersey: Lawrence Erlbaum Associates.

Clark, P. (2004). The historical context of social studies in English Canada. In A. Sears & I. Wright (Eds.), *Challenges and prospects for Canadian social studies* (pp. 17-37). Vancouver: Pacific Educational Press.

Cleaver, H. M. (1998). The Zapatista effect: The internet and the rise of an alternative political fabric. *Journal of International Affairs*, *51*(2), 621 – 640.

Cohen, Y. (1971). The shaping of men's minds: Adaptations to imperatives of culture. In M. Wax, S. Diamond & F. Gearing (Eds.), *Anthropological perspectives on education* (pp. 19-50). New York: Basic Books.

Collingwood, R. G. (1998). *An essay on metaphysics: With The nature of metaphysical study, Function of metaphysics in civilization and Notes for an essay on logic* (Rev. ed.), R. Martin (Ed.). Oxford: Oxford University Press.

Connolly, W. (1984). The dilemma of legitimacy. In W. Connolly (Ed.), *Legitimacy and the state* (pp. 222-249). Oxford: Basil Blackwell.

Creswell, J. W. (2007). *Qualitative inquiry and research design: Choosing among five traditions* (2nd Ed.). Thousand Oaks, CA: Sage.

Cruickshank, J. (2003). *Realism and sociology: Anti-foundationalism, ontology and social research*. London: Routledge.

Csikszentmihalyi, M. (1990). *Flow, the psychology of optimal experience*. New York: Harper and Row.

Debtors' Prison. (1993, September 25). *The Economist*, pp. 7-14.

den Heyer, K. (2003). Between every "now" and "then": A role for the study of historical agency in history and citizenship education. *Theory and Research in Social Education, 31*(4), 411-434.

den Heyer, K. (2005). To what questions are schools answers? And what of our courses? Animating throughline questions to promote students' questabilities. *Canadian Social Studies*, *39*(2). Retrieved March 2, 2009, from http://www.quasar.ualberta.ca/css/Css.39.2/ARdenHeyer_throughline_questions.htm

den Heyer, K. (2009). Sticky points: Teacher educators re-examine their practice in light of a new Alberta social studies program and its inclusion of Aboriginal perspectives. *Teaching Education*, *20*(4), 343-355.

Desai, M. (2003). Public goods: A historical perspective. In I. Kaul, P. Conceição, K. le Goulven & R. U. Mendoza (Eds.), *Providing global public goods: Managing globalization* (pp. 63-77). (Published for the United Nations Development Programme) New York: Oxford University Press.

Diaz, C., Massialas, B., & Xanthopoulos, J. (1999). *Global perspectives for educators*. Boston: Allyn and Bacon.

Dodds, K. (1999). Taking the Cold War to the Third World. In D. Slater & P. Taylor (Eds.), *The American century* (pp. 163-180). Oxford: Blackwell.

Dollar, D., & Kraay, A. (2002). *Growth is good for the poor*. Working paper: Development Research Group, The World Bank. Washington, DC: The World Bank. Retrieved February 26, 2009, from http://siteresources.worldbank.org/DEC/Resources/22015_Growth_is_Good_for_Poor.pdf

Donald, M. (2001). *A mind so rare*. New York: W. W. Norton and Company.

Durand, J. (2002). *Movimientos sociales: Desafíos y metodológicos*. J. Durand (Ed). Guadalajara: Universidad de Guadalajara.

Durant, W. (1933). *The story of philosophy: The lives and opinions of great philosophers*. New York: Pocket Books.

Dworkin, R. (1981a). What is equality? Part 1: Equality of welfare. *Philosophy and Public Affairs*, *10*(3), 185-246.

Dworkin, R. (1981b). What is equality? Part 2: Equality of resources. *Philosophy and Public Affairs, 10*(4), 283-345.

Eckstein, S. (2001). Where have all the movements gone? Latin American social movements at the new millennium. In S. Eckstein (Ed), *Power and popular protest: Latin American social movements* (pp. 351-407). Berkeley: University of California Press.

