

## Global Citizenship Education conceptualisation in curriculum guidelines of the New Zealand Curriculum

Nazym Adaspayeva

*University of Glasgow*

Sue Parkes

*University of Canterbury*

*Global Citizenship Education is a significant theme in the United Nations Educational Sustainable Development Goal #4. The aim of the goal is “to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (UNESCO, 2015b). This article provides an insight into where and how notions of Global Citizenship and Global Citizenship Education are represented within the New Zealand Curriculum. The systematic review of the document’s content and learning objectives, themes, and categories were based on the thematic framework proposed by Cox and Browes. These were generated utilising UNESCO’s definitions of Global Citizenship Education and the International Association for the Evaluation of Educational Achievement’s international assessment studies of citizenship and civic education. In spite of the limitations of this research systematic review, that is, only the New Zealand Curriculum document is reviewed, this study adds some understandings of how and where Global Citizenship and Global Citizenship Education concepts exist at the curriculum level within Aotearoa New Zealand, making the suggestion of the incorporation of a Global Citizenship Education definition and concepts into the curriculum guideline documents to enhance the connection and fulfilment of Sustainable Development Goal #4.*

**Keywords:** Global Citizenship, New Zealand Curriculum, Global Citizenship Education, globalisation, global citizen

### Introduction

Global Citizenship Education (GCEd) has become a widely discussed topic amongst education stakeholders (Sant et al., 2018) with the learners in our classrooms being 21<sup>st</sup> century citizens. As well, these learners are part of the global community. The 21<sup>st</sup> century learners command quality education that prepares them to live in a contemporary and future world. They require capacities such as attitudes and values, skills, and knowledge (OECD, 2018) in order to find solutions for the issues that they encounter (Zahabioun et al., 2012). Importantly, GCEd is more than a new discipline or a subset or a school subject, it is a framework that should be implicit in all aspects of the curriculum: “it is a whole of society project – not just something you learn about in school” (Schleicher, 2020). Reasons provided for necessitating GCEd within a learner curriculum are varied. Growing and migrating populations, resource depletion, and climate change are some of the reasons, hence compelling us to think about sustainability and the needs of future generations. Also, digitalisation connects people, cities, countries, and continents in ways that vastly increase our individual and collective potential. These forces make the world potentially

collaborative, volatile, complex, powerful, and uncertain, for example, as we have seen with the 2020-2021 Covid-19 pandemic. Furthermore, GCED is a key component of trans-governmental organisations' policies, including UNESCO's Education Programme and the United Nations Sustainable Development Goals (SDG) 4.7 that were adopted by all United Nations Member States in 2015 as a universal call to action to end poverty, protect the planet, and ensure that all people enjoy peace and prosperity by 2030 (UNDP). Goal 4.7's aim is "that by 2030, all learners develop knowledge, skills and attitudes that encourage them to be active and responsible citizens of the world to promote sustainable development" (UNESCO, 2015a). Additionally, the measuring of the Organisation for Economic Co-operation and Development Programme for International Student Assessment Global Competence Framework (OECD, 2018) outcomes were released in October 2020 (OECD, 2020) aiming to evaluate learners' knowledge, skills, and capabilities regarding local, national, and global issues (OECD, 2018). Countries view GCED differently depending upon each country's own and unique historical, geographical, social, cultural, economic, and political background (Navarro-Medina & de-Alba-Fernandez, 2015), with Yemini (2017) affirming that GCED implementation is a complicated process. Both Pashby (2015) and Wood (2019) discuss that there is no unified international definition. As a result, researchers explore and analyse different countries' vision and experience of GCED implementation into educational policy, curriculum, and pedagogy (Browes, 2017; Cox, 2017) with Sant et al. (2018) observing that analysis of case studies from various parts of the world indicate diverse perceptions and implementations of GCED ideas and concepts. Studies conducted by International Governmental Organisations (IGOs) (e.g., UNESCO International Bureau of Education) and individual researchers such as Yemini (2017) and Sant et al. (2018) have examined various countries' considerations relating to the embedding of GCED conceptions into curriculum. They identify that there is an under-representation and inadequate attention to GCED at policy and curriculum levels globally, with civic education still prevailing with national views and content rather than global perspectives and ideas. As identified by Cox (2017), the GCED concept is controversial for national curricula, and it is this tension that attracts researchers' interest to examine how a GCED framework influences or does not influence the revision and development of curriculum guidance within countries. Goren and Yemini's (2017) systematic review of the *New Zealand Curriculum* (Ministry of Education, 2007) – henceforth referred to as NZC – revealed comparatively limited GCED studies. For this reason, there is a need to cognise the implications of GCED within Aotearoa New Zealand's education system.

Aotearoa New Zealand is a culturally diverse country. Two hundred and thirteen ethnicities were documented as living in Aotearoa New Zealand in the 2013 census, more than the number of countries globally (one hundred and ninety-three) (Peterson et al., 2018); these features make Aotearoa New Zealand both interesting and challenging in terms of political, social, and economic development. Social cohesion, tolerance, and unity are crucial components for sustainable social development in Aotearoa New Zealand, acknowledging diversity in culture, beliefs, attitudes, and perspectives. Besides the political-economic relations and co-operation with the Asia-Pacific region and the global world, it is significant for Aotearoa New Zealand to establish a prosperous and sustainable country in a globalised diverse era (Hayward & Wood, 2016).

## Global citizenship education

GCEd is part of international policies such as IGOs (e.g., OECD, 2018; UNESCO, 2015a) for countries and educational systems to recognise that educational systems in the 21<sup>st</sup> century should be focusing on developing global citizens. As acknowledged above, the complex and multi-dimensional concepts of Global Citizenship and GCEd creates ongoing debates and diverse viewpoints and is taught not just in classrooms, it goes beyond the classroom including non-formal educational settings or through non-governmental organisations (NGOs). The aim is to empower and encourage citizens to take on active roles to address global challenges and issues along with being proactive citizens to a more tolerant, inclusive, peaceful, and secure world. It also encourages learners to embrace a global perspective and comprehend the interrelational aspects of local, national, and global experiences in order to understand the complexities and meaning of concepts and/or issues such as globalisation, multiculturalism, interculturalism, and global health/pandemic citizenship (OECD, 2018; Reimers et al., 2016; Sant et al., 2018).

