



Global and Justice Perspectives in Education:

A LITERATURE REVIEW



DICE works to integrate development and intercultural education within initial primary teacher education, and operates across five colleges in the Republic of Ireland.

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Development Education Unit of Development Cooperation Ireland (DCI) at the Department of Foreign Affairs

Development and Intercultural Education

Literature Review

Final Report

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Introduction

The aim of a literature review is to establish what is already known about a topic of interest, and in so doing provide a conceptual framework to guide further study on the subject matter (Pole and Lampard, 2002).

The purpose of this review is to explore the existing body of international and Irish literature pertaining to development and intercultural education. Specifically, the report presents and analyses Irish and international literature on:

- The content of global and justice perspectives.
- The approaches used to incorporate global and justice perspectives at both whole-school and classroom levels.
- The factors which influence teachers' incorporation of global and justice perspectives in their teaching.

Methodology

Literature for this review was sourced from a variety of locations. Firstly, a search of two university library catalogues, Mary Immaculate College of Education and the University of Limerick, was conducted. A search of literature available in the Development Co-operation Ireland Resource Center was conducted. On-line journal databases also provided a range of relevant sources, as did the websites of educational research centers in the United Kingdom, the United States, Australia and New Zealand. In all cases, the search criteria included variations and combinations of the following:

- 'intercultural education'
- 'development education'
- 'global education'
- 'global and justice perspectives'

(Each of the above on its own and with 'content', 'methodologies', 'pedagogy')

- 'teachers and change implementation'
- 'whole school change'.

Structure of Report

The report is divided into five chapters. In Chapter 1, the background and context for the review is presented. It also clarifies the exact focus of the review. The following two chapters review literature on the content and methodologies of global and justice perspectives. This is followed by a review, in Chapter 4, of literature investigating the factors that facilitate or constrain the incorporation of these perspectives by teachers. Conclusions and recommendations arising from the review are detailed in Chapter 5.

Chapter 1

Background to Literature Review

The world is experiencing rapid change and development. It is becoming a smaller place (Ruane *et al.*, 1999). Television, sport, the internet, and international travel are bringing global issues into every one's lives – more so than ever before. Society is becoming increasingly mobile. Children today can quite easily work in distant parts of the world from the society in which they grew up. Similarly, in their local environment, children are living among a wide range of cultures, languages, histories, religions, and literature that originate from all round the globe (DfES, 2005, Ruane *et al.*, 1999).

The benefits of this change and development are not however being experienced on an equal basis around the world. The following quote from the United Nations Development Programme (1999) (cited in http://www.8020.ie/dev_ed.htm, accessed 21/07/05) illustrates clearly the contrasting nature of global development over the last half century.

“The world today has more opportunities for people than 20, 50 or 100 years ago. Child death rates have fallen by half since 1965 and a child born today can expect to live a decade longer than a child born then. In developing countries, the combined primary and secondary (school) enrolment ratio has more than doubled... adult literacy rates have also risen from 48% in 1970 to 72% in 1997. Most states are now independent and more than 70% of the world's people live under fairly pluralist democratic regimes... The world is more prosperous, with average per capita incomes having more than tripled as global GDP increased ninefold... But these trends mask great unevenness... poverty is everywhere... nearly 1.3 billion people do not have access to clean water, one in seven children of primary school age is out of school, about 840 million are malnourished and an estimated 1.3 billion people live on incomes of less than £1 a day.”

Likewise, the Development Education Commission (DEC) in the United Kingdom (1999) observes how international development has resulted in reduced rates of mortality, adult illiteracy and absolute poverty. It has improved life expectancy and conditions for basic health, and it has enabled more of the world's citizens to have a voice in their government. Yet, at the same time, millions of people the world over are still living in hunger, with little or no literacy skills, and are deprived of their civil and human rights - rights taken for granted by so many across the world.

The implications of this increasing inequality between people and places are not confined to specific corners of the world, where the 'problem' is perceived to exist. Rather it impacts upon everyone around the globe. As Sinclair (1994) notes,

“Events which take place thousands of miles away can have an immediate political, economic and environmental impact on us...morally there is an increasing awareness of the need to respond to widespread injustice, inequality and poverty. There is an

increasing awareness that this needs to be seen in its global political context”
(Sinclair, 1994: 52).

Colm Regan, Co-coordinator of the educational charity, *80:20 Educating and Acting for a Better World*, (http://www.8020.ie/dev_ed.htm, accessed 21/07/2005), raises some fundamental questions in relation to global development, such as:

1. Why are people’s life chances so different because of the location of their birth?
2. Why do these differences continue to exist?
3. What has it got to do with me?

Ruane *et al.* (1999) argue that those who live in the societies that benefit from global changes and development have a responsibility to challenge the process and factors that lead to the global inequalities described above. This includes responding to inequalities and injustices in one’s own society as well as those which occur in far corners of the globe.

Ireland is not exempt from this responsibility and nor should it ignore its own role in global development, the changing nature of its own society and the existence of inequality and injustice that can be found within it. For centuries, Ireland has considered itself to be a relatively homogenous, monocultural, mono-ethnic society. Ireland was for a long time regarded to be an emigrant rather than an immigrant society. A geographic position on the periphery of Europe, and a history of political struggle, economic poverty, high unemployment and emigration have all contributed to making Ireland unattractive to would-be immigrants (Irish Commission for Justice and Peace, & Trocaire, 2002).

However, over the last two decades, and particularly, during the last 10 years, as Ireland’s economy boomed, relative peace was achieved in Northern Ireland, and standards of living rose, Ireland has become an attractive place for many people. Indeed, the United Nations has listed Ireland as one of the top 20 wealthiest and most developed nations in the world (United Nations Development Programme, 2001, cited in Haran & Tormey, 2002). It is no surprise then that Ireland’s population has increased significantly over the last two decades, and for the first time in its history, Ireland is becoming a net immigration society instead of a net emigration society. Immigrants to Ireland are coming from a variety of countries - the United States, the EU, Nigeria, Romania, Poland, Latvia, Lithuania, the Philippines etc, and represent a range of cultural and ethnic groups (Haran & Tormey, 2002).

This increase in cultural and ethnic diversity places an onus on Irish society to acknowledge the fact that it is a culturally diverse society – something which it has failed to do in the past. Until recent years, there has been a commonly held belief that cultural diversity was not a feature of Irish society. However, this was not the case (McVeigh, 1997; O’Toole, 1999). The origins of the Travelling community in Ireland can be traced back to the 12th century (McDonagh 2000). Ireland has had a Jewish community for over a hundred years, and Ireland first accepted programme refugees as far back as 1950. Yet, despite the fact that more than one culture has existed in Irish society for years, it is the acknowledgement of ethnic and cultural diversity in Ireland that is still relatively new.

This changing nature of global and local societies has considerably increased the role and responsibility of education in society. The function of education within society has always been the focus of considerable research. One of the more prominent theories concerning the role of education in society focuses on the power of education to reproduce certain social,

economic and social inequalities (Breen *et al.*, 1990; Drudy & Lynch, 1993). Schools are where children first begin to construct their own identities and values (Bagley & Verma 1979). Education socialises children into the basic values of a society (Parsons 1959), and equips people with the necessary skills to cope with change in their personal, local, social and global environment (Goodwin 1995). Freire (cited in Wade, 1997) advocated the power of education to empower young people to become critical thinkers, to participate in society, in order to change the “status quo”. The inverse correlations between education and racism have also been clearly established in literature (MacGreil, 1977 and 1996; Bagley & Verma, 1979).

The educational charity, *80:20 Educating and Acting for a Better World*, (http://www.8020.ie/dev_ed.htm, accessed 21/07/2005), identifies education as having three key roles:

1. **It creates choice.** Education enables people to identify different actions that can be taken and to consider the consequences of each action.
2. **It generates capacity.** Education empowers people with the skills and resources to take action themselves.
3. **It supplies motivation.** Education enables people to realise that they can make a difference, thereby increasing motivation to take action.

Not only is there a vast body of research and literature focusing on the role of education in society, but also on what type of education is required, and in particular, the need to include a global and justice dimension to education. The Department of Education and Skills in the United Kingdom (DfES, 2005) has reported that global problems, as mentioned above, are more likely to be resolved if people have a clear understanding of the nature of these issues and of how they connect with their own lives. Therefore, education plays a key role:

“Including the global dimension in teaching means that links can be made between local and global issues. It also means that young people are given opportunities to: critically examine their own values and attitudes; appreciate the similarities between peoples everywhere, and value diversity; understand the global context of their local lives; and develop skills that will enable them to combat injustice, prejudice and discrimination. Such knowledge, skills and understanding enables young people to make informed decisions about playing an active role in the global community” (DfES, 2005: 2).

This need to take action to acknowledge and address global and justice issues in both local and global communities has given rise to the concept of ‘global citizenship’. As Young & Cummins (2002) write, global citizenship is about recognising our responsibilities towards each other and the wider world. It is about being aware of the need to tackle injustice and inequality and having the willingness and ability to do so. It is about valuing what is positive in the world, envisioning a future for the world, and taking action to sustain/achieve it in the future. It is about believing that people can make a difference, and it underpins both development education and intercultural education.

Innumerable definitions for both development and intercultural education can be found in the literature. However, it is outside the scope of this review to present all of them or to attempt

to develop an all-encompassing definition. Instead, a sample of how each one has been defined in the literature is presented:

Development Education

“Development education is an educational process aimed at increasing awareness and understanding of the rapidly changing, interdependent and unequal world in which we live. It seeks to engage people in analysis, reflection and action for local and global citizenship and participation. It is about supporting people in understanding, and in acting to transform the social, cultural, political and economic structures which affect their lives and the lives of others at personal, community, national and international levels” (Development Cooperation Ireland, 2003, Deepening Public Understanding of International Development: Development Education Strategy Plan 2003-2005, Dublin: Author: 11).

“Development education seeks to promote the knowledge, skills and attitudes necessary to enable young people to participate actively in their own development and in that of their own community at local and global level” Ruane *et al.*, 1991: 1 (cited in Dolan & Fullam, 2003).

The above quotations indicate that development education is not just a study of the challenges facing the world today, such as injustice, inequality, poverty and oppression. It is also about understanding how people in the world relate to each other and to the world itself. It is about envisioning the future – both personal, local and global, and being able to participate in society to achieve that future.

Intercultural Education

“[Intercultural Education] is education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches us all. It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built” (NCCA, 2005: 3).

“Intercultural education defines the systematic formation of all pupils within a framework of: understanding of the cultural diversity of contemporary society; increasing the possibility of communication between people of different cultures; creating positive attitudes towards cultural diversity; increasing social interaction between culturally different people and groups” (Sedano, 2002a: 268).

“[Intercultural education] covers a state of mind, conduct and collective lifestyle that is developed at school” (OECD, 1989: 30).

Goodwin (1996) suggests that intercultural education is more than teaching cultural knowledge – it involves the development of human relations, of enabling students to discover both differences and similarities between themselves and others. It aims to enable students to develop the attitudes, skills and knowledge to recognise people as individuals.

Although both intercultural and development education have their own distinct theoretical framework, both are founded on a set of values committed to social justice and human rights, and both emphasise action to bring about a more just and equal global society. It may even be possible to argue that intercultural education is a sub-section of development education. Development education is oriented towards promoting equality in all aspects of local and global society, this includes promoting and striving for cultural equality – itself a focus of intercultural education.

Similarly, both development and intercultural education aim to enable people to appreciate the wider context of an issue – be it cultural diversity in the case of intercultural education, or economic, social, political, environmental issues in the case of development education. As Regan (1984, 2003) notes, development education adds a global dimension to the consideration of social, economic, cultural, political, and environmental issues in Ireland, and adds a local dimension to the consideration of such issues at a global level. It is for this reason that what could easily be termed ‘development education’ is often referred to as ‘global education’. Bourne (2003) observes that many development agencies have educational programmes on ‘global citizenship’ and ‘global education’, rather than ‘development education’. However, Bourne questions whether this is simply a reflection of alternative terminology or an alternative analytical framework? Although this review does not attempt to answer Bourne’s question, it is apparent from the literature search that the terms ‘development’ and ‘global’ education are often used interchangeably¹. Consequently, the same approach is adopted in this review.

The review of literature on development/global and intercultural education also identified the use, by some writers, of the concept of ‘Citizenship Education’. Citizenship education is defined by Lynch (1992) as,

“A concept of education for democratic citizenship, for local, national and global responsibility which is embedded in human rights and a commitment to social responsibilities” Lynch, 1992 (cited in Shah, 1996).

In other words, it is concerned with enabling individual citizens to participate in society in order to address issues of human rights and social justice. As such, it is closely aligned to development/global and intercultural education. However, Bourne’s (2003) question can still be asked – is this an alternative terminology or an alternative analytical framework?²

While it can be argued that development/global, intercultural, and citizenship education each have their own distinctive features, concepts and ideology, it can also be argued that each share a common outlook and aspiration – i.e. to enable people to acquire the knowledge, values, and skills to participate in society so that they can address issues of global and local injustice and inequality in order to create a more just, fair and sustainable society. In other words, it can be argued that each is underpinned by a global and justice perspective.