Edwards, M., & Zadek, S. (2003). Governing the provision of global public goods: The role and legitimacy of nonstate actors. In I. Kaul, P. Conceição, K. le Goulven & R. U. Mendoza (Eds.), *Providing global public goods: Managing globalization* (pp. 200-224). (Published for the United Nations Development Programme) New York: Oxford University Press.

Egan, K. (1997). *The educated mind: How cognitive tools shape our understanding*. Chicago: The University of Chicago Press.

Egan, K. (2002). *Getting it wrong from the beginning: Our progressivist inheritance from Herbert Spencer, John Dewey, and Jean Piaget*. New Haven: Yale University Press.

Egan, K. (2005). *An imaginative approach to teaching*. San Francisco: Jossey-Bass.

Escobar, A. (1992). Culture, economics, and politics in Latin America social movements theory and research. In A. Escobar (Ed.), *The making of social movements in Latin America: Identity, strategy and democracy* (pp. 62-85). Boulder: Westview Press.

Esteva, G., & Prakash, M. S. (1998). *Escaping and education: Living as learning within grassroots culture.* New York: Peter Lang.

Fazzaro, C. J., & Walter, J. E. (2002). Schools for democracy: Lyotard, dissensus and education policy, *International Journal of Leadership in Education*, *5*(1), 15-32.

Forst, R. (2001). Towards a critical theory of transnational justice. In T. W. Pogge (Ed.), *Global justice* (pp. 169-187). Oxford: Blackwell.

Foweraker, J. (1995). *Theorising social movements*. London: Pluto Press.

Frank, A. G. (1967). *Capitalism and underdevelopment in Latin America: Historical studies of Chile and Brazil*. New York: Monthly Review Press.

Freire, P. (1970). *Pedagogy of the oppressed*. New York: Continuum.

Freire, P. (1992). *Pedagogy of hope: Reliving pedagogy of the oppressed*. New York: Continuum International.

Freire, P. (1998). *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman & Littlefield.

Friedman, M. (1962). *Capitalism and freedom*. Chicago: Chicago University Press.

Gardner, R., & Lavold, W. (2007). *Exploring globalization*. Toronto: McGraw-Hill Ryerson.

Garfinkel, H. (1996). Ethnomethodology's program. *Social Psychology Quarterly*, *59*(1), 5-21.

Gee, J. P. (1999). *An introduction to discourse analysis*: *Theory and method*. London: Routledge.

Georgakopoulou, A., & Goutsos D. (2004). *Discourse analysis: An introduction* (2nd ed.) Edinburgh: Edinburgh University Press.

Giddens, A. (1984). *The constitution of society: Outline of a theory of structuration*. Berkeley, CA: University of California Press.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Cambridge: Harvard University Press.

Giroux, H. A. (1997). *Pedagogy and the politics of hope: Theory, culture, and schooling*. Boulder, CO: Westview Press.

Giroux, H. A. (2006). *America on edge: Henry Giroux on politics, culture, and education*. New York: Palgrave Macmillan.

Gramsci, A. (1971). *Selections from the prison notebooks*. (Q. Hoare & G.N. Smith, Eds. & Trans.). New York: International.

Gutmann, A. (1999). *Democratic education: With a new preface and epilogue*. Princeton, NJ: Princeton University Press. (Original work published in 1987)

Habermas, J. (1971). *Knowledge and human interests* (J. J. Shapiro, Trans.). Boston: Beacon Press. (Original work published 1968)

Hardin, G. (1968). The tragedy of the commons. *Science*, *162*, 1243-1248.

Hargreaves, A. (2008). The present and possible theory of change for AISI. In N. McEwen (Ed.), *Colloquium on large scale improvement: Implications for AISI* (pp. 127-144). Edmonton: Alberta Education.

Hargreaves, A., Earl, L., & Ryan, J. (1996). *Schooling for change: Reinventing education for early adolescents*. London: The Falmer Press.

Harrington, A. (2005). What is social theory? In A. Harrington (Ed.), *Modern social theory: An introduction* (pp. 1-15). Oxford: Oxford University Press.

Hart, D, & Livingstone, D. W. (1998). The 'crisis' of confidence in schools and the neoconservative agenda. *The Alberta Journal of Educational Research*, *44*(1), pp. 1-19.

Haste, H. (2004). Constructing the citizen. *Political Psychology*, *25*(3), 413-439.