According to Cox (2017), there is a sense of urgency to change the philosophical vision towards the education purpose and management in order to engage learners in active participation to transform the world. Cox identified that most countries pay little attention to the development of learners' active engagement in actions that could broaden their knowledge about social and natural environments.

## Global citizenship

People define Global Citizenship in diverse ways. Rapoport (2013) rationalises the multiplicity to the diverse philosophical beliefs, values and geographical, historical and cultural contexts, hence bringing numerous challenges impacting on the discourses. This includes views and tensions between Western and non-Western countries relating to nation-state and citizenship (White & Openshaw, 2002). However, Muetzelfeldt and Smith (2002) examined the development of the citizenship concept through considering the governing system, socio-political identity, rights and obligations, and governing institutions. Table 1 illustrates Global Citizenship as an attachment to a global community, enhancing local and national community affiliation leading to extending perspectives related to personal/social identity, rights, and responsibilities (Zahabioun et al., 2012).

Table 1

*Governance and citizenship development* [adapted from Muetzelfeldt and Smith, 2002, p.61]

Governing system	Socio-political identity	Rights and obligations	Governing institutions
City-state	Citizen	Legal	Jury system
Nation-state	Citizen	Political	Parliament

Welfare state	Social citizen	Social	Social Welfare agencies
Global governance	Global citizen	Global	Global organisations: UN, UNESCO, OECD

### **Globalisation, interculturalism, and multiculturalism**

The notions of globalisation, interculturalism, and multiculturalism are important components of Global Citizenship (Deardorff, 2011; Mansilla & Jackson, 2011). These conceptions influence people's lives in the 21<sup>st</sup> century and bring implications for educational systems (Sant et al., 2018). Olssen (2004) states that globalisation affects changes in the nations and states, but it does not weaken the role of the state. Hirst (2000) argues that states and nations still exist, but emergence of IGOs brings connections to governments. Olssen (2004) associates globalisation with technological development, allowing people to communicate globally, and increased travelling and migration between states/nations. These features assist the expansion of the interdependence of countries, consequently expanding interrelations between people and their social and cultural differences.

### **Critical literacy pedagogy**

Critical literacy aims to scrutinise and critique the social, political, cultural, and economic world through questioning, analysing, and reflecting, encouraging the identification of alternative ways and solutions in order to transform and change the society to be more sustainable and just (Young, 2018). Giroux (2011) emphasises the importance of educators' role to develop a socially and economically fair society, connecting teaching to authentic contexts. On the other hand, Naiditch (2016) and Nussbaum (2006) reason that critical pedagogy emphasises the significance of developing learners' critical thinking skills, interactive engagement in the learning process to construct viewpoints and positions as active citizens. Similarly along these lines, GCEd desires to develop "a global culture of peace through the promotion of values, attitudes and behaviour" that empowers society, sustainable social, political, economic, and environmental development (Osler & Vincent, 2002). A requirement of schools is the responsibility to encourage learners to actively participate and develop the capabilities to explore, listen, recognise, and consider alternatives and multiple solutions (Naiditch, 2016).

Based on the underpinning ideas of critical literacy, an education system has a duty to foster critical pedagogy in classrooms promoting higher-order thinking skills, such as critical and creative thinking, analysing, synthesising, and reflecting (Naiditch, 2016). Nussbaum (2006) claims that many educational systems limit the support for learners' critical and creative abilities, raising the concern that such a limited focus within education is threatening democratic citizenship. However, Freire's (2000) "praxis view" of pedagogy is a combination of action and reflection, with the purpose of transforming structures, proposing problem-posing education that involves learning to find solutions for everyday issues in cooperation and collaboration with others. Whereas Nussbaum (2006) suggests three capabilities for democratic citizenship; firstly, learners be able to critically examine

the information for its logical and consistent reasoning, accuracy, and reliability; secondly, learners be able to view themselves as part of a local or regional community, also as a part of a global and diverse community; and thirdly, learners be able to understand and realise other people's emotions and feelings; the objective of learners' critical competency development.

Subsequently, it is reasoned that the appropriate pedagogy is required for critical pedagogy. According to Palincsar (1998), people construct knowledge collaboratively, creating a culture of shared meanings. The dialogic approach involving active interaction is frequently mentioned as the approach of critical pedagogy; engaging learners and teachers into collaborative dialogue to share different ideas and alternative perspectives, to gain an in-depth understanding (Freire, 2000; Naiditch, 2016; Nussbaum, 2006). This practice underpins the idea in comprehending local, national, and global issues through discussion, constructing new awareness and transforming reality (Freire, 2000). Developing democratic citizenship relies on open discussions and accurate reasoning, introducing robust knowledge and resources, different viewpoints and positions to argue (Nussbaum, 2006). Critical and dialogic pedagogy enables learners to construct and debate their own arguments related to the discussed theme in a respectful educational atmosphere where both individual and collective advancement are valued.

### **Global citizenship education and curriculum**

The notion of GCEd incorporates the concepts of Global Citizenship and critical pedagogy (Osler & Vincent, 2002), noting that much of the critique of GCEd comes from a Western perspective and tending to advocate neoliberal ideologies. Discussions by Andreotti (2011) and Pashby (2015) deliberate that Western perspectives may impair the rights of indigenous communities. Individual prosperity, deregulation of capital markets, and free market competition underpins neoliberal ideology. The ideology of GCEd supports the ideas of social and multicultural prosperity, critical literacy, cooperation for common excellence and inclusion (Osler & Vincent, 2002; Sant et al., 2018) promoting criticality when citizens are considering perspectives, and the development of opinions based on factual reasoning. According to Sant et al. (2018), curriculum should be revised for the presence of GCEd otherwise there is a danger of powerful ideology, for example, neoliberalism, nationalism, being considered a common value.