¹ In fact, as will be shown later in this report (Table 2.2), the term ‘global education’ is used more often than ‘development education’. This may be a reflection of the fact that the terminology of ‘development’ is becoming a contested issue. The developed/developing/underdeveloped framework has been criticised for creating an impression of a linear system of development, that may not actually exist (Ruth & Regan, 2002).

² See Davies *et al.* (2005) for a comparative critique of global education and citizen education.

If this is the case, and if teachers are to incorporate these perspectives into their teaching, then it is essential that teachers are knowledgeable of what these perspectives entail and how to incorporate them into their teaching methodologies and approaches. Therefore, the focus of this review is literature that identifies and explores the content of these global and justice perspectives, and the methodologies and approaches that enable primary school teachers to incorporate them into their teaching. Furthermore, the review investigates the factors that can facilitate or constrain the incorporation of these perspectives by primary school teachers.

Very early in the search for literature, it emerged that very little, if any, literature uses the focus or concept of 'global and justice perspectives'. Rather, in most cases, the literature reviewed focuses specifically on either development/global, intercultural or citizenship education. Therefore, the specific focus of each piece of research/literature reviewed is identified throughout the report. However, the review does not attempt to undertake a comparative analysis between the 3 types of 'educations' in respect of their content, approaches and influencing factors, rather it attempts to bring them together under the common focus of global and justice perspectives.

Chapter 2

Content of Global and Justice Perspectives

Education is about acquiring and developing knowledge, values and skills. This section explores the knowledge, values and skills considered to be the core content of development/global and intercultural education, or in other words, of global and justice perspectives.

2.1 Cognitive Knowledge

A review of literature in this area reveals that there are a significant number of cognitive knowledge areas that lie at the heart of development/global and intercultural education. As Dolan *et al.* (2003) write (in respect of development education):

“There is no hard and fast list of content for development education but rather a menu of issues and concerns which provide the entry point and platform upon which awareness and education can be constructed” (Dolan *et al.*, 2003: 9).

However, many of these issues, concerns or core areas can be categorised under a number of key thematic headings. Even though some writers in this area focus specifically on intercultural education, others on development, global or citizenship education, there is considerable consensus among Irish and international writers as to what these thematic areas are.

This section provides an overview of these thematic areas, and identifies the cognitive knowledge that, according to the literature, is core to each one.

Tables 2.1 and 2.2 provide an overview of some of the leading Irish and international literature in this area, the specific focus of each author, and the thematic areas each one considers to be core to either intercultural, development, global or citizenship education.

Table 2.1: Core Thematic Areas as Identified in Irish Literature

Author	Focus	Themes
NCCA (2005)	Intercultural Education	Identity and Belonging Similarity and Difference Human Rights and Responsibilities Discrimination and Equality Conflict and Resolution
Tormey, R. (2003)	Intercultural Education	Identity and Belonging Human Rights and Responsibilities Discrimination and Equality Conflict and Resolution
Regan, C. (2003)	Development Education	State of the World International Relations Interconnections between wealth and poverty Interconnections between progress and inequality
Haran, N & Tormey, R. (2002)	Intercultural Education	Human Rights Social Justice Power and Oppression Racism Peace and Conflict Pluralism/Diversity Interdependence Democracy Identity Society, Culture and History
Gannon, M. (2002)	Civic, Social, Political Education (2 nd level)	Human Dignity Human Rights and Responsibilities Democracy Equality Interdependence
Murray C. & O'Doherty A. (2001)	Intercultural/anti-bias Education (in respect of early years education)	Diversity as a Majority Issue Racism and Prejudice
Keyes, D. <i>et al.</i> (1999)	Global Education (In respect of teaching of geography, economics and other humanities subject areas)	Global Literacy Interdependence Migration Sustainability Exclusion Development Human Rights
Schagen, S. (1998)	Development Education	Justice Human rights The Global Perspective

Table 2.2: Core Thematic Areas as Identified in International Literature

Author	Focus	Themes
Department for Education and Skills, UK (2005)	Global Education	Global citizenship Conflict resolution Diversity Human Rights Interdependence Social Justice Sustainable Development Values and Perceptions
Ehrenreich, S. (2003)	Intercultural Education	Cultural Identity and Diversity Migration Political Knowledge Personal Values and Attitudes
Sedano, A.M. (2002)	Intercultural Education	Cultural Identity and Diversity Migration Political Knowledge Personal Values and Attitudes
Young & Cummins (2002)	Global Citizenship	Social Justice and Equity Peace and Conflict Globalisation and Interdependence Sustainable Development Diversity
Hicks, D. (2001)	Citizenship Education	Human Rights and Responsibilities Diversity Process of Government Role of Media in Society Interdependence
Pike & Selby (1998; 2000)	Global Education	Personal Awareness and Perspectives Interdependence Development Alternative Futures Environment Peace and Conflict Rights and Responsibilities
Development Education Commission (UK) (1999)	World Citizenship	Disparities in Human Living Conditions Technological and Economic Change Democracy, Governance and Citizenship Cultural Identities Conflict and Conciliation Human Rights and Responsibilities Sustainable Development
Hanvey, R. (1976)	Global Education	Perspective Consciousness 'State of the planet' Awareness Cross-cultural Awareness Knowledge of Global Dynamics Awareness of Human Choices

Tables 2.1 and 2.2 show that there is a vast array of thematic areas considered to be core to global/development and intercultural education, indicating that the core content of global and justice perspectives is wide-ranging. However, on closer inspection, a number of key areas can be found to be common to almost all researchers/writers listed above. There is also some overlap between individual themes. Indeed, Pike & Selby (2000) and the Department for Education and Skills in United Kingdom (DfES, 2005) (writing in the context of developing global dimensions in a school curriculum), note that the core themes are not mutually exhaustive. They are interrelated and complement each other, and depending on the teaching context, sometimes all of the themes can be addressed by the teacher during a single lesson and on other times, specific themes are addressed. Therefore, even though the exact wording/names may differ among individual writers, the following ten themes can be considered to be common to almost all writers in the field of development/global, intercultural and citizenship education:

1. Development
2. Sustainable development.
3. Interdependence
4. Cultural identity and diversity
5. Human rights and responsibilities
6. Discrimination, racism, prejudice
7. Equality and social justice
8. Peace, conflict and resolution
9. 'State of the world' – geographic, economic, political, social, and environmental knowledge
10. Migration.

A brief overview of each of these themes is now provided.

Development

Keyes *et al.* (1999) note that although this concept may seem to be the most obvious one it is also the most difficult. They suggest that understanding development entails understanding that there is no one universal definition, that it encompasses more than economics and that it has different meanings to different people in different places. 80:20 Educating and Acting for a Better World (2001) suggest that there are 4 dimensions to development – economic, social, environmental and political. Human development can also be explored under this theme.

Sustainable Development

According to the Department for Education and Skills (DfES) in the UK (2005), and Young & Cummins (2002), an understanding of the issue of sustainable development involves an understanding of the need to strive for a quality of life that does not impact negatively on future generations. Keyes *et al.* (1999) suggest that it examines issues such as “*environmental degradation, pollution, land use, the short-term approach of many economic activities, the ethical development of development as well as the rights of the future and the responsibilities of current generations*” (Keyes *et al.*, 1999: 5). It requires an awareness of the nature, causes and implications of development for present and future generations. It requires envisaging a probable and preferable future for the world in respect of all the issues discussed above, and how to achieve it. This, Hicks (2001) refers to as having a ‘Futures Perspective’, while Development Cooperation Ireland (2003) refers to it as the imaginative dimension of development education.

Interdependence

According to the Department for Education and Skills (DfES) in the United Kingdom (2005), Keyes *et al.* (1999), Pike & Selby (2000); Young & Cummins (2002), Hicks (2001), Hanvey (1976), 'interdependence' involves learning how people, cultures, places, political systems, economies and environments are connected to, and impact upon, each other. It involves exploring the connections between people's lives and how the choices and actions made in one place have consequences for other people and places, be it locally, regionally, nationally, internationally, or in the past, present and future. For example, the DfES (2005) note how environmental damage in one continent has environmental implications for another. Economies are becoming more dependent on each other for trade and investment. Consumption choices in one country have implications for producers in another. Interdependence, therefore, is a study of how global issues impact on individuals on a local level, and how local issues have global interconnections. Issues of migration and cultural identity can also be explored through the theme of interdependence.

Cultural Identity and Diversity

Murray & O'Doherty (2001), Gannon (2002), Tormey (2003) and the National Council for Curriculum and Assessment (NCCA, 2005), each writing in the context of intercultural education, suggest that a knowledge of cultural identity and diversity involves understanding one's own personal and cultural identity and heritage as well as that of others. It involves understanding that everyone (and every culture) is actually made up of a range of identities, and that cultural identities can and do change over time. It involves understanding that diversity is a normal part of everyday life for everyone, and that a failure to see diversity as normal can lead to racism, discrimination and prejudice. Similarly, Regan (2003), Hicks (2001), Sedano (2002) and Ehrenreich (2003) write that development and intercultural education entails developing a knowledge of different cultural values, practices and norms as well as the similarities and differences between and within them. The DfES (2005) and Gannon (2002) also suggest that a knowledge of diversity should include an understanding of the relationship between cultural identity and values and perspectives. In other words, understanding how cultural identity impacts upon one's values and perspectives.

Human Rights and Responsibilities

Educating about human rights and responsibilities involves developing an understanding and knowledge of key legislation and conventions, (e.g. Declaration of Universal Human Rights, UN Convention on the Rights of the Child), the history and development of human rights, how human rights are being denied and claimed, and the responsibilities of individuals, communities and governments in the protection of human rights (Regan, 1984; Keyes *et al.*, 1999, Hicks, 2001; Tormey, 2003; NCCA, 2005; DfES (UK), 2005).

Discrimination, Racism, Prejudice

This involves developing a knowledge and understanding of the nature, causes and consequences of discrimination, racism, prejudice, and stereotyping at local and global levels. It includes learning about both direct and indirect discrimination, as well as anti-racism policies and legislation, the need to challenge discrimination and racism, and the means by which this can be achieved (Murray & O'Doherty, 2001; Young & Cummins, 2002; Gannon, 2002; Tormey, 2003; NCCA, 2005).

(In)equality and Social (In)justice

Murray & O'Doherty (2001), writing in the context of respecting diversity in early education, and Young & Cummins (2002) and Regan (2003), writing more specifically in the context of

development education, all suggest that intercultural/anti-bias or development education requires developing knowledge and an understanding of the nature, causes and effects of social inequalities, while the Department for Education and Skills in the UK (DfES) suggest that it also includes understanding the importance of social justice in order to improve the welfare of all people. Haran & Tormey (2003) utilise the terminology of ‘Power and Oppression’ and suggest that intercultural education requires an understanding of what it entails, how it is manifested and its consequences for society. Gannon (2002) writes that a knowledge of equality legislation is also required. Although, Gannon was writing specifically for second level education, this is an area could also be addressed with senior pupils at primary level.

Peace, Conflict and Resolution

Development and intercultural education involves acquiring a knowledge of the nature, causes and implications of conflict at interpersonal, local and international levels, the need to strive for resolution and peace, and ways in which this can be achieved (DfES, 2005; NCCA, 2005; Tormey, 2003; Young & Cummins, 2002).

‘State of the World’/‘State of the Planet’

Regan (2003) and Hanvey (1976) suggest that development or global education requires building a knowledge of global geographic, economic, political, social, and environmental factors, conditions and trends, and their consequences for both global and local communities.

Migration

Sedano (2002), Ehrenreich (2003), Keyes *et al.* (1999) suggest that development and intercultural education entails learning about the nature, causes and implications of the movement of people within countries and across the globe, past and present. According to Keyes *et al.*, it also includes issues of cultural identity.

2.2 Values, Attitudes and Perceptions

The literature on intercultural, development or global education clearly states that more is required than simply building cognitive knowledge in respect of the thematic areas discussed above. Cognitive knowledge must be accompanied by certain attitudes and values, and specific skills and capacities in order to translate the knowledge and values into actions and behaviours.

Although using the term ‘citizenship education’ rather than development education, Lynch (1992) lists the following values as being core to citizenship education: justice; freedom; reciprocity; diversity; social responsibility; privacy; due process; participation; personal obligation for the public good; commitment to principles of international human rights; and good environmental stewardship. Underlying this range of values is a core or master value of ‘respect for persons’. Lynch argues that

“respect for persons means that all members of the school community, students included, are entitled equally to all of the core values, such as justice, due process etc” (Lynch, 1992: 67).

Some authors attach specific attitudes/values and skills/capacities to each of the different thematic areas discussed even though many of the attitudes and skills are common to several

knowledge areas (NCCA, 2005; Tormey, 2003; DfES (UK), 2005). Others such as Regan (1984; 2003), Haran & Tormey (2002), and Young & Cummins (2002) describe a set of attitudes/values and skills/capacities that cross cut all the thematic areas. The latter approach is reflected in this review. The values, beliefs and attitudes considered to be core to global/development and intercultural education, irrespective of the issue at hand, as identified in the literature, include:

- A commitment to democracy.
- A commitment to human rights principles.
- A commitment to promoting equality and social justice.
- A commitment to using peaceful methods to resolve conflict.