Hayek, F. A. (1944). *The road to serfdom*. Chicago: University of Chicago Press.

Hayek, F. A. (1976). *The mirage of justice*. Chicago: University of Chicago Press.

Heilbrenner, R. (1992). The economic revolution. In R Heilbrenner (Ed.), *The worldly philosophers* (pp. 18-41). New York: Simon and Schuster.

Hill, A. M., Smith, H. (2005). Research in purpose and value for the study of technology in secondary schools: A theory of authentic learning. *International Journal of Technology and Design Education*, *15*, 19-32.

Hinsch, W. (2001). Global distributive justice. In T. W. Pogge (Ed.), *Global justice* (pp. 55-75). Oxford: Blackwell.

Hirst, P. (1974). *Knowledge and the curriculum: A collection of philosophical papers*. R. S. Peters (Ed.). London: Routledge and Kegan Paul.

Holstein, J. A., & Gubrium, J. F. (2005). Interpretive practice and social action. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed.)(pp. 483-506). Thousand Oaks, CA: Sage.

Honneth, A. (2004). Recognition and justice: Outline of a plural theory of justice. *Acta Sociologica, 47*(4), 351-364.

Hume, D. (1993). *An enquiry concerning human understanding: A letter from a friend to his friend in Edinburgh: Hume's abstract of a Treatise of Human Nature*, E. Steinberg (Ed.), Indianapolis, IN: Hackett.

Kach, N. (1992). The emergence of progressive education in Alberta. In N. Kach & K. Mazurek (Eds.), *Exploring our educational past.* (pp. 149-174). Calgary: Detselig.

Kaul, I., Conceição, P., le Goulven, K., & Mendoza, R. U. (2003). Why do global public goods matter today? In I. Kaul, P. Conceição, K. le Goulven & R. U. Mendoza (Eds.), *Providing global public goods: Managing globalization* (pp. 2-20). (Published for the United Nations Development Programme) New York: Oxford University Press.

Kaul, I., & Mendoza, R. U. (2003). Advancing the concept of public goods. In I. Kaul, P. Conceição, K. le Goulven & R. U. Mendoza (Eds.), *Providing global public goods: Managing globalization* (pp. 78-111). (Published for the United Nations Development Programme) New York: Oxford University Press.

Kaul, I, Grunberg, I, & Stern, M. A. (1999). Defining global public goods. In I. Kaul, I. Grunberg & M. A. Stern (Eds.), *Global public goods: International cooperation in the 21st century* (pp. 2-19). (Published for the United Nations Development Programme) New York: Oxford University Press.

Kawagley, A. O. (2005). Indigenous knowledge systems and Alaska native ways of knowing. *Anthropology and Education Quarterly*, *36*(1), 8-23.

Kincheloe, J. J. (2004). *Critical pedagogy primer*. Peter Lang.

Kymlicka, W. (2002). *Contemporary political philosophy: An introduction*. Oxford: Oxford University Press.

Leinwand, G. (1992). *Public education*. New York: Facts on File.

Lewis, A. (1955). *The theory of economic growth*. London: Allen and Unwin.

Lund. D. E. & Carr, P. R. (2008). Scanning democracy [Introduction]: In D.E. Lund & P. R. Carr (Eds.), *Doing democracy: Striving for political literacy and social justice* (pp. 1-29). New York: Peter Lang.

Lyotard, J.-F. (1984). *The postmodern condition: A report on knowledge* (G. Bennington and B. Massumi, Trans.). Minneapolis: University of Minnesota Press. (Original work published 1979)

MacIntyre, A. (1984). *After virtue: A study in moral theory*. Notre Dame: University of Notre Dame Press.

Malcolm, G. (2004). *Lineage and linkage: Huichol youth education and the pan-indigenous movement in Mexico*. Unpublished Master's thesis, Saint Mary's University, Halifax, NS.

Marcuse, H. (1964). *One-dimensional man*. Boston: Beacon Press.

Mazurek, K. (1999). Passing fancies: Educational changes in Alberta. In T. Harrison & J. Kachur (Eds.), *Contested classrooms: Education, globalization and democracy in Alberta* (pp. 3-20). Edmonton: University of Alberta Press.