To discuss GCEd and its implication on the curriculum, determining what is fundamental, Kelly (2009) provided the following definition. This conception will be a core focus in this paper:

Any definition of curriculum, if it is to be practically effective and productive, must offer much more than a statement about knowledge content or merely the subjects which schooling is to 'teach' or 'transmit' or 'deliver.' It must go far beyond this to an explanation, and indeed a justification, of the purpose of such transmission and an exploration of the effects that exposure to such knowledge and such subjects is likely to have, or is intended to have, on its recipients. (p. 9)

Effective curriculum offers more than a statement relating to the knowledge-content or subjects to be "taught." It goes beyond, providing justification of the purposes of such transmission, ongoing reflection and evaluation on the impact the knowledge/subjects are likely to have or the intended outcomes on its recipients. Curriculum theorists Smith

(2000) and Schiro (2012) arranged curriculum into four categories. Smith's explanation of process and curriculum theory and Schiro's rationalisation of social-reconstruction curriculum theory represent the vision of Global Citizenship Education. The social reconstructionist considers curriculum from a social viewpoint, the issues that challenge the world; hence, through education, people examine social, cultural, political, and environmental processes and reconstruct for a better and more just society where all members achieve gratification (Schiro, 2012).

### **Systematic reviews**

Systematic reviews aim to identify, evaluate, and summarise findings on a particular topic in a systematic and unbiased manner to reveal and analyse dominant patterns or possible lacuna. Goren and Yemini (2017) and Sant et al. (2018), along with other international studies, have conducted contemporary GCEd systematic reviews, highlighting themes included and excluded from current academic GCEd discourse, and unpacking conceptions of GCEd in educational policy, curriculum, and practice. They reveal an under-representation and scant attention to GCEd in different countries, and that globally civic education prevailed with nationalistic content and views, rather than global perspectives and ideas. Some European countries policy documents perceive GCEd as an additional or supplementary topic (Goren & Yemini, 2017; Sant et al., 2018).

### **The New Zealand Curriculum**

The NZC (Ministry of Education, 2007) is an integrated and holistic curriculum. This “provides opportunities for local schools to be flexible in making decisions related to learning content and teaching approaches” (Tallon & Milligan, 2018) through being an open-ended, high autonomy curriculum (Wood & Sheehan, 2020) and includes learner-centred ideologies (Sinnema, 2016). Coffey and Atkinson (1996) maintain that such curriculum documents are social units used by a range of participants in different educational contexts with the Ministry of Education acknowledging the importance and impact of globalisation. The document has a number of concepts related to globalisation. These influence Aotearoa New Zealand and its citizens.

### **Research methodology**

We adopt a comparative education approach with the purpose of analysing GCEd concepts and ideas explicitly and implicitly within the NZC (Ministry of Education, 2007). Thematic and categorical analysis was generated and conducted several times, scrutinising the GCEd concepts and ideas thoroughly to strengthen the validity. Three categories were identified: cognitive, socio-emotional, and behavioural development. The two research questions are:

1. How is GCEd in the New Zealand Curriculum represented?
2. How do national curriculum content and learning objectives represent Global Citizenship Education knowledge and capabilities?

Theorists and researchers provide various explanations and associated approaches to Global Citizenship Education. Discursive typologisation is considered beneficial in determining and describing Global Citizenship (Rapoport, 2013). Oxley and Morris's (2013) typology for Global Citizenship consists of eight conceptions; four through a cosmopolitan approach (political, moral, economic, and cultural) and four through an advocacy approach (social, critical, environmental, and spiritual). Noddings (2005) proposed global citizens be considered with local, national, and global wellbeing, with consideration of social and economic fairness, and focusing on promoting global peace. Oxfam (1997) views a global citizen as an individual with awareness of the global world and their position within it, respecting diversity, and knowledge of economic, political, social, cultural, technological, and environment, who critiques social injustice, takes responsibility and actions to improve local and global issues and contributing to sustainable development. McIntosh (2005) connects Global Citizenship with capacities of mind, heart, physical body, and spiritual soul being essential to being open-minded, having a critical stance towards the knowledge of the world, respect diversity, demonstrate empathy, awareness of physical and moral individuality, and understanding the interconnectedness of the world. Hence, being part of the global community, a global citizen develops ongoing knowledge, skills, and attitudes to enhance and prosper personal and social wellbeing, with consideration of the interrelationship of environmental, cultural, historical, economic, and political aspects of the world (Zahabioun et al., 2012). Although people's lives are mostly constructed at local and national levels, technological inventions, social media, and economic transformations illustrate how global systems affect people's lives (Sant et al., 2018). A current illustration is the 2020-21 Covid-19 pandemic. Zahabioun et al. (2012) argue Global Citizenship demands thinking beyond geographical and social boundaries, simultaneously acknowledging people's equality whilst respecting their innate diversity. Engaging global citizens involves knowledge, skills, and comprehension encompassing ethical evaluation of global issues, such as environmental problems, cultural and religious conflicts, migration, refugees, social justice, and poverty.

### **Research paradigm and design**

Situations and events are subjective, individuals view and understand them in diverse ways, as a result, there are several and various interpretations of the concepts and phenomena (Arthur, 2012; Cohen et al., 2011). The ontological position adopted was constructivism with the epistemological assumption of the research being interpretivism. Development of education policies and curriculum cannot be neutral. Yates and Grumet (2011) note that curriculum change is usually part of the revision during political and educational reforms; reforms related to particular socio-cultural, socio-economic, historical, political, and ideological changes that are often guided by local, national, and global events (Bray and Thomas, 1995).