- A respect for all cultures, including one's own culture.
- A respect for diversity.

- A belief in the right of everyone to be heard and of everyone to listen.
- A belief in the ability of everyone to make a difference.
- A belief that diversity is positive, and enriches us all.

- An appreciation of diverse perspectives on interpersonal, local and global issues.
- An appreciation of the consequences and interconnectedness of actions at local and global levels.
- An appreciation of the need for sustainable resources.
- An appreciation of the fact that development is multi-faceted and not just an economic concept.

- A willingness to see issues from the perspective of others.
- A willingness to take action to promote equality and social justice, and to reject racism and prejudice.
- A willingness to protect human rights principles.
- A willingness to negotiate.
- A willingness to participate and take action.
- A willingness to learn, in particular about the cultures and backgrounds of all pupils in the class.

- A value in one's one identity.
- A healthy scepticism towards sources of information and media representations.
- A healthy scepticism towards stereotypes and bias.
- Empathy with those whose human rights are being violated/are being discriminated against.
- A non-judgemental attitude towards conflict.
- An open-mindedness towards other people's perspectives and a willingness to learn from other people's perspectives.

(NCCA, 2005; Tormey, 2003; Haran & Tormey, 2002; Regan, 1984, 2003; Hicks, 2001; DfES (UK), 2005; Young & Cummins, 2002; Sedano, 2002; Ehrenreich, 2003)

2.3 Skills and Capacities

The literature on development/global and intercultural education states that cognitive knowledge, values and attitudes should also be accompanied by the development of a number of specific skills - skills which Regan (2003) suggests can be categorised as either communication, intellectual, social and action. These skills include³:

Communication skills

- The ability to express oneself – verbal or otherwise.
- The ability to listen to others.

Intellectual skills

- The ability to respect the views of others and the fact that people will have opposing views.
- The ability to see things from the perspective of others (termed ‘Perspective Consciousness’ by Hanvey (1976)).
- The ability to recognise one’s own personal values and the impact of those values.
- The ability to reflect.
- The ability to change one’s opinion.
- The ability to acquire information from a range of sources.
- The ability to critique that information.
- The ability to make balanced judgements and conclusions.
- The ability to recognise the denial of human rights, racism, discrimination, bias etc.
- The ability to recognise similarities between people, considered to be different, and to identify differences between people, considered to be similar.
- The ability to feel empathy with others.
- The ability to understand the consequences of our actions.
- The ability to visualise a probable and preferable future.
- The ability to recognise how one relates to the world.

Social skills

- The ability to develop relationships with people from diverse cultures and backgrounds.
- The ability to collaborate with others.
- The ability to negotiate and compromise.

Action skills

- The ability to identify opportunity for future action.
- The ability to challenge the denial of human rights, racism, discrimination, bias etc.
- The ability to take action to promote human rights and social justice, and to combat racism, discrimination, bias etc.

(NCCA, 2005; Tormey, 2003; Haran & Tormey, 2002; Regan, 2003; DfES (UK), 2005; Regan, 1984; Young & Cummins, 2002; Hicks, 2001; Pike & Selby, 2000; Development Education Commission (UK), 1998)

³ Although additional skills to what Regan (2003) identifies are listed, his categorisation of skills is still applied.

The Development Education Commission (DEC) in the United Kingdom argue that the above attitudes, values and skills cannot be achieved simply by telling people what to do and think. Opportunities need to be created that allow pupils to develop these skills, while at the same time acquire knowledge of the cognitive concepts and themes (DEC, 1981, cited in Sinclair, 1994: 54). It is for this reason that the school and classroom approaches and pedagogy adopted by teachers is of vital importance. This is explored in further detail in the following chapter.

Chapter 3

Approaches Used to Incorporate Global and Justice Perspectives at a Whole School and Classroom Level

The previous section outlined the core content of global and justice perspectives, as identified in Irish and international literature. This revealed that global and justice perspectives are informed by cognitive knowledge of specific thematic areas, accompanied by a set of particular values and attitudes and skills and capacities.

Batelann and Van Hoof (1996), writing in the context of intercultural education, comment that although much has been written about intercultural ethos and perspectives, less is known about how teachers can implement those perspectives in their day-to-day work. The same could be said of development and global education. This section of the report reviews the literature that explores how global and justice perspectives can be implemented and embedded into everyday whole-school and classroom practice.

This chapter is divided into two parts – the first part explores strategies and approaches that incorporate global and justice perspectives at a whole-school level. The second part examines the methodologies and approaches that teachers can implement in the classroom itself.

3.1 Whole-school Approaches

As Drake (1996) wrote,

“Global education is not another subject competing for space in a crowded timetable, but is a dimension that can permeate the whole curriculum and ethos of the schools” (1996: 69).

Similarly, the NCCA (2005) suggest,

“Intercultural education is not confined to a single curriculum area, nor indeed to areas within the ‘formal curriculum’. It is embedded in the practices and dispositions that inform both the school and classroom climate and the ‘hidden curriculum’” (NCCA, 2005:38).

The importance of whole-school processes is further illuminated by Leach (1994) when he writes (in reference to development education):

“As development education can cause people to examine their views about the world, their teaching and the nature of the curriculum, it is closely linked to the nature of change in education. Change can occur in isolation, in one classroom, or with a few individuals, but the scope of change is often limited by the wider school context. For change to be effective, the whole school must be involved in the process; it must be a shared experience, with commonly held understanding” (Leach, 1994: 135).

It is for these reasons that any consideration of teaching approaches that incorporate global and justice perspectives must include how they can be incorporated at a whole-school level.

One of the primary mechanisms for incorporating global and justice perspectives at a whole-school level is provided by the School Planning Process. As discussed in Chapter 2, some of the key values and skills central to global and justice perspectives include the willingness and ability to collaborate with others, to negotiate, to express one's opinions and listen to and respect those of others. The process of developing a school plan provides an opportunity for these skills and values to be translated into practice, while at the same time, the School Plan itself can be used to develop and implement policies and procedures that reflect global and justice perspectives.

The first step in a school planning process is to review or audit existing policies, procedures and practice (NCCA, 2005; INTO, 2002):

Review of Current Practice

Both the NCCA (2005) and the INTO (2002) provide Checklists, as part of their guidelines for intercultural education, which can be used by schools to review their current practice in order to identify the extent to which cultural diversity is recognised, respected and celebrated. The INTO suggest that the school should ask themselves:

- Is the first language of all pupils valued in the school?
- Are display notices and signs in different languages?
- Are children free to speak to each other in their first language?
- Do school displays affirm a range of cultures?
- Are the religious and secular festivals of a range of cultures acknowledged and respected?
- Is there a school charter against racism, developed in partnership with the pupils?
- Are the challenges that might be facing ethnic minorities recognised and addressed at school meetings?

The NCCA checklist is similar to the above, but also asks:

- Does the school mission statement emphasise the right of each child to achieve his or her full potential?
- Does it promote principles of equality and diversity and a positive image for each child?
- Is there equity and fairness in how school administration and organisational procedures are conducted?
- What areas of school policies and practices need to be addressed to ensure that they reflect intercultural perspectives?

In the United Kingdom, the Department for Education and Skills (DfES) (2005) also recommends that schools conduct an audit of school policies and practices in order to identify the extent to which global perspectives are incorporated, and where opportunities lie for further incorporation of these perspectives. Similar to above, they recommend that schools ask themselves:

- Are pupils, teachers and the wider school community able to participate fully in their own learning and the activities of the school?
- Does the curriculum, including the hidden and overt curriculum, reflect a diverse society and wider world?
- Is there an atmosphere of affirmation, trust and respect throughout the school?

Similarly, Young & Cummins (2002) recommend the use of a whole-school audit to identify the extent to which perspectives of ‘global citizenship’ are incorporated in school practice and procedures. The authors suggest the school should ask whether it has:

- A welcoming and safe environment which affirms the self-esteem of pupils and adults?
- An effective equal opportunities policy?
- A clearly displayed and effective behaviour management policy?
- A commitment to democratic processes, such as an effective school council?
- A range of teaching methodologies designed to engage pupils and motivate them to effect change?
- Specific initiatives and events that promote aspects of global citizenship?
- An open, inclusive and effective governing body, representing the full diversity of the school and wider community?
- Financial practices that support global citizenship concepts?
- A commitment to learn from the experiences of people from diverse backgrounds?
- A commitment to sustainable development, i.e. recycling, energy-saving, waste reduction in the school?
- Resources and displays that positively represent diversity?
- Active links between the school, parents and wider community?
- Support for staff who wish to increase their knowledge and understanding of global citizenship?

In the United States, Czarra (2002) developed a self-assessment checklist which school administrators, leaders and teachers can use to identify the extent to which global education is reflected in the school. The checklist is divided into three categories – global issues, global culture and global connections. In each category, questions are asked in relation to pupils’ knowledge, skills and participation. It also asks questions related more specifically to the role of the school community, student body, curriculum, resources, library and extra-curricular resources. The checklist enables the school to award itself a score between 1 and 4 – 1 being the lowest degree to which global education is implemented in the school and 4 being the highest. The checklist can be downloaded from www.globaled.org.

Developing a Whole-School Plan

Following a review of the school’s existing policies, procedures and practice, the next step is to develop a school mission statement which reflects and articulates global and justice perspectives. This should inform the development of a whole school plan in which policies and action plans are developed which incorporate global and justice perspectives.

The NCCA (2005), in their guidelines for incorporating intercultural education at a whole school level, advise that the school plan should detail policies and procedures for the following issues:

- Incorporating intercultural approaches to staff development.
- Promoting intercultural education in the classroom.
- Reporting and recording racist incidents.
- Creating an inclusive physical and social school environment.
- Providing language support.
- Selecting appropriate resources.
- Celebrating special events as celebrated by a diversity of cultures.
- Developing a communication policy for within the school and between school and home.
- Developing a school charter that celebrates diversity and promotes equality.

(NCCA, 2005: 30)

The school plan should detail policies for the school's organisation, management and everyday procedures. It should cover areas such as enrolment, code of behaviour, assessment, religious education, responsibilities of staff members, relationships with parents etc. The NCCA recommend that under each of these different organisational and management policies, there should be a section entitled 'Intercultural Education' (although it does not provide details as to what each section should contain). However, the NCCA do advise that the plan should enable members of the whole school community to be involved at different stages of the planning process. It should identify roles and responsibilities for different individuals, (drawn from all sides of the whole school community - children, teachers, parents, support staff, management), in relation to implementing specific actions. Furthermore, it should clearly outline resources, supports, and the timeframe to be allocated, and also establish indicators and monitoring systems for measuring success.

Murray & O'Doherty (2001), writing in the context of developing intercultural/anti-bias policies, also outline a number of guidelines for whole-school staff and management. They suggest that staff and management need to:

- Be equally involved in the development and implementation of anti-bias/intercultural policies.
- Be committed to principles of equality and anti-bias.
- Be actively involved in a process of consultation when developing and implementing policies.
- Develop policies that address areas such as employment, admissions, assessment, language use, curriculum.
- Develop plans that detail the required timescale, action, person responsible for implementation, expected outcomes.
- Identify staff training needs and develop a strategy for staff training.
- Develop monitoring mechanisms.
- Develop procedures for addresses incidences of discrimination.
- Ensure effective mechanisms for communication between all members of the school community.

Furthermore, the authors articulate a number of responsibilities specific to the school principal. They suggest that the principal should ensure that:

- All children and their families are respected and treated equally, and that positive identities are developed.
- All children's abilities are positively affirmed.
- All children are supported to respect and learn about each others differences, and how to interact equally and fairly with each other.
- Each child is supported to stand up for themselves and others.
- All children's 'home languages and traditions' are respected.

In the United Kingdom, the Department for Education and Skills (DfES) (2005), in their guidelines for incorporating global issues into the whole-school curriculum, provide a number of suggestions as to how global values, skills and attitudes can be implemented at a whole school level. Some of these suggestions are directed at the school leadership or management, while others can be implemented by teachers themselves, although they may have a whole-school resonance. The DfES suggest schools should:

- Create positive relationships between staff, and between staff and children. This can be achieved by allowing team teaching, peer mentoring and pupil councils to take place in the school. In particular, school councils will enable pupils to have a say at all levels in the school and engender in pupils an appreciation of the democratic process.
- Enable/facilitate/support children to take action on global issues – i.e. support children to identify issues, to critically reflect on these issues, and to identify actions at a local level.
- Organise participative school assemblies.
- Ensure school displays reflect global issues and cultural diversity. The DfES (2005) write that “*displays can reinforce learning, act as a stimulus to pupil interest and provide an opportunity to affirm children's and young people's work*” (DfES, 2005: 18). However when choosing displays, they suggest that it is important to ensure that the images displayed do not promote stereotypes but rather positive, empathic images.
- Promote continuing professional development for teachers and staff so that they can reflect on the role, teaching methodologies, and implications of incorporating global dimensions in their teaching.
- Practise what is being taught, e.g. implement sustainable environment measures such as recycling, emphasise the importance of democratic processes by having school councils etc.
- Establish structured links and partnerships with the wider community, based on principles of equality, collaboration and mutual learning. This can help to illustrate how the global community begins locally. Schools can establish links with other schools, either locally or globally.