Melucci, A. (1992). Liberation or meaning? Social movements, culture and democracy, *Development and Change*, *23*(3), 43-77.

Mezirow, J. (1996). Contemporary paradigms of learning. *Adult Education Quarterly, 46*(3), 158-172.

Mill, J. S. (1993). *On liberty and utilitarianism*. New York: Bantam Books. (Original works published in 1859 and 1871)

Miller, D. (1976). *Social justice*. Oxford: Oxford University Press.

Moore, D. (2004). The second age of the Third World: From primitive accumulation to global public goods? *Third World Quarterly, 25*(1), 87-109.

Munck, R. (2004). Globalization and social exclusion: A transformationalist perspective. Bloomfield, Kumarian Press.

Mundy, K., Manion, C., Masemann, V., & Haggerty, M. (2007). *Charting global education in Canada's elementary schools: Provincial, district and school level perspectives*. Toronto: UNICEF Canada.

Ngûgî wa Thiong'o. (1993). *Moving the centre: The struggle for cultural freedoms*. Nairobi, Kenya: East African Educational.

Nietzsche, F. (1996). *On the genealogy of morals: A polemic*. Oxford: Oxford University Press.

Nonaka, I., & Takeguchi, H. (1995). *The knowledge creating company*. New York: Oxford University Press.

Norberg, J. (2003) *In defence of global capitalism*. Washington, DC: Cato Institute.

Nussbaum, M. (2002). Education for citizenship in an era of global connection. *Studies in Philosophy and Education*, *21*, 289-303.

Nussbaum, M. (2003). Capabilities as fundamental entitlements: Sen and social justice. *Feminist Economics*, *9*(2-3), 33-59.

Nussbaum, M. (2005). Beyond the social contract: Capabilities and global justice. In G. Brock & H. Brighouse (Eds.), *The political philosophy of cosmopolitanism* (pp. 196-218). Cambridge: Cambridge University Press.

OECD. (1996). *The knowledge-based economy*. Retrieved December 5, 2008, from http://www.oecd.org/dataoecd/51/8/1913021.pdf

O'Hara, M. (2005). *The challenge for education in uncertain times*. Paper presented at the General Assembly of the World Academy of Arts and Sciences, Zagreb, Croatia.

Olssen, M., & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy*, *20*(3), 313-345.

O'Neill, O. (2001). Agents of justice. In T. W. Pogge (Ed.), *Global justice* (pp. 188-203). Oxford: Blackwell.

O'Neill. O. (2007). Normativity and practical judgement. *Journal of Moral Philosophy*, *4*(3), 393-405.

Ozga, J. (2007). Knowledge and policy: Research and knowledge transfer. *Critical Studies in Education*, *48*(1), 63-78.

Pastor, M., Jr. (1989). Latin America, the debt crisis and the International Monetary Fund. *Latin American Perspectives*, *16*(60), 79-110.

Patterson, R. (1968). *The establishment of progressive education in Alberta*. Unpublished doctoral dissertation, Michigan State University.

Perry-Globa, P., Weeks, P., Zelinski, V., Yoshida, D., & Colyer, J. (2007). *Perspectives on globalization*. Toronto: Oxford University Press.

Petras, J. (2005). World development: Globalization or imperialism? In H. Veltmeyer (Ed.) *Globalization and antiglobalization: Dynamics of change in the new world order*. London: Ashgate.

Pike, G. (1997). Global education: Reflections from the field. *Green Teacher, 54,* 6-10.

Plato. (1955). *The republic* (D. Lee, Trans.)(2nd ed.). London: Penguin Books.

Pogge, T. (1987). Priorities of global justice. In T. W. Pogge (Ed.), *Global justice* (pp. 6-23). Oxford: Blackwell.

Polanyi, K. (1944). The great transformation: The political and economic origins of our time. Boston: Beacon Press.

Polanyi, M. (1958). *Personal knowledge: Towards a post-critical philosophy*. Chicago: University of Chicago Press.

Polanyi, M. (1969). *Knowing and being*. Chicago: University of Chicago Press.

Polkinghorne, D. (1988). *Narrative knowing and the human sciences*. Albany: State University of New York Press.