For this study, a qualitative approach was taken, aiming to concentrate on processes and meanings of a particular context. The approach is holistic, considering all aspects of GCEd understandings and perceptions, simultaneously allowing the views to be holistic and in-depth. The data allows investigation and interpretation of the complex conception of GCEd in the Aotearoa New Zealand context, exploring and explaining other notions associated with GCEd.

Thus, qualitative document analysis is an effective tool to collect data to examine the representation of educational ideas and policies in official government documents

(Curtis et al., 2013). Internationally, there is a growing interest in using comparative analysis of different countries' policy documents, curriculum, programmes, etc. (Browes, 2017; Cox, 2017). The NZC (Ministry of Education, 2007), including the seven learning areas (specific subject areas), were examined for GCED implementation to gain a general understanding. No other documents were analysed, which is a limitation of this research.

### **Thematic analysis**

Thematic analysis enables flexibility within the research procedure, it is a method of analysing qualitative data and is usually applied to texts. In this study, the NZC (Ministry of Education, 2007) was analysed to explore the extent of GCED and related concepts within this document. The researcher closely examines the data to identify common themes – topics, ideas, and patterns of meaning that come up repeatedly – by reading and conducting the coding process numerous times, permitting the researcher to reconsider the categories and themes and to gain a comprehensive and in-depth meaning of the associated ideas and concepts of the research topic. Hence, thematic analysis is organised into templates of 'piori' codes arranged into overarching themes that are significant to the topic (King, 2004; Lichtman, 2013). This research used GCED themes and categories based on the thematic framework proposed by Cox (2017) that were generated utilising "UNESCO's definitions of GCED and from the International Association for the Evaluation of Educational Achievement's international assessment studies of citizenship and civic education" (Cox, 2017; Browes, 2017, p.3).

The textual data was coded with three key thematic areas with descriptions (see Figure 1) and were used as a guide to generate categories:

- a) *Cognitive development* m - considers and/or indicates global issues, international systems, organisations and movements
- b) *Socio-emotional development* - considers and/or indicates diverse groups and identities at local, national, and global levels, considering groups' diversity and their interconnectedness at international and intercultural levels
- c) *Behavioural development* - considers and/or indicates active personal and/or collective involvement and participation in actions to find solutions for global issues in order to transform or change the world.



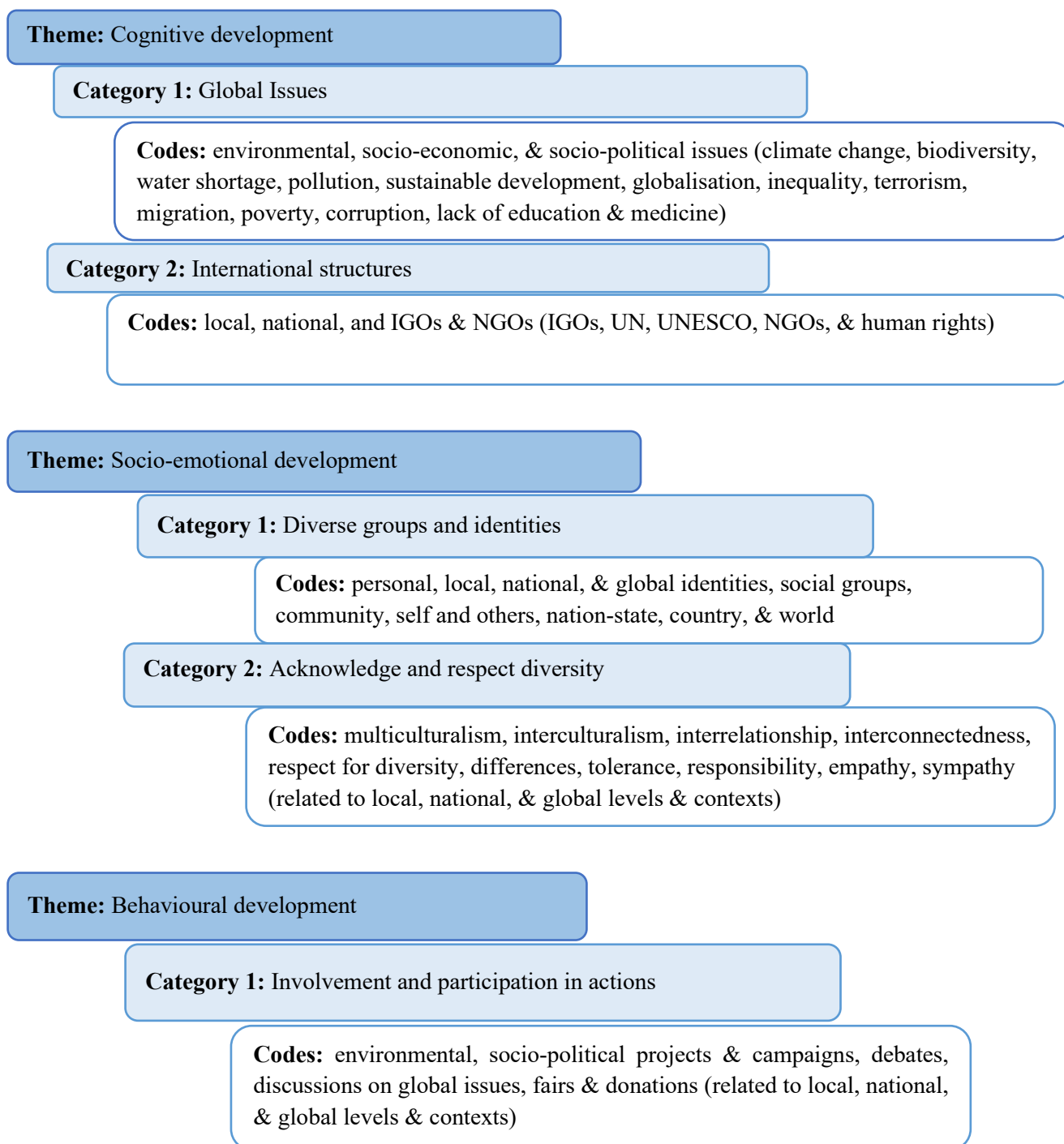


Figure 1. The three thematic areas, categories and codes [Adapted from Cox (2017) and Browes (2017)]