Involving Parents and the Wider School Community

Another approach to ensure that global and justice perspectives are incorporated at a whole-school level involves communicating and collaborating with parents and the wider school community (e.g. community leaders, religious leaders in the community).

The NCCA (2005) and the INTO (2002) emphasise that involving parents is crucial to ensuring that intercultural perspectives are incorporated at a whole-school level. The NCCA argue that because parents play a central role in a child's development, the role of education and the family should complement each other. However, some parents, particularly parents of ethnic minority may not have much contact with the school. In order to improve communication, the NCCA and the INTO suggest that schools should:

- Support a greater role for the parents' association especially in relation to developing school plans and policies.
- Use a range of mechanisms to communicate with parents, so as to meet the different communication, literacy and cultural needs of parents etc – parent/teacher meetings, school handbooks, open evenings in the school, informal gatherings.
- Invite and encourage parents to become involved in extracurricular activities, particularly intercultural events.
- Be knowledgeable of the different aspirations and expectations parents wish for their children.
- Encourage parents from ethnic minorities become involved the Parents' Council, Board of Management or other representative bodies.

3.2 Classroom Approaches

Hayes (1995, cited in Murray & O'Doherty, 2001) claims that children learn not just what is intended for them to learn, but from all their experiences, including what they observe and hear around them in the school setting. As Murray & O'Doherty (2001), (writing in the context of respecting cultural diversity in early years education), state,

“Adults working with young children need to be aware of the myriad of ways diversity practices can be integrated throughout daily activities, giving careful consideration to the design and layout of the environment, the language we use, gestures, eye contact, the materials available, and the messages we convey about the wider community” (Murray & O'Doherty, 2001: 49).

The above quote by Murray & O'Doherty illustrates the importance of a teacher's classroom and pedagogical practice in respect of promoting certain global and justice perspectives. Similarly, Ruane *et al.* (1999) write,

“If the aim [of development education] is to help people to participate actively for the benefit of themselves and others, then the pedagogies employed in education should enable them to engage in their own learning and to allow them the opportunity to develop the skills of working with others. To this extent, the methodologies and approaches employed by the teacher are as essential a part of development education as the knowledge content itself” (Ruane *et al.*, 1999: 8).

This section focuses on specific classroom approaches and methodologies that the literature suggests teachers should adopt in order to inculcate the knowledge, values, and skills discussed in Chapter 2 among their pupils. It is divided into three parts. The first part reviews literature outlining the general approaches teachers should adopt in order to create a classroom environment that reflects global and justice perspectives. This is followed by an overview of specific classroom methodologies and activities that the literature identifies as being particularly suited to the incorporation of justice and global perspectives. The third part of this section present a list of best practice as compiled from both Irish and international literature.

3.2.1 General Classroom Approaches

Theories of teaching and learning state that there are many different styles of learning, therefore there should be many different styles of teaching (Pike & Selby, 2000). However, Pike & Selby argue that the most commonly used style of teaching is that of ‘transmission’ – a process whereby an authority figure – the teacher – prescribes ‘prepackaged’ knowledge to a passive audience – the pupils. The key skills in use are reading, writing and memorisation while a pupil’s ideas and opinions are not considered to be so relevant.

“*At the other end of the instructional spectrum is the transformation position*” write Pike & Selby (2000: 23). By this process, learning is self-motivated and self-directed, relies on a range of information sources, and emphasises the holistic needs of the students rather than just acquiring cognitive knowledge. According to Pike & Selby (2000), global education can be found at this end of the instructional spectrum.

As discussed in Chapter 2, global and justice perspectives infiltrate a range of knowledge areas, values and skills. Consequently, there is no one single approach for translating these perspectives into actual classroom practice. Lynch (1992) writes that,

“An effective global citizenship education is likely to require a combination of classroom instructional and broader whole-school enculturation strategies” (Lynch, 1992: 71).

However, in general, there appear to be two distinct approaches to incorporating global and justice perspectives in classroom teaching:

- 1) Supplementary inputs to individual subject areas (including within the classroom or as an extra-curricular event).
- 2) Developing global and justice perspectives as an inherent component of the school curriculum.

(Pike & Selby (2000); Elliot (1998); Schagen (1998))

The first approach, Pike & Selby term ‘Infusion’, and which they define as,

“...impregnating existing curriculum subjects, areas, or topics with relevant global education knowledge, skills and attitudes, without intentionally or radically changing the structure or organisation of the curriculum” (Pike & Selby, 2000: 16-17).

In other words, global and justice perspectives are introduced to existing subject areas individually as they are being taught. The advantage of this approach is that existing curriculum, textbooks, resources and timetables do not need to be re-written. However, it runs the risk that global and justice perspectives will lack a cross-curricular dimension, with no connections being made between subject areas (Pike & Selby, 2000; Elliot, 1998).

Pike & Selby label the second approach 'Integration' and it mirrors another concept also used in the literature - 'Permeation' ('The Swann Report', 1985; Shah 1996). Permeation refers to the fact that,

“any course of study is informed and permeated by various assumptions, conscious or unconscious, which condition the selection of subject matter, the approach adopted to it, and the emphasis laid upon various parts of it” ('The Swann Report', 1985).

In this situation, the curricula is organised around broad themes/topics that allow for greater connections to be made between knowledge and skills. It is this approach that is more widely recommended in literature. It enables global and justice perspectives to permeate across all subject areas and not just the more obvious ones such as religion and geography (Regan, 1984). It has the advantage of enabling connections to be made between issues and perspectives across curricula areas. However, it may require the curriculum to be re-organised. It also demands a high level of collegiality and commitment from teachers, and it may initially face opposition from parents, students, and the school board who are more familiar with a subject-based approach (Schagen, 1998; Pike & Selby, 2000).

The NCCA (2005) provide guidelines for teachers to assist them incorporate intercultural perspectives into their classroom practices. Similar to their whole-school guidelines, the NCCA recommend that teachers conduct an audit of their classrooms (including both the physical and social environments) in order to identify opportunities for incorporating intercultural perspectives:

Classroom Physical Environment

According to the NCCA (2005), the physical environment can convey messages that can promote a positive self-image among all children. It can convey a message that states that diversity is normal and enriching, or it can do the opposite, and promote just one (the dominant) culture as normal, and therefore 'other' cultures are not the 'norm'.

The physical environment, according to the NCCA (2005), includes:

- Classroom displays
- Toys and play equipment
- Art materials
- Books.

Classroom displays, toys, play equipment, and books should represent diverse ethnic and cultural groups, should avoid a dominance of the majority culture, should show a balanced representation of cultural groups, countries, gender, age groups, social class and ability groups, and should display images of everyday life and not just colourful events and festivals. Furthermore, signs and notices should be in a range of languages, to reflect the language diversity in the classroom, and the needs of children for whom English is a second language (NCCA, 2005).

Classroom Social Environment

One of the most significant times that the classroom's social environment can reflect intercultural perspectives, according to the NCCA (2005), is when a new child joins the class. The approaches and methodologies that a teacher uses at this time are key to the creation of that social environment. The NCCA (2005) recommend the following actions in respect of welcoming a new child entering the classroom:

- When introducing the child, focus on the child's abilities, not difficulties, especially in relation to language. For example, note positively that the child is fluent in another language, not that they don't speak English very well.
- Create structured opportunities for the child to work collaboratively with other children. If the children do not yet share a spoken language, activities in dance, music and art can be used.
- Establish everyday routines so that the child can become familiar with everyday classroom practices.
- Instead of prescribing rules to the children on how to make a new child welcome/included, encourage the children to identify how they can include the new child.

Furthermore, the NCCA (2005) recommend that before the child joins the classroom, the teacher should gather information in relation to:

- Pronunciation of child's name and parents' name.
- Language abilities.
- Some key phrases in the child's first language.
- Whether there are subjects that the child will not be taking and what plans are in place for the child during those times.
- The child's religion, if any, how it is practiced, and implications for classroom practice, again if any.
- Whether there are issues around food, clothing, jewellery of importance to the child.
- Whether there are any practices/behaviour considered appropriate in one culture but rude or inappropriate in another.

So far, the literature reviewed in this section has focused on approaches to incorporating specific global and justice perspectives – namely developing an appreciation and understanding of diversity. Haran & Tormey (2002), although writing in the context of intercultural education, provide an overview of strategies that, it can be argued, support the incorporation of a wider range of global and justice perspectives. They suggest the teacher should:

- Integrate the knowledge, attitudes and skills, outlined in Chapter 2, across the curriculum by identifying opportunities in all subject areas to address global and justice themes.
- Create a safe classroom environment where pupils feel comfortable openly discussing viewpoints and perspectives.
- Encourage and value the use of 'talking' as a learning approach and recognise that pupils should not be pressured to provide 'correct' answers.
- Create a democratic classroom environment where co-operative decision-making is respected and where pupils can learn how to challenge authority appropriately.

Likewise, Steiner (1996) suggests that teaching methodologies should:

1. Reflect personal experiences and feelings.
2. Reflect critical pedagogies.
3. Be more than a set of techniques and activities but also incorporate the relationship between teachers and students.
4. Allow for critical reflection by teachers on their own experiences as pupils, in order to avoid reproducing their own experience, which may not meet the needs of a new generation of pupils.

Clough & Holden (1996) also identify a series of generic classroom approaches that incorporate global perspectives which they suggest can be used to promote democratic processes, address controversial issues, and develop subject knowledge. According to Clough & Holden, the teacher should engage in activities that encourage children to actively listen, acknowledge and respond to the views and experiences of all children in the class, that encourage children to collaborate, to take turns, to think about their rights and responsibilities (including those that apply in the classroom and playground), and that encourage children to make decisions. The teacher should also provide opportunities for children to experience alternative viewpoints (e.g. through role play and simulation games), and should also encourage children to be aware that there are many perspectives to any issue.

The process of active learning is highlighted in the literature as playing a key role in intercultural, and global/development education. As Godwin (1984) wrote “*first hand is better than second hand*” (Godwin, 1984: 27). Providing a pupil with the opportunity to discover a fact for themselves is better than just telling them. For example, she writes, a teacher could simply tell a class that Ireland is the 26th richest country in the world, or she can ask them to find Ireland, USA and Chad in a league of countries’ GNP. Only in the second activity would the pupils develop a sense of comparison between the three countries. Active learning focuses on using real life situations as the context for learning, and involves learning in conjunction with others, constructing one’s own knowledge, exploring it from different perspectives, reflecting on it with others, internalising it and applying it to other everyday situations (NCCA, 2005).

Meanwhile, Development Cooperation Ireland (DCI, 2003) and Haran & Tormy (2002) write that participative and action-based methodologies such as role-plays, simulation exercises, group work, discussion and debates are particularly suitable for the incorporation of global and justice perspectives. The following section provides an overview of some specific classroom methodologies that can be used to incorporate global and justice perspectives, and which reflect the generic classroom approaches discussed above.

3.2.2 Specific Classroom Methodologies

Discussion

Through the use of discussion, children can explore, question, challenge and analyse concepts, values and ideas. It enables children to be able to talk about their ideas and beliefs, to gain different perspectives, to be able to change one’s mind, and to develop the language required to express one’s ideas and concerns about the world around them. Discussion

enables children to learn the skills of collaboration with others, listening, taking turns, recognising other perspectives and the ability to handle opposing views (NCCA, 2005).

Ruane *et al.* (1999) suggest a number of different activities that can be used to generate discussion. These include:

- Brainstorming – children are asked to suggest ideas/responses to an issue. Ruane *et al.* (1999) note that this can be used at the start and end of an activity to identify knowledge and attitudes before and after the activity.
- Ranking – children work in pairs/groups and together rank statements, words, images.
- Agree/disagree/don't know – children are asked to state if they agree/disagree/or state that they 'don't know' to statements. The authors state that this activity is designed to get children to critically reflect on a statement and to discuss and listen to opinions of the wider group.
- Discussion circles – these can be used for any curricular area, and for any topic and are designed to facilitate comfortable and balanced discussion and debate about issues.

However, the NCCA (2005) state that any discussion must be held in an atmosphere of openness and trust. Children must feel free to speak their minds even if they know other people don't like it. If children are afraid to speak their minds, discriminatory beliefs may remain hidden from the teacher, who is then unable to address it.

Group work

Group work involves working in collaboration with others towards a shared objective. However, the teacher has to do more than just place children in mixed groups. The groups have to support the children to ask questions of each other, to listen to each other, to explain their thoughts and ideas, to take turns, and to play different roles. The teacher should ensure that each child has the opportunity to contribute equally to the group. Group work requires the children to be able to cooperate with others, to take turns, to listen to others, to respond. It requires children to respect other people's views, to be able to express their own, and to be sensitive to the values of other people. It also creates a sense of belonging and inclusion (NCCA, 2005; INTO, 2002).