Pogge, T. W. (2004). Can the capability approach be justified? *Philosophical Topics*, *30*(2), 167-228.

Popper, K. (1996). Realism and the aim of science. In W.W. Bartley (Ed.), *The logic of scientific discovery*. London: Routledge.

Potter, J. (1997). Discourse analysis as a way of analysing naturally occurring talk. In D. Silverman (Ed.), *Qualitative research: Theory, method and practice* (pp. 200-221). London: Sage.

Prebisch, R. (1984). Five stages in my thinking on development. In G. Meier & D. Seers (Eds.), *Pioneers in development* (pp. 175-191). New York: Oxford University Press.

Putnam, H. (1981). *Reason, truth and history*. Cambridge: Cambridge University Press.

Rawls, John (1971). *A theory of justice*. Cambridge: The Belknap Press.

Rawls, John. (1999). *The law of peoples*. Cambridge: Harvard University Press.

Renzulli, J. S., Gentry, M., & Reis, S. M. (2004). A time and place for authentic learning. *Educational Leadership*, *62*(1), 73-77.

Rostow, W. W. (1960). *The stages of growth*. Cambridge: Cambridge University Press.

Rule, A. C. (2006). Editorial: The components of authentic learning. *Journal of Authentic Learning*, *3*(1), 1-10.

Said, E. W. (1978). *Orientalism*. New York: Vintage Books.

Samuelson, P. (1954). The pure theory of public expenditure. *Review of Economics and Statistics*, *37*(4), 387-389.

Sawyer, R. K. (2006). The new science of learning. In R. K. Sawyer (Ed.), *The Cambridge handbook of the learning sciences* (pp. 1-16). Cambridge: Cambridge University Press.

Sayer, A. (2000). *Realism and social science*. London: Sage.

Schumpeter, J. A. (1950). *Capitalism, socialism and democracy*. New York: Harper Perennial.

Sears, A. (2003). *Retooling the mind factory: Education in a lean state*. Aurora, IL: Garamond Press.

Selby, D. (2000). *The signature of the whole: Radical interconnectedness and its implications for global and environmental education.* Paper presented at the Annual Conference of the Global, Environmental and Outdoor Education Council of the Alberta Teacher's Association, Edmonton, Alberta.

Sen, A. (1980). Equality of what? In S. M. McMurrin (Ed.), *The Tanner lecture on human values* (pp. 197-220). Salt Lake City, UT: University of Utah Press.

Sen, A. (1992). *Inequality re-examined*. Oxford: Clarendon Press.

Sen, A. (1999). *Development as freedom*. New York: Anchor Books.

Sen, A. (2000). A decade of human development. *Journal of Human Development, 1,* 17-23.

Sen, A. (2005). Human rights and capabilities. *Journal of Human Development, 6*(2), 151-156.

Sherman, R. R. (1973). *Democracy, stoicism, and education: An essay in the history of freedom and reason*. Gainesville, FL: University of Florida Press.

Shklar, J. N. (1990). *The faces of injustice*. New Haven, CT: Yale University Press.

Singer, P. (1981). *The expanding circle*. New York: Farrar Straus & Giroux.

Skidmore, T., & Smith, P. (2001). *Modern Latin America*. Oxford: Oxford University Press.

Smith, A. (1997). *The theory of moral sentiments*. Washington: Regnery. (Original work published in 1759)

Solomon, R. C. (1995). *A passion for justice: Emotions and the origins of the social contract*. Lanham, MD: Rowman and Littlefield.

Stamp, R. M. (1976). The response to urban growth: The bureaucratization of public education. *Journal of Educational Thought*, *10*(1), 49-61.

Stewart, P. (2002). *A critical conversation with curriculum development: An interpretive inquiry into the early stage of the WCP social studies project*. Unpublished doctoral dissertation, University of Alberta, Edmonton, AB.

Stiglitz, J. (1999). Knowledge as a global public good. In I. Kaul, I. Grunberg & M. A. Stern (Eds.), *Global public goods: International cooperation in the 21st century* (pp. 308-325). (Published for the United Nations Development Programme) New York: Oxford University Press.

Stiglitz, J. (2002). *Globalization and its discontents*. New York: Norton.