'In Vivo' codes (directly taken from the textual data) or additional ideas/concepts may occur during the process, thus introducing new and significant ideas/concepts providing additional and extensive meaning to the research topic (Corbin & Strauss, 2008). For example, phrases like "international citizen" and "informed decisions" are extracted and used as additional codes, strengthening the accuracy and reliability of the analysis process. They delineate concepts and ideas of learners' cognitive and behavioural development related to GCED.

Some words and statements were used multiple times and related to more than one theme. One example, “Relating to others,” is about “interacting effectively with a diverse range of people in a variety of contexts ... [and] includes the ability to listen actively, recognise different points of view, negotiate, and share ideas” (Ministry of Education, 2007, p. 12), encompassing ideas related to the themes of cognitive, socio-emotional, and behavioural development. Capabilities in GCEd include respecting diversity of opinions and effective communication with diverse cultures in different contexts.

Concepts related to GCEd were found to be more associated with global issues, connected to the development of knowledge and understanding of current issues related to social, environmental, economic, and political aspects and indicate the importance of developing learners' understanding of interrelations at local, national, and global levels. However, there is a greater stress on a national level of the country's position and its development. Again, this corresponds to Sant et al.'s (2018) reviews. As noted earlier, they found that civic education around the world mainly connected with national views rather than global perspectives and ideas, though some curriculum guidelines were determined by recommendations from IGOs, along with Aotearoa New Zealand's historical, economic, social, and political background and respective development (Navarro-Medina & de-Alba-Fernandez, 2015).

Some learning areas such as Technology, Science, and Social Sciences had implicit connections with GCEd in terms of learners' cognitive development such as “global issues” and “international structures” (see Table 2). However, priori coding examples like “pollution,” “climate change,” “poverty,” and “migration” were not found; this being the conceptual nature of the NZC (Ministry of Education, 2007).

Table 2

*Cognitive development - indicating global issues international systems*

Learning Area	Reference	NZC Page
Technology “global issues”	“they [learners] learn to critique the impact of technology on societies and the environment and to explore how developments and outcomes are valued by different people in different times. As they do so, they come to appreciate the socially embedded nature of technology and become increasingly able to engage with current and historical issues and to explore future scenarios”	32
Science “global issues”	“including the sustainability of New Zealand's unique fauna and flora and distinctive ecosystems”	28
Science “global issues”	“confront the issues facing our planet”	28
Social Sciences “international systems”	“students develop the knowledge and skills to enable them to: better understand, participate in, and contribute to the local, national, and global communities in which they live and work”	30
Learning Languages & Literature “international systems”	“Languages link people locally and globally. They are spoken in the community, used internationally, and play a role in shaping the world”	32

Connections to socio-emotional development was evident through inclusion of Values: “Students will be encouraged to value diversity, as found in our different cultures, languages, and heritages” (Ministry of Education, 2007, p. 10). The rationale was to develop learners’ personal, group, and national identity and was underlined as a central aspect in identity education, expanding people’s understanding and perspectives affiliated to local and national communities, and to the wider global community (Zahabioun et al., 2012). And in particular, the Global Competence Framework (OECD, 2018) has awareness of multiple identities and cultural diversity to promote peaceful, tolerant, and inclusive society. Sant et al. (2018, p. 47) references academics Durkheim and Parson who view the strengthening of national and global identities as a “contribution to social cohesion and peaceful coexistence” in diverse communities and cultures. Developing learners’ understanding about their personal identity and sense of belonging to different groups, communities, and cultures at local, national, and global levels is a strong feature within the NZC (Ministry of Education, 2007).

Something generally not highlighted in the discourse regarding GCEd but features in the NZC (Ministry of Education, 2007) is the inclusion of sign language (p. 14) as an official language that can be learned as a first or additional language. It is seen as an effective tool to engage with different cultures and systems. The NZC (Ministry of Education, 2007) points out that “by learning sign language, deaf children and hearing children of deaf parents gain a sense of belonging in the Deaf community” (p. 14), reflecting Nussbaum’s (2006) theory of capability approach in education, the importance of inclusiveness in education, and citizenship education being an important feature in GCEd as it aims to build sustainable development that contributes to the wellbeing of all people:

New Zealand needs more people who are fluent users of the language and who have an appreciation of Deaf culture. (Ministry of Education, 2007, p. 14)

A key purpose of GCEd is for learners to learn about differences, tolerance, and peaceful attitudes toward various values and beliefs (Oxfam, 1997; Sant et al., 2018). NZC (Ministry of Education, 2007) guidelines seek to develop learners’ knowledge and understanding about diversity in societies, cultures, environments, viewpoints and opinion, expanding learners’ awareness about the interrelationship of the world, society, and cultures indicating the importance of respecting and acknowledging diversity. The NZC value statements and the Language and Literature, Social Sciences, and Natural Science disciplines support cultural diversity and the knowledge and interrelationship of human beings with each other and with their environment.

Osler and Vincent (2002) state that there were a number of projects in different countries that promote programmes related to human rights and peace education with the purpose to empower learners’ understanding about the “principles of equality, justice, collaboration, tolerance and respect for cultural diversity” (p. 29). Although Aotearoa New Zealand does not embed words like “tolerance,” “intercultural,” and “multicultural,” there are other learning statements and content that emphasise learners’ understanding about respect and acknowledgement of diverse cultures (see Table 3).