Using Photographs/Visual Images

Visual images provide a stimulus for creative thinking, analysis, discussion, comparison, exploration, and debate. They can be used to explore how images can be constructed and represented and how different perspectives can be gleaned from the same image (Keyes *et al.*, 1999; 80:20 Educating and Acting for a Better World, 2001).

Specific activities involving photos can include⁴:

- Selecting photos
- Describing and labelling photos
- Storytelling based on photos
- Ranking photos
- Brainstorming
- What happened next?
- Spot similarities and differences

⁴ Much of the literature in this area focus on the use of photographs, however, the activities listed can be used with any visual resources, such as a painting, video clip etc.

- Sourcing, compiling photos from the internet, newspapers, magazines
- Questioning photos.

(Keyes *et al.*, 1999; Ruane *et al.*, 1999; 80:20 Educating and Acting for a Better World, 2001).

A teacher should encourage children to ask the following questions in relation to a photo, and to share their answers:

- What do I see?
 - What key ideas and thoughts does the image say to me?
 - What might the people in the photo be thinking?
 - What would you like to ask the people in the photo?
 - What do other people see in the image?
 - What are the similarities and differences in our interpretations?
 - Is the situation similar to any situation in own society?
 - Does the photo suggest that action should be taken. If so, what, how, and by whom?
- (Keyes *et al.*, 1999, 80:20 Educating and Acting for a Better World, 2001)

Teachers should choose photographs that challenge stereotypes and that depict a range of contexts, environments (both local and global), people and places. If images of disasters are being presented, they could be done in the context of the global factors at play, and in conjunction with images of everyday life in the countries, and not just the disaster (Ruane *et al.*, 1999; Young & Cummins, 2002). Young & Cummins (2002) also advise teachers to treat the people depicted in the photograph with sensitivity, as if they are present in the classroom, and not present people and places as exotic or primitive as this can lead to feelings of superiority. They warn against making generalisations and assumptions about the people/place/situation depicted in the image and recommend that the teacher source as much background information about the image beforehand. The same recommendations can be applied to the use of any resource, not just photographs, that attempt to depict or represent an event, place or person.

Furthermore, resources that do not appear to be balanced or objective can still be put to an educational use, according to the NCCA (2005). The NCCA (2005) suggest that resources that do not appear to promote equality, or respect for diversity can be used by children to compare and contrast with resources that do promote equality. This will enable children to critically reflect on how information can be presented (NCCA, 2005).

Simulation and Role Play Activities

Ruane *et al.*, (1999) suggest the use of role play as a means of incorporating global and justice perspectives as it involves pair/group work, and is an enjoyable way for children to develop empathy, self-confidence, self-esteem, communication and listening skills. Some specific activities involving role include:

- Hot-seating –where a teacher or pupil takes the ‘hot seat’ as a specific character – historical, member of a specific culture, defender of an issue etc – and the pupils can ask him/her relevant questions about what they do/believe etc.
- Simulation of meetings – for example, a simulation of a school board meeting where pupils take on the roles of the various partners to discuss educational issues. Ruane *et al.* suggest that this activity gives children a sense of participation and understanding of democratic processes.

Timelines and Visualisation Activities

In an article detailing a project for student teachers in Holland and the UK entitled ‘Education for Citizenship in the New Europe: Teaching about democracy, human rights, social justice and global responsibility’, Holden (1996) details the use of strategies such as timelines and creative visualisation. Although the focus of the article is on training student teachers on how to introduce a human rights perspective in the teaching of history, some of the strategies used could also be used in a primary classroom. For example, pupils can be asked to develop a timeline showing major events relating to human rights, social justice, democracy and global responsibility - drawings, slogans and quotations can be used instead of text to illustrate their timelines. Pupils can also be asked to explore how they thought these events impacted on the future –the future they would like and the future they thought was probable.

Development Compass Rose

The Development Compass Rose, devised by the Development Education Centre (1995) is another useful strategy that can be employed by a teacher to address specific issues about development. The value of the Development Compass Rose, according to Keyes *et al.* (1999) is that it encourages pupils to consider the multiple perspectives that might exist in relation to any development issue. On the Compass Rose, the points of north, south, east and west are replaced by Natural/Ecological, Social/Cultural, Economic, Who decides/benefits reference points respectively. Under the Natural/Ecological reference point, pupils are asked questions in relation to the natural and built environment. The Social/Cultural reference point poses questions in relation to people, their lives, culture and traditions. The Economic reference point asks question in relation to money, trade, aid etc, while finally, the Who decides/benefits reference point explores questions of who has the power to make decisions, and who is affected, either positively or negatively by those decisions.

3.2.3 Best Practice

The literature reveals a significant number of practices and activities that are considered to be best practice in respect of incorporating global and justice perspectives at a classroom level . The following is a list of recommendations or guidelines for teachers who wish to incorporate global and justice perspectives into their teaching. The list is compiled from the literature reviewed. It is divided into five categories: 1) Classroom Planning, 2) Choosing Activities and Resources, 3) Preparing for Activities, 4) Management of Activities, and 5) General Teaching Approaches:

Classroom Planning

1. Ensure classroom groupings are mixed and heterogeneous.
2. Organise activities so that every pupil can participate.
3. Ensure active support is provided to non-English speaking students.
4. Provide opportunities, if possible, for children to be taught in their first language.
5. Find out, at the start of the school year, how the children experience culture in their own homes, the language and terminology used at home and festivals celebrated.

Choosing Activities and Resources

6. If presenting visual images of another country, choose images that present a balanced view of the country, or everyday life, and not just of ‘problems’, ‘disasters’ and crises.
7. Ensure that any study of ‘problems’, ‘disasters’ or crises includes an exploration of the historical, dynamic and human factors at play, and the role of global factors in the persistence of such problems.
8. Ensure that representations of ‘developing countries’ do not focus on what they provide for ‘developed’ countries, e.g., holidays, tea (referred to as the ‘packet-of-tea’ approach by Trocáire and Mary Immaculate College, 1989).
9. Ensure teaching materials reflect the presence of different cultures and are accessible to all pupils.
10. Choose activities and resources that explore cultural diversity both inside and outside the classroom.
11. Ensure there are opportunities for critical reflection in every activity.

Preparing for Activities

12. Take steps to be knowledgeable about the country/culture/issue to be addressed in class, in order to avoid reinforcing generalisations and stereotypes.

Management of Activities

13. Avoid implying that once ‘developing countries’ get our help and become ‘modernised’, they will be ‘developed’ (referred to as the ‘pat-on-the head’ approach by Trocáire and Mary Immaculate College, 1989).
14. Ensure pupils are made aware that just because they have studied some aspect of a country or culture, they do not know everything there is to know about that country/culture.
15. Maintain an objective and neutral standpoint when exploring a particular theme, issue or event, even if he/she has strong viewpoints on the issue. The children should be enabled to develop their own viewpoints as a result of examining all sides of the issue.
16. Do not make any one child, adult or family the representative or spokesperson of an entire culture, because within any one cultural group, there are many ways in which that culture can be realised. (As Tormey (2003) comments, a white person/settled person would not feel comfortable being a spokesperson for all white/settled people).

17. Connect cultural activities to everyday life, and avoid ‘the tourist eye’ approach, i.e., do not focus on music, food, dance, art, special events and ‘exotic’ features of a culture or country.
18. Acknowledge similarities between cultures and explore differences in the context that differences are a normal part of human life.
19. End lessons on human rights positively with children being given opportunities to express their vision for the future.

General Teaching Approaches

20. Encourage interaction and communication between all pupils.
21. Be alert to signs of bias and prejudice in words and action.
22. Promote dialogue as a means of resolving conflict.
23. Promote the principle that everyone has a culture of which they should be proud, and support children to gain an understanding of that culture.
24. Recognise that people in the class do things differently and that all different ways are acceptable.

(Trocáire and Mary Immaculate College of Education 1989; Rey, 1986; Derman-Sparks 1989, Holden, 1996; Gutierrez, 2002; Sedano, 2002; Cohen, 1999; Education Review Office of New Zealand, 2000; Mule 2004; Tormey, 2003; O’Cuanachain, 2003; INTO, 2002).

Chapter 4

Factors Influencing Teachers' Incorporation of Global and Justice Perspectives

International and Irish literature identifies a number of factors that have been found to impact upon teachers' incorporation of global and justice perspectives. These factors can exist at a system level, at a whole-school level or at the level of the individual teacher.

4.1 System Factors

System factors include the legislative context underpinning education, the nature of the educational system, the existing curriculum content, and the availability of resources and time.

4.1.1 Legislative Context

The 1995 Government White Paper on Education states that,

“the democratic character of this society requires education to embrace the diverse traditions, beliefs and values of its people” (1995: 5)

The Paper calls for all educational policies to be underpinned by the guiding principles of:

- Quality
- Equality
- Pluralism
- Partnership.

Therefore, the legislative context in which teaching and learning in Ireland is situated supports and demands the incorporation of teaching methodologies that incorporate and reflect a respect for cultural diversity and social equality. Theoretically, at least, teaching practices in Ireland should be oriented towards this perspective, and hence facilitate the incorporation of more wide-ranging global and justice perspectives.

4.1.2 The Educational System

The very nature of the Irish educational system can be argued to be in conflict with a number of global and justice perspectives – specifically, an understanding and appreciation in the equality of all religions (O’Loingsigh, 2000; Fitzgerald, 2003). For the vast majority of schools in Ireland, both primary and second level, the schools are not publicly owned by the state but by religious orders (Clancy, 1995; Breen *et al.*, 1990). O’Loingsigh (2000) notes how Catholic schools in Ireland (which account for the majority of Irish schools) are obliged under the Deed of Variation to manage the school and maintain a school ethos “*in accordance with the doctrines, practices and traditions of the Roman Catholic Church*” (O’Loingsigh, 2000: 229). O’Loingsigh therefore argues that education that gives equal recognition to other

religions, as is required for intercultural education, is not compatible with the ethos of a denominational school.

On the other hand, a study of 10 primary school teachers' perceptions and experiences of intercultural teaching practices in Ireland (Fitzgerald, 2003) found that an over-zealous attempt by teachers to acknowledge all religions, but in particular religions of minority ethnic groups, often resulted in the exclusion of the religion of the majority group – a practice that is equally at odds with a teaching perspective which views all religions, irrespective of whether they are practiced by a majority or minority of people in the classroom, as equal.

4.1.3 Curriculum Content

Steiner (1996) warns that the curriculum can reproduce a set of norms and values, while Batelaan and Van Hoof (1996) argue that the curriculum must be non-ethnocentric. It must have equal representation of all cultures in order to legitimise the cultural identities of all pupils, and to avoid any one culture being perceived as the 'other' (Batelaan and Van Hoof, 1996; Education Review Office, New Zealand, 2000). The current curriculum in operation in Ireland is the *1999 Primary School Curriculum*. This curriculum is based on a number of guiding concepts and pedagogical principles, which mirror many of the key global and justice perspectives discussed in Chapter 2. Some of the principles of the *1999 Primary School Curriculum* include:

- The uniqueness of each child is to be celebrated.
- Each child will be supported to reach their full potential.
- The child's 'sense of wonder and natural curiosity' is a key factor in the learning process.
- The child plays an active role in their own learning process.
- Learning is a developmental process.
- Learning starts from a child's existing knowledge and experience.
- A child's local environment provides the context for learning.
- The learning process involves guided activity and discovery methods.
- Language plays a key part in the learning process.
- The learning process should incorporate a child's social and emotional dimensions.
- Learning should be an integrated process.
- Higher order thinking and problem solving skills should be promoted and developed.
- Collaborative learning should be promoted.
- The learning process should reflect differences in individual learning.

Furthermore, some of the more specific aims of the *1999 Primary School Curriculum* also support the role of global and justice perspectives in primary school education. For example, the curriculum aims:

- To enable children to understand the world around them through the acquisition of knowledge, concepts, skills and attitudes and to be able to think critically.
- To enable children to respect cultural difference and to appreciate civic responsibility.
- To enable children to develop spiritual, moral and religious values.

- To enable children to develop skills and knowledge to understand the wider world, its people and the interrelations between them.
- To enable children to develop the skills and values to relate to others with understanding and respect. (Department of Education and Science, 1999: 34-35).

While the above listed aims and objectives of the *Primary School Curriculum* clearly reflect those of both intercultural and global/development education, the extent to which they have been realised, rather than simply remaining an aspiration remains to be established. However, the fact that such principles and aims are explicitly stated in the current Irish curriculum can no doubt be considered a positive factor in respect of the potential for teachers to incorporate global and justice perspectives in their teaching.