Stiglitz, J. (2008). The end of neo-liberalism? *Project Syndicate*. Retrieved November 21, 2008, from http://www.project-syndicate.org/print_commentary/stiglitz101/English

Stockden, E. W. A. (1999). *Democracy, civic virtue and liberal education*. Unpublished doctoral dissertation, University of Calgary, Calgary, AB.

Taylor, A. (2001). *The politics of educational reform in Alb*erta. Toronto: University of Toronto Press.

Tetreault, D. (2001). *Environmental degradation, poverty and sustainable development: A case study of rural Mexico and the community of Ayotitlán*. Unpublished Master's thesis, Saint Mary's University, Halifax, NS.

Thompson, E. P. (1993). Time, work-discipline and industrial capitalism. In E.P. Thompson (Ed.), *Customs in common* (pp. 352-403). New York: New Press.

Tönnies, F. (2002). *Community and society*. New York: Dover. (Original work published in 1887)

Tronto, J. (1993). *Moral boundaries: A political argument for an ethic of care*. New York: Routledge.

UNDP. (2000). *UNDP human development report, 2000*. New York: United Nations Development Programme.

UNDP. (2008). Capacity 2015: Information and learning Network (ILN). Retrieved December 3, 2008, from http://capacity.undp.org/index.cfm?module=ActiveWeb&page=WebPage&s=capacity2015iln

Vallance, E. (1983). Hiding the hidden curriculum: An interpretation of the language of justification in nineteenth century educational reform. In H. Giroux & D. Purpel (Eds.), *The hidden curriculum and moral education: Deception or discovery?* (pp. 9-27). Berkeley, CA: McCutchan.

Veltmeyer, H. (1997). New social movements in Latin America: The dynamics of class and identity, *The Journal of Peasant Studies*, *25*(1), 139-169.

Veltmeyer, H., & Petras, J. (2001). *The dynamics of social change in Latin America*. Basingstoke/London: Macmillan Press.

Weber, M. (1930). *The protestant ethic and the spirit of capitalism*. London: Routledge

Wells, G. (1999). *Dialogic inquiry: Toward a sociocultural practice and a theory of education*. Cambridge: Cambridge University Press.

Western Canadian Protocol. (2000). *Foundation document for the development of the common curriculum framework for social studies kindergarten to grade 12.* Retrieved May 15, 2009, from http://www.wncp.ca/media/38753/ssfoundation.pdf

White, S. R. (2008). Multicultural visions of globalization: Constructing educational perspectives from the East and the West. *Interchange*, *39*(1), 95-117.

Whitehead, A. N. (1967). *The aims of education and other essays*. New York: The Free Press. (Original work published in 1929)

Windrim, R. (2005). *Educating for citizenship within social studies: An interpretive inquiry*. Unpublished doctoral thesis. Calgary: University of Calgary.

Wolff, J. (1991). Fairness, respect, and the egalitarian ethos. *Philosophy and Public Affairs, 27*(2), 97-122.

Wolgast, E. (1987). *A grammar of justice*. Ithaca: Cornell University Press.

World Bank, The. (1998). *World development report: Knowledge for development*. Oxford: Oxford University Press.

World Bank, The. (2008). *Knowledge for development: The World Bank Institute's program on building knowledge economies*. Retrieved December 7, 2008, from http://siteresources.worldbank.org/KFDLP/Resources/461197-1199907090464/k4d_booklejune2008.pdf

World Social Forum. (2007). *Organizing committee of WSF 2007 narrative report: People's struggles, people's alternatives*. Retrieved November 30, 2008, from http://wsf2007.net/process/WSF2007%20Final%20Report.pdf

Young, I. (1981). Toward a critical theory of justice. *Social Theory and Practice*, *7*(3), 279-302.

Young, I. (1989). Polity and group difference: A critique of the ideal universal citizenship. *Ethics*, *99*(2), 250-274.

Zachariah, M., & O'Neill, L. (1990). The reintroduction of public examinations in Alberta. In Y. L. J. Yam (Ed.), *Canadian public education system: Issues and prospects* (pp. 103-119). Calgary: Detselig.

Zeller, E. (1962). *The Stoics, Epicureans and Sceptics*. New York: Russell and Russell.