Table 3

*Socio-emotional development - indicating identities and cultural understanding*

Learning Area	Reference	NZC Page
Learning Languages “identities and cultural understanding”	“Languages and cultures play a key role in developing our personal, group, national, and human identities”	24
The Arts “identities and cultural understanding”	“They explore and use dance elements, vocabularies, processes, and technologies to express personal, group, and cultural identities, to convey and interpret artistic ideas, and to strengthen social interaction”	20

GCEd emphasises the significance of developing learners’ active engagement and participation in different actions to improve and/or transform society (Oxfam, 1997; Nussbaum, 2006; OECD, 2018). The NZC (Ministry of Education, 2007, p. 8) explicitly engages with learners’ critical and creative thinking, research, communication, and reflection skills development. These capabilities are embedded in GCEd, as well as being an active global citizen. The NZC (Ministry of Education, 2007) includes learning statements such as “actively involved” and “active members” with frequent referencing across all seven learning areas to learners’ involvement in diverse actions contributing to transform and change society with active involvement in discussing solutions and to make informed decisions related to current issues, related to learners’ participation in contributing to the wellbeing of society, communities, and environments (Table 4).

Table 4

*Behavioural development – indicates active involvement in order to transform or change the world*

Learning Area	Reference	NZC Page
Health and Physical Education	“As they develop resilience and a sense of personal and social responsibility, they are increasingly able to take responsibility for themselves and contribute to the wellbeing of those around them, of their communities, of their environments (including natural environments), and of the wider society”	22
Technology	“to develop a broad technological literacy that will equip them to participate in society as informed citizens”	32

## Discussion

The strength of utilising the thematic framework consisting of three key thematic areas – cognitive development, socio-emotional development, and behavioural development – that was proposed by Cox (2017) and Browes (2017) is in the process. The framework gave

recognition of the notions of GCEd that are implied in the content of the NZC (Ministry of Education, 2007) as identified in Table 1 and the examples given in Tables 2, 3, and 4. It identified that GCEd ideas are not explicitly expressed with learners' development pertaining to issues such as globalisation, active citizenship, sustainable development, and entrepreneurship and there being a deficiency of key Global Citizenship concepts. Though, according to Peterson et al. (2018), the NZC (Ministry of Education, 2007) has two subjects of study related to GCEd – Language Learning and Social Sciences. As Newton et al. (2010) point out, Language Learning is an effective instrument to develop learners' communication skills and competencies that support their active engagement in a multicultural local, national, and global community. The subject of Social Studies is considered an area for GCEd development, and inquiry-based learning as a tool to enable research, discussion, and collaboration of social, economic, political, and environmental issues within Aotearoa New Zealand and beyond (Hayward, 2012).

According to UNESCO (2016a, 2016b), during the period from 2005 to 2015, the NZC (Ministry of Education, 2007) had a low level of content-related topics, such as Global Citizenship and human rights but had some sustainable development content with the inclusion of GCEd from the perspectives of content being discussed, however, there were no examinations to the extent competencies were being developed. Wood (2014) found that teachers in lower socio-economic communities engaged their learners only in the discussion of local community issues, whereas teachers from higher socio-economic communities were more open and flexible to explore global issues as well as local and national issues. This research found that the NZC (Ministry of Education, 2007) aims to develop the wellbeing and sustainability of the country. The issues and challenges related to GCEd connect back to the lack of inclusion of GCEd conceptions and explanations in the NZC (Ministry of Education, 2007) document.

## **Conclusion**

Globally, there is a demand for quality education that educates 21<sup>st</sup> century learners; learners who are able to think critically and creatively in order to find realistic solutions to issues facing planet earth (OECD, 2020; Reimers, 2009; UNESCO, 2013). As GCEd is multi-dimensional, various countries' education systems interpret and implement GCEd ideas differently depending on historical, cultural, economic, political, and social background (Cox, 2017; Yemini, 2017). Hence, it is not possible to claim that approaches used in one country will be successfully implemented in another country (Adamson et al., 2014).

In determining the extent to which the NZC (Ministry of Education, 2007) represents and covers GCEd notions, the study identified no definition or vision of Global Citizenship or GCEd. However, the content of the NZC (Ministry of Education, 2007) has some association with GCEd concepts, this finding being consistent with Sant et al.'s (2018) systematic reviews who argue that there is an underestimation and insufficient attention to GCEd at policy and curriculum levels in numerous countries, finding that national views tend to dominate in citizenship education rather than global perspectives and ideas. This systematic review supports both Peterson et al.'s (2018) and Tallon and Milligan's (2018) views; the vision in the NZC (Ministry of Education, 2007) is for learners to have a strong connection to the development and wellbeing of the country's development – “actively involved contributors to the wellbeing of New Zealand” (page 8) – but, at the same time, they view learners as “international citizens” (page 8) who are active, informed and responsible participants in society. Peterson et al. (2018) and Tallon and Milligan (2018)

also noted that these indirect inferences tended to be connected with historical and geographical aspects and reflected the cultural diversity of Aotearoa New Zealand. Peterson et al. (2018) identified that Language Learning and Social Sciences Learning areas lead engagement with GCEd within the NZC (Ministry of Education, 2007), but other learning areas such as Technology, and Health and Physical Education implied some GCEd notions with concepts implicit in the Science Learning area. According to Nussbaum (2006), a narrow educational focus is threatening for democratic citizenship.

Scholars such as Freire (2000), Giroux (2011), and Nussbaum (2006) extensively support critical pedagogy, which the NZC (Ministry of Education, 2007) encourages, promoting interactive teaching approaches through facilitation, supportive learning environments, research projects, and reflection. Critical pedagogy is fundamental within GCEd endorsing critical literacy development (Goren & Yemini, 2017; Keating et al., 2009). However, these findings cannot be extrapolated to classroom practice; there is an opportunity for future research (in specific subjects' curricula) to investigate GCEd perception and implementation in the pedagogy of Aotearoa New Zealand's (and other regions of the world) teachers and learners, shedding more light on how GCEd is perceived, embedded in classroom and wider school practice, and to determine the challenges and opportunities for implementation in teaching and learning practice (Sant et al., 2018).