Certain criteria can be identified in the literature for ensuring that global and justice perspectives are incorporated into the curriculum, and which would therefore support the incorporation of these perspectives by teachers. The curriculum should:

- Ensure maximum and balanced recognition of all pupils of all cultures in both content and illustrations.
- Ensure balanced representation in terms of gender, age groups and people with a disability.
- Provide opportunities to share points of view and cultural perspectives in relation to the subject matter being discussed.
- Provide opportunities to raise and discuss issues of diversity, equality, human rights, discrimination, racism, prejudice, and peace and conflict.
- Provide opportunities to create situations where pupils have to put themselves in other people's situations.
- Provide support for those learning in a second language to ensure maximum linguistic accessibility.
- Provide opportunities for active learning and discussion activities that encourage students to develop critical analysis skills.
- Provide opportunities for activities that require thinking and feeling, and for individual and group discussions that encourage students to ask questions and search for answers.
- Be carefully chosen so as to reflect the real life experiences and cultures of the school community and pupils, and to reflect the different educational needs of all pupils.
- Address the skills and knowledge required to critically analyse social, political and economic dynamics.
- Strike a balance between uniformity, to ensure equality of opportunity among students, while at the same time, provide enough range for individual groups to express and engage in their own cultural traditions. (The danger of a failure to strike the right balance, Morgan (1996) argues, is that on the one hand, not enough uniformity of curriculum could create too much 'separateness' in the classroom. However, on the other hand, too much uniformity could result in the traditions and cultures of some groups being marginalized in favour of others).

(Steiner, 1996; Morgan, 1996; Gutierrez, 2002; Kremers *et al.*, 2002; NCCA, 2005).

4.1.4 Curriculum Integration

As discussed in Chapter 3, neither development education nor intercultural education should be perceived as a specific curriculum subject in its own right. Rather development and intercultural education, and therefore, global and justice perspectives, should encompass knowledge, attitudes and skills that permeate the curriculum and all subject areas. Consequently, the teaching approaches that embody global and justice perspectives should cross-cut all subject areas.

A guiding principle of the 1999 curriculum, and indeed of the preceding 1971 curriculum, is that learning should be an integrated process. Clearly, a curriculum that is developed on the principle of integrated learning should lend itself well to the practice of integrated teaching. However, Reynolds (2003), writing in the context of development education describes the Irish curriculum as being subject-based (and prescriptive) and therefore poses a barrier to the incorporation of development education perspectives in the Irish primary school system. Elliot (1998) also makes the point that a subject-based curriculum (which it can be argued that the current curriculum is) can at times prevent cross-curricular themes from impacting fully in schools.

4.1.5 Curriculum Resources

The lack of appropriate teaching and learning resources can act as a hindering force to teachers wishing to incorporate global and justice perspectives into their teaching, as was found to be the case with teachers participating in a number of different projects/research studies that explore the incorporation of global and justice perspectives (Dolan *et al.*, 2003; Brennan, 1994; Erebus Consulting Partners, 2003, Devine *et al.*, 2002). This situation may not be helped by the fact that, as the Educational Review Body of New Zealand (2000) discovered, publishers of teaching resources do not necessarily see a commercial reason for producing culturally diverse resources. If appropriate resources are not available to support teachers to introduce new approaches in their teaching, it is less likely that these approaches will be implemented.

However, according to the NCCA (2005), and as discussed above, many of the perspectives of intercultural education are already embedded in the primary curriculum. Therefore, the NCCA suggest that much of the key curriculum documents and texts should provide valuable resources and support for teachers wishing to incorporate intercultural perspectives in their teaching.

Likewise, Godwin (1984) suggests that there are many development education materials and resources available from NGOs for teachers to use. Indeed, Development Cooperation Ireland's 'Guide to Development Educations Resources 2004-2005' provides an extensive list of primary and second level teaching resources. (Although, Godwin (1984) warns that it is crucial that these resources don't become the content or the perspectives themselves, but are used to support teachers to incorporate them into their teaching).

4.1.6 Time

Teaching methodologies that emphasise a particular process, such as the development of empathy through simulation exercises, critical thinking, reflection, challenging existing

attitudes, and discussion activities can take a lot of time (Jeffers and Malone, 2002). With limited time available to implement a wide range of prescribed curriculum subjects and approaches, the implementation of global and justice perspectives by teachers can be limited (Dolan *et al.*, 2003; Barr, 1998; The Education Review Body of New Zealand, 2000). In such situations, teachers often give priority to what they consider to be ‘core’ subjects (Elliot, 1998).

Dolan *et al.*’s (2003) research into the extent and effectiveness of development education activities in primary and second level found that a lack of time was one of the factors that impacted negatively on teachers’ ability to engage in development education. In fact, this particular study revealed that teachers are more likely to focus on the traditional subjects of English, Irish and Mathematics if they feel that they are stuck for time. A similar finding was made by Brennan (1994) in a review of the Development Education Primary School Project that took place in a number of primary schools between 1988-89. As part of the project, teachers were asked to incorporate development education perspectives into their everyday classroom practice. The project found that in many schools, and particularly among teachers of sixth class pupils who were preparing for post-primary entrance exams, *“teachers felt that they had to concentrate a lot on the three Rs and Irish and on examination techniques, and that this did not leave sufficient time for [development education] themework”* (Brennan, 1994: 205-206).

For some teachers, incorporating global and justice perspectives into their teaching represents a change in practice. Research shows that time is a key enabling and inhibiting factor in any change process:

“Time is one of the greatest constraints to any change process, whether at the individual, classroom, or school level” (Collinson & Cook, 2001: 266).

“Every analysis of the problems of change efforts that we have seen in the last decade of research and practice has concluded that time is the most salient issue” (Fullan & Miles, 1992: 570, cited in Collinson and Cook, 2001).

In a study exploring ten teachers’ perceptions of their time, Collinson & Cook (2001) found when teachers lacked time, they were less receptive to new knowledge, found it difficult to become comfortable with new knowledge, were less likely to share knowledge and learning with others, or if they did share knowledge, it was generally haphazard and fragmented. Crucially, the study found that when under pressure, teachers found it difficult to break habits, and tended to revert back to what they were used to. Collinson & Cook argue that policymakers must consider the amount of time required for teachers to adopt new practices, taking into account their existing responsibilities. They comment,

“If teachers are already running as fast as they can to meet their scheduled responsibilities, then administrators need to be realistic about how new reforms are balanced with older priorities. That is, when something new is added, something else is subtracted” (Collinson & Cook, 2001: 276).

This has implications for the extent to which teachers will change their routine teaching methodologies in order to incorporate newly acquired global and justice perspectives.

4.2 Whole-School Factors

McLean & Young (1988) argue that the efficacy of any one teacher in bringing about change “*would be magnified many times over if it were mirrored in the way the school establishment operated as a whole*” (McLean & Young, 1988: 14).

Whole-school factors include the nature of the school ethos, the School Plan, the school environment or culture, the role of the school principal and the student body profile.

4.2.1 School Ethos

The ethos of the school can impact on the extent to which teachers incorporate global and justice perspectives in their teaching. Williams (2000) writes that, in its broadest sense, the ethos of an institution (in this case – a school) refers to the “*dominant, pervading spirit or character that finds expression in the habits of behaviour of those who are part of it*” (Williams, 2000: 74). Meanwhile, Coolahan (2000) suggests that,

“The ethos and culture of a school are the motor, the driving force of what happens in the school” (Coolahan, 2000:113).

Consequently, a school ethos that reflects global and justice perspectives should facilitate teachers to incorporate these perspectives in their teaching. Although, Fitzgerald (2003) found that the existence of an intercultural ethos in a school does not guarantee that teachers will effectively incorporate global and justice perspectives in their teaching. Fitzgerald found that despite the existence of an intercultural school ethos, two out of the ten teachers participating in the research study reported that the issue of cultural diversity was addressed only by providing factual information on different cultures. The need to develop certain values, attitudes and skills was not recognised by these two teachers, and hence was not a feature of their teaching. Coolahan (2000) warns that even though the ethos of the school may support global and justice perspectives, unless it is accompanied by actual policies and procedures, it may not be implemented. He writes,

“Of crucial importance is the follow-through, the implementation in the daily practices and relationships within the school of the ethos and culture to which the school purports to be committed...The issuing of school plans or mission statements needs to be followed through with continuous attention so that the daily attitudes within the school are consistent with official policy” (Coolahan, 2000: 113,117).

The school plan is probably the first step in ensuring that the ethos is translated into actual practice.

4.2.2 School Plan

As discussed in Chapter 3, one of the primary mechanisms in which schools can ensure that teachers incorporate global and justice perspectives is by embedding them into their School Plan. The value of having a whole school plan is outlined by McLean & Young (1988):

- It clarifies for the whole school community the official position in relation to racism.

- It provides clear support to individual teachers who may be unsure of what steps to take.
- It ensures that all members of the school community are aware of their responsibilities.
- It sets standards against which progress can be evaluated.
- The process of drawing up the policy enables the school community to examine their existing practices, and discuss and debate issues.
- If all members of the school community are included in the process of developing a school plan, it will engender feelings of understanding and mutual support.

Although McLean & Young (1988) are writing in the context of a whole school plan for anti-racist education, it could be argued that the advantages listed above aid the incorporation of a range of global and justice perspectives.

However, a study of the extent and effectiveness of development education in Irish primary and secondary schools by Dolan *et al.* (2003) found no evidence of development education perspectives being embedded into whole-school plans, while the incorporation of development education perspectives into school and classroom practice was found to be 'patchy' and 'ad hoc', and was often dependant on the interest and motivation of individual teachers and principals. This raises the issue of the prevailing environment or culture of the school and how it impacts upon the incorporation of global and justice perspectives by teachers.

4.2.3 School Environment/Culture

Lynch (1992) compiles a number of features of schools, which according to literature⁵, are considered to be 'effective schools'. Lynch suggests that these same features can create an environment that is conducive to the implementation of global perspectives, and include:

- a) A strong leadership committed to global citizenship education.
- b) Values such as respect for human rights, social responsibility, equality, justice, due process are considered core to the school ethos.
- c) Goals and procedures in respect of global citizenship are clearly outlined.
- d) High expectations for all students and staff in terms of academic achievements, behaviour and participation.
- e) Fair and participative procedures for evaluating and monitoring performance.
- f) Continuing professional development of staff in global citizenship education.
- g) Involvement and support of parents and community.
- h) Focus on interaction and communication between all members of the school community.
- i) A commitment to collaborative planning.
- j) Emphasis on co-operative methodologies.
- k) A focus on the development of each child.

For some schools and teachers, the incorporation of global and justice perspectives represents a change in their teaching methodologies. Literature in the area of whole-school change indicates that the nature of the school environment impacts upon the likelihood that this

⁵ Refer to Lynch, 1992: 69-70 for research reviewed by Lynch.

change will be instigated and maintained. According to Callan (2001), an open and supportive school environment enables teachers to experiment with new knowledge, and helps teachers to overcome the anxiety that is often associated with change.

Hopkins (1990) details research which explored the factors affecting the rate of implementation of change following a professional development exercise undertaken by teachers. The study focused on the experiences of thirty primary school teachers from six UK schools, who participated in an in-service training course at a local education authority. The study aimed to establish to what extent the new skills, (acquired during the in-service programme), became part of the teachers' normative teaching practice, and the factors that influenced different levels of implementation.

To allow for the novelty factor of new skills to subside, the research did not commence until six months after the in-service programme ended. Overall, the study revealed that, although very few teachers were against change, most found it difficult to change their existing patterns of behaviour, and preferred to do so gradually. Critically, those teachers who reported to be content on a personal and professional level, and who worked in an 'open' and democratic school environment implemented new ideas at a rate that was four times greater than those who worked in a 'closed' school environment and who reported lower levels of contentment.

The nature of the school environment and, in particular, the role played by the school principal, in creating that environment, was found to be a key factor influencing the level of implementation of change. The study revealed that the level of support perceived as being provided by the school principal impacted on the teachers' use of new ideas. It was found that implementation of change was greatest in schools where the school principal provided opportunity and time for communication among teachers to reflect on the change, to observe others in action, to reflect on their own practices, to receive feedback, and to contribute opinions on the change.

4.2.3 School Principal

There is a considerable amount of literature exploring the role of the school principal in implementing change. As the above research indicates, the school principal occupies an influential position in the change implementation process. Dolan *et al.*'s (2003) research into the extent and effectiveness of development education activities in primary and second level schools found that the specific interest of principals (as well as individual teachers) was the biggest factor influencing the implementation of development education in schools.

A similar finding emerged from an evaluation of an educational programme introduced in Australian primary and secondary schools, entitled *Discovering Democracy* (Erebus Consulting Partners, 2003). The aim of the programme was to prepare pupils to become more effective and responsible citizens. The report on the evaluation of the programme states,

“The importance of support from school leadership cannot be underestimated. In all schools at the leading edge of implementation, the principal (or head teacher in secondary schools) was not only supportive of, but was generally involved in, the programme. To establish a programme as a school priority, given the range of demands on schools, usually requires leadership support. Many individual teachers,

no matter how enthusiastic, do not have the capacity to influence change on a school-wide basis” (Erebus Consulting Partners, 2003: xix).

Leithwood (1990), Wanzare and Ward (2000), and Guskey (2000) outline a number of guidelines for principals so that they can assist teachers implement change effectively. They recommend that principals:

- Don't overload teachers with classroom assignments.
- Provide assistance with classroom management skills.
- Provide, or act as, a mentor.
- Avoid 'heavy-handed' supervisory tactics.
- Create an atmosphere that encourages teachers to experiment with new ideas without fear of criticism.
- Provide time and opportunity for teachers to master new skills.
- Provide time and opportunity for teachers to meet and share ideas about new knowledge, skills, strategies etc.
- Participate in school leadership and teacher development training programmes so that their own knowledge and skills are up to date.
- Participate in the same professional development programmes as teachers.
- Ensure that school policies do not conflict with new teaching strategies.
- Ensure that sufficient financial and material resources that promote teacher learning are available to teachers.

Botello and Glasman (1999) explore the role of 3 primary school principals, in the US, in facilitating and supporting school change following teacher in-service training. It found that implementation was most successful when school leaders:

- Used knowledge and skills they had learned during their own leadership training programmes to support teachers' attempts to improve student outcomes.
- Believed professional development for teachers was essential for implementing change.
- Are focused on the overall purpose of professional development programmes.
- Encourage teachers to learn new knowledge/skills and try them out in their classrooms.

Botello and Glasman (1999) also found that the school principals who were heavily involved in follow-up activities with their teachers, and who worked very closely with individual teachers as they attempted to implement change in their classrooms, were most effective at achieving change in the long run.

4.2.4 Student Profile

Fitzgerald's (2003) study of teachers' experiences and perceptions of intercultural education found that the diversity in the student body, (and among their parents and extended families), enhanced teacher's ability to develop, among pupils, an understanding of diversity as being a normal and positive part of society. Pupils and families became an educational resource for

the teacher and pupil by providing a local context in which to explore global and justice issues.

The knowledge, beliefs and attitudes that children bring with them into the classroom can also support or constrain the incorporation of global and justice perspectives by teachers, as was found to be the case during the implementation of a *Discovering Democracy* Programme in schools in Australia (Erebus Consulting Partners, 2003). In Ireland, a national survey of attitudes towards development co-operation (Weafer, 2002) found that the 15-24 year old cohort in the sample had the highest percentage of people stating that they didn't know anything about 'developing countries'. Although, primary school teachers in Ireland teach children who are younger than those represented in this sample, it does give an indication of the lack of knowledge that young people in Ireland possess in relation to certain global issues, and therefore an indication of the challenge facing teachers attempting to redress this knowledge deficit. On a positive note, the survey revealed that this particular age group (15-24) also had the highest percentage of people wishing to learn more about 'developing countries', thereby indicating an openness and willingness to learn. If this finding can be applied to a younger age group, then the teacher's task becomes easier.

A study by Dolan *et al.* (2003) into the extent and effectiveness of development education activities in primary and secondary schools found that pupils possessed some knowledge and awareness of development education perspectives. In particular, pupils displayed some awareness of a global perspective, of the fact that Ireland is part of a larger global system, of cultural diversity, and of some specific issues such as gaps 'between poor and rich countries', trade, environment, poverty, health and education. However, there was also some evidence of negative perceptions of the 'Third World', but this was accompanied by a willingness to take action to promote social justice. However, apart from fundraising and providing financial aid, pupils exhibited little knowledge as to how to promote social justice. Again, this represents a knowledge deficit which teachers need to be able and willing to address. The following section discusses how the ability and willingness of teachers to address global and justice perspectives can act as either a facilitating or constraining factor in respect of the incorporation of such perspectives in their teaching.

4.3 Individual Teacher Factors

Steiner (1996) identifies a number of features that characterise a 'global teacher'. In other words, features that increase the likelihood that the teacher will incorporate global and perspectives. Steiner posits that a global teacher is:

- Interested in local, national, and global events and movements.
- Keeps informed while retaining an objective stance.
- Takes a stand against injustices and inequality and supports others who do so.
- Is informed about the impact of environmental issues on local, national and global communities.
- Believes democracy to be the best way to bring about social change.

As a teacher, he/she will:

- Model values of democracy, justice, fairness and equality.

- Adopt teaching styles that support individual learning styles and co-operative learning.
- Encourages students to reflect and critique knowledge.
- Teaches respect for human rights and diversity.
- Maintains a critical stance on any set of given ‘norms’.

Similarly, Lyle and Salmon (2003), by analyzing the experience of 12 student teachers and their mentors, participating in a Global Teacher Project (GTP) in the UK, attempt to answer the question “*what are the characteristics of successful global teachers and their mentors?*” Their analysis, which draws on Claxton’s (1999) concepts of ‘robust’ and ‘fragile’ learners, and Perkins’ (1997) concept of ‘robust’ and ‘fragile’ knowledge, reveals that it is those student teachers that are nearer to the robust end of the robust/fragile continuum that make the most effective global educators. In other words, robust educators are those that possess the following personal attributes and robust knowledge:

Personal attributes of robust learners
Resilience and determination when faced with difficulty
Resourcefulness – can draw on a range of strategies when ‘stuck’
Reflectiveness
Reciprocity – able to work effectively and empathically with others
Robust knowledge
Can explain a concept
Can provide examples
Can apply it to new phenomenon
Can provide evidence for justification
Can compare and contrast
Can see linkages with other concepts
Can develop principles to underscore their understanding

In practice, a robust global educator should be able to address their own misconceptions and stereotypes and those of society at large, and develop and implement practice that embeds core global concepts into the curriculum (Lyle and Salmon, 2003). Lyle and Salmon found that of the 12 students participating in the Global Education Program, those that exhibited intellectual curiosity about, and intrinsic motivation for, the Global Education Project scored highest on the fragile/robust learner continuum. These particular teachers could see opportunities for embedding global education concepts into the existing curriculum, and displayed traits of resilience and resourceful when faced with challenges.

However, the literature identifies a number of factors that impact on the extent to which a teacher can become or be described as a global teacher or educator. These include the teacher’s own values and personal history, knowledge of global and justice perspectives, and the existence of training and support.

4.3.1 Teachers’ Values and Personal History

According to Fitzgerald (2003) and Claire (2005), a person’s own history, their own values and that of their family and community impacts upon their own perspectives, and therefore their ability to incorporate global and justice perspectives in their teaching.

The findings of the research by Fitzgerald (2003) indicate that certain life experiences can influence a teacher's value system, which they bring into their professional environment, and which in turn determines the extent to which their teaching methodologies and approaches reflect global and justice perspectives. For seven of the ten participating teachers in Fitzgerald's research, personal backgrounds and life experiences of openness, cultural diversity, and prejudice meant that they believed strongly in the need for fairness and equality. They were keenly aware of the presence of racism in society, and of the need to do something about it. They believed strongly in the power of education to change society. Consequently, they took it upon themselves to work towards bringing about a change in attitudes and knowledge among people (including fellow teachers and pupils). They strove to inculcate attitudes and knowledge that reflected global and justice perspectives.

However, for those teachers who did not have the same life experiences, they did not exhibit the same awareness of social injustice, or a desire to bring about change in society, as the other teachers did. Rather, they focused more on imparting factual information about cultural and global issues, but without developing an appreciation of the interconnections between these issues at both global and local levels. Consequently, it can be argued that their teaching methodologies and approaches did not reflect global and justice perspectives. The underlying cause of this differentiation between the two groups of teachers was found to lie in a differing value system between the teachers, arising from having different personal experiences in life.

Holden and Hicks (2005) study of 856 trainee teachers (both primary and secondary trainees) in the UK also found a positive correlation between having lived or worked abroad and interest in global issues, in particular issues of justice and equality. Participants in the study also identified family, friends, religious beliefs, prior education/degree, as having an influence over their knowledge and interest in global issues.

4.3.2 Teacher Knowledge and Beliefs

A lack of knowledge of global and justice perspectives by existing teachers has been identified as a barrier to the embedding of development and intercultural education in school and classroom practice (Education Review Office, New Zealand, 2000; Dolan *et al.*, 2003).

According to Holden and Hicks (2005), most students entering initial teacher education have very little prior knowledge of global issues and cultural diversity. Holden and Hicks undertook a qualitative and quantitative study with 856 trainee teachers (both primary and secondary trainees) in the UK in order to explore how knowledgeable trainee teachers were about global issues. Their findings revealed that the majority of trainees believed that they knew either 'something' or 'a lot' about global issues and that most of this knowledge came from the media rather than from their own prior education. Overall, the research revealed that trainee students were keen to learn more about global issues, and believed that they could make a difference to pupils' understanding of these issues. However, what was also clear was that the trainee teachers were unsure how to translate this motivation and knowledge into actual classroom practice.

Steiner (1996), exploring what it means to be a global teacher with 3rd year undergraduate students in colleges of education in Manchester, Exeter, and Utrecht, Holland, found that the participating student teachers believed that their primary and second level education had not

prepared them to address topics such as democracy, social justice and respect for human rights.

Although writing in the context of initial teacher education, Shah (1996) suggests that student teachers are at different places along a continuum in respect of their motivation to engage with development and intercultural education issues. Some will be opposed to the need for global education, some will be very committed, and some will have a passing interest in the issue. Some may only be concerned with specific issues such as environmental factors, while others will have an awareness of the power relations that contribute to such issues. Therefore, Shah argues that educating these student teachers on global issues will be a complex situation. Possibly the same could be said of qualified teachers.

Dunlop (1987) describes a pilot International and Multicultural Education Programme (IMEP) that took place in thirty primary schools and ten secondary schools in Scotland between 1982 and 1985. As part of the pilot, a study of teachers' attitudes was conducted. The research revealed that teachers experienced difficulties understanding international and multicultural education. They were not aware of what it entailed or its terminology, nor were they aware of the diversity present in Scotland. Furthermore, many teachers thought multicultural education was more relevant to urban schools than rural schools. Although, the teachers welcomed the idea of IME implementation, they expressed concerns about its potential for success given their own lack of knowledge and awareness of relevant issues.

Writing specifically in the context of 'early years' education, Murray & O'Doherty (2001) note that there is a common misconception among teachers that they treat all children the same. However, according to the Murray & O'Doherty, research by Ogilvy *et al.* (1992) contradicts this. Ogilvy *et al.* found that teachers inadvertently exhibited differentiated behaviour towards children in accordance with their ethnicity, i.e., being less responsive and speaking '*pidgen English*' to children of an Asian origin and not so towards non-Asian children. Interestingly, the research also identified that the teachers exhibited a lack of awareness regarding their need for diversity training.

Murray & O'Doherty (2001), and O'Doherty (2002) note how a lack of understanding in respect of cultural diversity can also lead to what is termed – 'difference-blind approach' to education. This is an approach that believes all children are the same, and ignores cultural contexts, and as such can create barriers to access to equal education for all children.

Citing Gaine (1995), O'Doherty (2002) notes how teachers can incorrectly believe that there are no issues of discrimination and prejudice at play in the classroom because one child of a minority group has 'successfully integrated'. Gaine (1995) wrote that this denial of the role of bias and prejudice that may be present may be due to the fact that often teachers themselves have not challenged their own attitudes and beliefs, and are therefore unaware of the presence of bias and discrimination in the classroom, or are unable or uncomfortable addressing what they believe to be a controversial issue.

On the other hand, Devine *et al.* (2002), found that, in a study of ethnic diversity in Irish primary and second level schools, many teachers tended to generalise about different ethnic groups in the school. Teachers participating in Devine *et al.*'s research reported that they found the task of communicating with parents who did not speak English to be challenging, as was trying to plan for religious education in a denominational school when pupils of the class were of another religion. Teachers also reported that they found trying to meet the '*special*

needs’ of minority children, while at the same time, trying to ‘look after’ the majority children, challenging.

Furthermore, O’Doherty (2002) suggests that many teachers do not believe it is part of their role to meet the particular needs of children of minority groups, or that they do not seem to want to or be able to adapt their teaching approaches to suit the learning needs of the child from the minority culture, often believing that to do so would create problems for the majority group in the class (hence making it a problem caused by the minority group).

O’Doherty (2002) and McGlynn & Wylie (2003) write that often adults misguidedly believe that issues of diversity are only of relevance in contexts where members of a number of cultures are present. This is supported by the findings of Fitzgerald’s (2003) study of ten primary school teachers’ perceptions and experiences of intercultural education. The research revealed that two out of the ten participating teachers reported that they believed intercultural education was not relevant in the absence of ethnic and cultural diversity in the classroom. Instead, they believed that the aim of intercultural education was to conduct lessons on the religion and customs of all students in the class so that no student is left out. As well-intentioned as this may sound, promoting as it does, inclusivity and equality in the classroom, it ignored the possibility that intercultural education extends outside the classroom.

Osler (1994) warns that teachers will be unable to effectively incorporate global and justice perspectives in their teaching (even despite adopting active learning methodologies and utilising resources depicting different cultures) unless they have engaged with these issues themselves. A review of relevant literature indicates that in order to incorporate global and justice perspectives into teaching approaches and methodologies, certain knowledge, attitudes, skills and capacities is demanded of the teachers. These include:

Knowledge

- A knowledge of the key themes that are the focus of global and justice perspectives, as discussed in Chapter 2.

Attitudes and Values

- A belief in the relevance of global issues to children.
- An awareness and understanding of the hidden curriculum in schools and how it impacts upon pupils.
- An awareness of their own attitudes, values and assumptions.

Skills and Capacities

- An ability to meet the learning needs and styles of all pupils and to promote the positive academic achievement of all pupils, particularly those from minority ethnic groups.
- An ability to recognise prejudices and stereotypes in teaching resources.
- An ability to support children to discuss and explore racism, stereotyping, discrimination etc.
- An ability to support children to reflect critically on the world around them.
- An ability to use appropriate curriculum content, resources and teaching methods.
- An ability to facilitate communication between pupils of different cultures and their families.