The research findings recommend the inclusion of GCEd into Aotearoa New Zealand national curriculum guidelines, remembering that the purpose of GCEd is to enhance learners' active involvement and participation in actions to change and transform society; and potentially strengthen the quality of education. GCEd is one of the indicators in evaluating quality education as it is the focus of SDG #4.7 (UNESCO, 2015b). Learners today and in the future need to acquire the capabilities to take responsible actions, address issues locally and globally, and transform society to be sustainable and inclusive.

Finally, in spite of the limitations that only the NZC document is reviewed in this research, this study does add some understandings of how and where Global Citizenship and GCEd concepts exist within the NZC (Ministry of Education, 2007) with the recommendation that there is the incorporation of a Global Citizenship definition and concepts into the curriculum guideline documents. This will enhance the NZC's connection to Global Citizenship and GCEd and fulfilment of SDG #4.

## References

Adamson, B., & Morris, P. (2014). In M. Bray, B. Adamson., and M. Mason (Eds.), *Comparative education research: Approaches and methods* (2<sup>nd</sup> ed., pp. 309-332). Springer. <https://doi.org/10.1007/978-3-319-05594-7>

Arthur, J. (2012). *Research methods and methodologies in education*. Sage.

Bray, M., & Thomas, R. M. (1995). Levels of compassion in educational studies: Different insights from different literatures and the value of multilevel analyses. *Harvard Educational Review*, 65(3), 472-491.

Browes, N. (2017). Global citizenship concepts in the curricula of four countries. *Current and Critical Issues in Curriculum, Learning and Assessment*. IBE-UNESCO and APCEIU.

- Coffey, A., & Atkinson, P. (1996). *Making sense of qualitative data: Complementary research strategies*. Sage.
- Cohen, L., Manion, L., & Morrison, K. (2011). *Research methods in education* (7<sup>th</sup> ed.). Routledge.
- Corbin, J., & Strauss, A. (2008). Strategies for qualitative data analysis. *Basics of qualitative research. Techniques and procedures for developing grounded theory*, 3.
- Cox, C. (2017). Global Citizenship concepts in curriculum guidelines of 10 countries: Comparative analysis. *Current and Critical Issues in Curriculum, Learning and Assessment*. IBE-UNESCO-APCEIU.
- Curtis, W., Murphy, M., & Shields, S. (2013). *Research and education*. Routledge.
- de Oliveira Andreotti, V. (2011). (Towards) decoloniality and diversity in Global Citizenship education. *Globalisation, Societies and Education*, 9(3-4), 381-397).
- Deardorff, D. K. (2011). Assessing intercultural competence. *New Directions for Institutional Research*, 2011(149), 65.
- Freire, P. (2000). Pedagogy of the oppressed (30<sup>th</sup> anniv. Ed.). *Continuum*, 35. Continuum International.
- Giroux, H. A. (2011). *On critical pedagogy* (Vol. 1). Continuum International.
- Goren, H., & Yemini, M. (2017). Global Citizenship education redefined: A systematic review of empirical studies on Global Citizenship education. *International Journal of Educational Research*, 82, 170-183.
- Hayward, B. (2012). *Children, citizenship and environment: Nurturing a democratic imagination in a changing world*. Routledge.
- Hayward, B., & Wood, B. (2016). Editorial. *SET*, 3, 1-3.
- Hirst, P. (2000). *Globalisation, the nation state and political theory*. Routledge.
- Keating, A., Ortloff, D. H., and Philippou, S. (2009). Citizenship education curricula: The changes and the challenges presented by global and European integration. *Journal of Curriculum Studies*, 41(2), 145-158).
- Kelly, A. V. (2009). *The curriculum: Theory and practice*. Sage.
- King, N. (2004). 21 Using templates in the thematic analysis of text. *Essential guide to qualitative methods in organizational research*, 265.
- Lichtman, M. (2013). *Qualitative research for the social sciences*. Sage.

Mansilla, V. B., & Jackson, A. (2011). Educating for global competency. In *New York: Asia Society*. <https://asiasociety.org/files/book-globalcompetence.pdf>

McIntosh, P. (Ed.). (2005). *Gender perspectives on educating for Global Citizenship*. Teachers College Press.

Ministry of Education. (2007). *New Zealand Curriculum*. Learning Media.

Muetzelfeldt, M., & Smith, G. (2002). Civil society and global governance: The possibilities for Global Citizenship. *Citizenship Studies*, 6(1), 55-75.

Naiditch, F. (2016). Critical pedagogy and the teaching of reading for social action. *Developing Critical Thinking: From Theory to Classroom Practice*, 87.

Navarro-Medina, E., & de Alba-Fernandez, N. (2015). Citizenship education in the European curricula. *Procedia, Social and Behavioral Sciences*, 197, 45-49.  
<https://doi.org/10.1016/j.sbspro.2015.07.381>

Newton, J., Yates, E., Shearn, S., & Nowitzki, W. (2010). Intercultural communicative language teaching: Implications for effective teaching and learning. *Report to the Ministry of Education*. Ministry of Education.

Noddings, N. (2005). *Educating citizens for global awareness*. Teachers College Press.

Nussbaum, M. C. (2006). Education and democratic citizenship: Capabilities and quality education. *Journal of Human Development*, 7(3), 385-395.

Organisation for Economic Co-operation and Development. (2018). Preparing our youth for an inclusive and sustainable world. *The OECD PISA global competence framework*.  
<https://www.oecd.org/pisa/Handbook-PISA-2018-Global-Competence.pdf>

Organisation for Economic Co-operation and Development. (2020). *PISA 2018 Results (Vol VI)*. <https://oecd-library.org/content/publication/d5f68679-en>

Olssen, M. (2004). Neoliberalism, globalization, democracy: Challenges for education. *Globalisation, Societies and Education*, 2(2), 231-275.  
<https://doi.org/10.1080/14767720410001733665>

Osler, A., & Vincent, K. (2002). *Citizenship and the challenge of global education*. Trentham Books.

Oxfam. (1997). *A curriculum for Global Citizenship: Oxfam's development education programme*. Oxfam.

Oxley, L., & Morris, P. (2013). Global Citizenship: A typology for distinguishing its multiple conceptions. *British Journal of Educational Studies*, 61(3), 301-325.



Palincsar, A. S. (1998). Social constructivist perspectives on teaching and learning. *Annual Review of Psychology*, 49(1), 345-375).

Pashby, K. (2015). Conflations, possibilities, and foreclosures: Global Citizenship education in a multicultural context. *Curriculum Inquiry*, 45(4), 345-366.  
<https://doi.org/10.1080/03626784.2015.1064304>

Peterson, A., Milligan, A., & Wood, B. E. (2018). Global Citizenship education in Australasia. In *The Palgrave handbook of Global Citizenship and education* (pp. 3-20). Springer.

Rapoport, A. (2013). Global Citizenship themes in the social studies classroom: Teaching devices and teachers' attitudes. *The Educational Forum (West Lafayette, Ind.)*, 77(4). 407-420. <https://doi.org/10.1080/00131725.2013.822041>

Reimers, F. (2009). Educating for global competency. *International Perspectives on the goals of Universal Basic and Secondary Education*, 22, 183.

Reimers, F., Chopra, V., Chung, C. K., Higdon, J., & O'Donnell, E. B. (2016). *Empowering global citizens: A world course*. CreateSpace Independent Publishing Platform SC.

Sant, E., Davies, I., Pashby, K., & Schultz, L. (2018). *Global citizenship education: A critical introduction to key concepts and debates*. Bloomsbury.

Schiro, M. (2012). *Curriculum theory: Conflicting visions and enduring concerns*. Sage.

Schleicher, A. (2020, October 22-23). *Worldwide launch of the results of the Programme for International Student Assessment (PISA) Global Competence Assessment* [Keynote presentation]. AFS Global Conference, Singapore. <https://conference.afs.org/>

Sinnema, C. (2016). The ebb and flow of curricular autonomy: Balance between local freedom and national prescription in curricula. *The Sage handbook of curriculum, pedagogy and assessment*, 965-983. <https://doi.org/10.4135/9781473921405.n59>

Smith, M. K. (1996, 2000). Curriculum theory and practice. *The encyclopedia of informal education*. [www.infed.org/biblio/b-curric.htm](http://www.infed.org/biblio/b-curric.htm)

Tallon, R., & Milligan, A. (2018). The changing field of development and global education resource provision in New Zealand. *International Journal of Development Education and Global Learning*. <https://doi.org/10.18546/IJDEGL.10.1.05>

United Nations Educational, Scientific and Cultural Organization. (2013). *Global Citizenship education: Preparing learners for the challenge of the 21<sup>st</sup> century*. UNESCO.

United Nations Educational, Scientific and Cultural Organization. (2015a). *UNESCO and sustainable development goals*. UNESCO.

United Nations Educational, Scientific and Cultural Organization. (2015b). *Unpacking sustainable development goal 4 education 2030*. UNESCO.

United Nations Educational, Scientific and Cultural Organization. (2016a). *Education for people and planet: Creating sustainable futures for all* (Global Education Monitoring Report). UNESCO.

United Nations Educational, Scientific and Cultural Organization. (2016b). *Textbooks pave the way to sustainable development* (Global Education Monitoring Report Policy paper 28). UNESCO.

White, C., & Openshaw, R. (2002). Translating the national to the global in citizenship education. *Citizenship Education and the Curriculum*, 151-166.

Wood, B. E. (2014). Participatory capital: Bourdieu and citizenship education in diverse school communities. *British Journal of Sociology of Education*, 35(4), 578-597.

Wood, B. E. (2019). Global Citizenship education: Definitions and debates. *Curriculum Matters* (15), 93-98.

Wood, B. E., & Sheehan, M. (2020). Transformative disciplinary learning in history and social studies: Lessons from a high-autonomy curriculum in New Zealand. *The curriculum Journal*. <https://doi.org/10.1002/curj.87>

Yates, L., & Grumet, M. (2011). *World yearbook of education 2011: Curriculum in today's world: Configuring knowledge, identities, work and politics*. Routledge.

Yemini, M. (2017). Internationalization and Global Citizenship. *Policy and Practice in Education*, 10, 973-978.

Young, S. L. B. (2018). From situated privilege to dis/abilities: Developing critical literacies across social issues. *Journal of Adolescent & Adult Literacy*, 61(5), 501-509.

Zahabioun, S., Yousefy, A., Yarmohammadian, M. H., & Keshtiaray, N. (2012). Global Citizenship Education and its implications for curriculum goals at the age of globalization. *International Education Studies*, 6(1). <https://doi.org/10.5539/ies.v6n1p195>

**Nazym Adaspayeva** is a senior teacher of Global Perspectives and Project Work and English in Semey, Kazakhstan.

Email: [nazyma16@gmail.com](mailto:nazyma16@gmail.com)

ORCID: <https://orcid.org/0000-0002-6560-8346>

**Sue Parkes** worked for four years in Kazakhstan in the area of Global Citizenship Education, and worked alongside Nazym for three years. Together they led teacher training workshops related to Global Citizenship Education.

Email: [parkesue@gmail.com](mailto:parkesue@gmail.com)

ORCID: <https://orcid.org/0000-0002-6853-6501>