(Shah, 1996; Murray & O’Doherty, 2001; Sedano, 2002)

4.3.3 Training and Support

As is clear from above, teachers have many learning needs in respect of incorporating global and justice perspectives into their teaching approaches. Teachers also have concerns in relation to global/development and intercultural education.

Many global and justice concepts are highly abstract. Global issues may also be controversial and involve moral debates. Teachers participating in a Development Education Project in a number of primary schools in Ireland between 1988-89 reported that they often shied away from issues considered ‘controversial’ (Brennan, 1994).

As stated in Section 3.2.3, it is considered best practice for a teacher to remain neutral and objective when addressing any particular issue or topic. However, neutrality and objectivity may not always be easy to achieve. Stradling (1984), cited in Schagen (1998), suggests that presenting all points of view is one way in which controversial issues may be handled, but presenting all points of view is not always easy – is it every viewpoint, or just those accepted within “*the broad consensus of liberal democratic ideology*”? This dilemma is perhaps best illustrated by Claire (2005) who writes,

“Some precepts which seem benign, like ‘empathy and respect’, are also problematic in practice. Presumably they don’t mean one should respect the ‘culture’ of racists who terrorise asylum seekers, or patriarchal Bangladeshi men who throw acid in the faces of reluctant wives. Presumably, most who support global key concepts would argue that anti-racism and women’s rights take precedence over ‘respect for cultural diversity’” (Claire, 2005:19).

Other teacher concerns, as expressed by UK and Dutch student teachers participating in a project aiming to incorporate a greater human rights perspective into the teaching of history (Holden, 1996), and by student teachers in the research by Holden & Hicks (2005) included:

- Concern that children would be upset by discussion of some human rights issues.
- Concern that some issues should only be addressed with older students.
- Concern over their own ability to address controversial issues.
- How to deal with children’s fear and reaction to war and violence.
- Knowing what is appropriate to address with children, especially young children.
- Knowing when to adopt a neutral stance or when to express opinions.
- The reactions of parents to addressing controversial issues in class.
- Finding time to teach about global issues.
- How to facilitate meaningful discussion.
- Having sufficient knowledge of global issues themselves.

Such concerns and dilemmas will be difficult for anyone to resolve on their own, and clearly indicate a pressing need to provide on-going support and training to teachers so that they can effectively address such dilemmas and incorporate global and justice perspectives in their teaching. In fact, according to Dolan *et al.* (2003), teachers have reported that they need on-going support in the form of in-service training and access to relevant information in order to address existing attitudes and beliefs and to overcome their knowledge deficits and concerns.

McCullum (1998) identifies 3 approaches to support teachers to develop the above attitudes, skills and knowledge:

1. Support for teachers in the form of resources, external speakers, organisation of special events.
2. In-service training where teachers can be consulted about their needs and maybe become involved in creating materials and piloting resources.
3. Teachers work in partnership with development education organisations to develop a curriculum that inculcates development education perspectives.

However, initiatives and training programmes to enable teachers to incorporate global and justice perspectives into their teaching will only be worthwhile if they result in a long-term change in teachers' classroom approaches and methodologies. But, as stated previously, for some teachers, incorporating development and intercultural education perspectives into their teaching requires a significant change in their everyday teaching approaches.

Fullan (1991) argues that change is a complex process, and is dependent on a number of factors. For example, one's perception of the magnitude of change can adversely affect the likelihood of making that change. However, the desired change must not be so insignificant that its effects are barely noticed. Therefore, with a focus on larger long-term objectives, changes should be introduced gradually. The effect of each change should be small enough not to generate fear, yet large enough to require effort to implement it.

Fullan (1991) also suggests that change requires both pressure and support. Pressure is required to overcome lack of interest, while support is required to overcome fear. In particular, teachers need to receive support after the initial workshop or seminar to enable them to implement new strategies. If not, there is a strong risk that the teachers will revert back to what they already know (O'Sullivan, 2002).

Participation, empowerment and coherence are further factors to getting change underway and for building momentum for implementation, argues Fullan (1991). Having those affected by the proposed change involved in the decision-making and planning process of the change, will help teachers see the need for change, and hence, increase motivation for implementation. This is an issue that must be considered by any initiative aiming to support teachers to change their teaching approaches in order to incorporate global and justice perspectives.

Spillane (2000), and Spillane *et al* (2002) argue that implementation of change is also dependent on how implementers understand and make sense of the change. Spillane (2000) argues that to ensure implementation, one must be aware of how those expected to implement change understand it. In a study examining nine Michigan, USA school district leaders' understandings of mathematics reforms (Spillane, 2000), it was found that most of the district leaders had failed to effectively implement change. Most had focused on the form that the change was taking as opposed to the function, which had led to implementation occurring on a 'piecemeal' basis. According to Spillane *et al* (2002), people implement change in line with how they understand them,

“If implementing agents construct ideas that misconstrue policymakers' intent, then implementation failure is likely. Implementation failure in this case results not

because implementation agents reject the reform ideas advanced via standards-based reform but because they understand them differently” (Spillane et al, 2002: 419).

Again, this has considerable implications for any initiative aiming to support teachers to change their teaching practices in order to incorporate global and justice perspectives.

Chapter 5

Conclusions and Recommendations

5.1 Summary of Research Findings

The aim of this report was to identify and review Irish and international literature in relation to the content of global and justice perspectives, the teaching approaches and methodologies that incorporate global and justice perspectives, and finally the factors that either support or constrain teachers' incorporation of such perspectives in their teaching.

Early in the review, it became apparent that very little, if any, literature uses the focus or concept of 'global and justice perspectives'. Most of the literature currently available focuses on either intercultural education, development or global education⁶, and/or citizenship education. However, the review did identify a number of commonalities in the research in terms of core content and teaching approaches that enabled them be categorised under a common conceptual heading of 'global and justice perspectives', and which formed the focus of Chapters 2 and 3 of this report.

The review found that, reflecting literature on education in general, the content of global and justice perspectives is comprised of three strands: 1) cognitive knowledge, 2) attitudes, values and perceptions and 3) skills and capacities. In relation to cognitive knowledge, it emerged that although there is diversity in the range of terminology used in the literature, the cognitive knowledge that can be described as being core to global and justice perspectives fall within ten key themes:

1. Development
2. Sustainable development.
3. Interdependence
4. Cultural identity and diversity
5. Human rights and responsibilities
6. Discrimination, racism, prejudice
7. Equality and social justice
8. Peace, conflict and resolution
9. 'State of the world' – geographic, economic, political, social, and environmental knowledge
10. Migration.

However, it is not enough for a teacher to simply provide factual information in relation to the above topics or themes. The incorporation of global and justice perspectives within education also requires that certain attitudes and values are developed among pupils – values and attitudes that include a commitment to democracy, human rights, social justice and equality, a willingness to understand all sides of an issue at both local and global levels, and an appreciation of alternative perspectives. Furthermore, the review identified a number of communication, intellectual, social and action skills that should accompany the development of this cognitive knowledge, values and attitudes.

⁶ Although they are used interchangeably in this report, the term 'global education', in international literature at least, is used more often than 'development education'.

The literature also confirmed that there are many approaches and methodologies open to teachers who wish to incorporate global and justice perspectives in their teaching. These approaches can be adopted at a whole-school level and/or at a classroom level, and apply to the creation of a school's physical and social environments, to generic teaching approaches and to specific activities. Overall, there is consensus in the literature as to what is considered best practice in relation to incorporating global and justice perspectives in teaching. The review identified a series of recommendations and guidelines for teachers under the headings of 1) classroom planning, 2) choosing activities and resources, 3) preparing for activities, 4) management of activities, and 5) general teaching approaches.

A number of factors that either constrain or support teachers' ability or willingness to incorporate global and justice perspectives in their teaching can also be identified in existing literature. These factors exist at a system level, at a whole-school level, and at the level of the individual teacher. System factors include the legislative context underpinning education, the nature of the educational system, the existing curriculum content, and the availability of resources and time. Whole-school factors comprise of the nature of the school ethos, the School Plan, the school environment or culture, the role of the school principal and the student body profile. Meanwhile, influencing factors that exist at a teacher level include the teacher's own values and personal history, his or her knowledge of global and justice perspectives, and the existence of training and support.

5.2 Considerations for Future Research

1. As is apparent in Chapter 4, there is plenty of literature available providing valuable information on the factors that influence teachers' incorporation of global and justice perspectives. However, there are only a limited number of empirical studies to date that explore and test these factors within a context of an Irish primary school. Moreover, these studies are now subject to certain limitations. For example, while Brennan's 1994 review of a development education project that took place in selected Irish primary schools provided valuable data for this review, the findings apply to the 1988-89 school year. Consequently, the teachers participating in the project would have been teaching in a very different local and global social context to today's teachers. Therefore, research into how teachers incorporate development education perspectives into their teaching in a current local and global social context would indeed be timely.
2. Teachers today are also implementing a different curriculum than was in place in the 1988-89 school year. Curriculum content has been identified as a factor that can support or inhibit teachers' ability to incorporate global and justice perspectives in their teaching. Indeed, this review identified features within the current primary school curriculum that would appear to support the incorporation of global and justice perspectives by teachers. However, whether this is the case has not as yet been investigated⁷.

⁷ As the current curriculum, introduced in 1999, is being implemented on a phased basis over a number of years, it would have not been possible to conduct this research before now.

3. While Fitzgerald (2003) provided more recent data in relation to how primary school teachers incorporate intercultural perspectives in their teaching, the study is confined to a sample of 10 individuals teaching in schools that have an explicitly stated intercultural ethos. Consequently, there is a need now to investigate how intercultural education is realised by teachers in schools that do not have an explicit intercultural ethos. Furthermore, the focus of Fitzgerald's research is on how teachers address cultural diversity in their teaching. As highlighted in this report, the issue of cultural diversity is just one element of a global and justice perspective.
4. This review identified a considerable body of knowledge on the role of teachers' existing knowledge. It identified a number of key concerns and challenges facing teachers in respect of incorporating global and justice perspectives in their teaching. The need for training and support was also highlighted. There is considerable research available on how student teachers should be trained and supported to incorporate global and justice perspectives in their teaching⁸. However, there is a clear lack of research on how previously qualified teachers should be supported and trained.
5. The terms 'global' and 'development education' are used interchangeably in this report. Similarly, the review found that 'citizenship education' is being written about in the context of global and development education. However, the question of whether these different terms are a reflection of alternative terminology or alternative frameworks is still open for debate. Consideration should be given to undertaking a review of literature focusing on this particular question.
6. Finally, the concept of 'global and justice perspectives' has been used throughout this review as it was considered by this author to encompass and reflect the core content and approaches of development/global education, citizenship education and intercultural education. However, as stated above, the majority of research to date has not taken this approach, and has focused instead on either development/global education, citizenship or intercultural education. Consideration should now be given to conducting primary research that incorporates all three types of education under a common conceptual framework of 'global and justice perspectives'.

⁸ Steiner, 1996; Shah, 1996; Jeffers & Malone, 2003; Chisholm, 1994; Dolan & Fullam, 2003; Inman & Wade, 1997; Inbaraj *et al.*, 2003.

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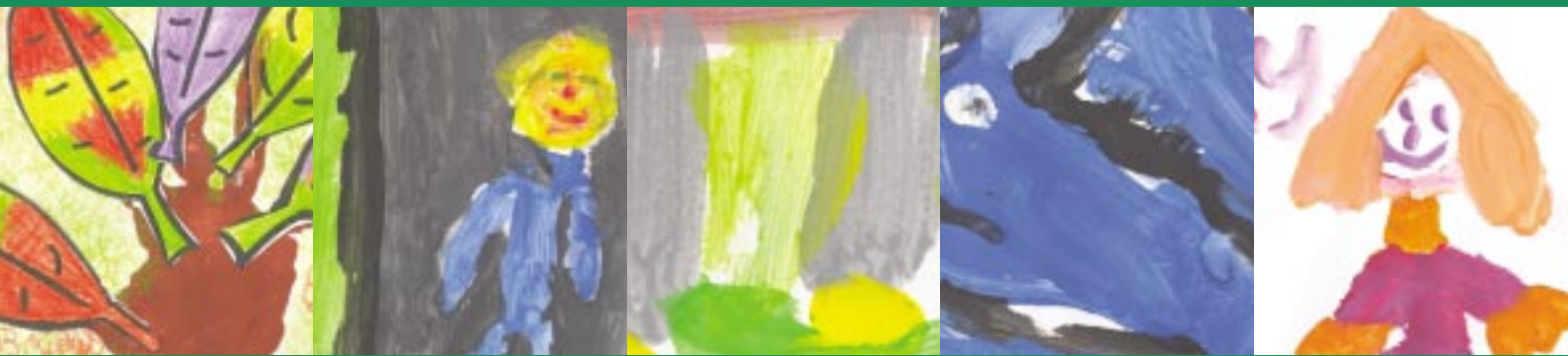
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