Living A Cosmopolitan Curriculum:
Civic Education, Digital Citizenship, and Urban Priority Schools

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ABSTRACT

The reason for my research is that youth who experience marginalization do not have their experiences represented in their civics classrooms, which leads to a lack of civic engagement overall (Kane, Ng-A-Fook, Radford & Butler, 2017; Claes, Hooghe, and Stolle, 2009). I identify cosmopolitanism (Hansen, 2010; Banks, 2009; Pinar, 2009) and pedagogies of digital citizenship (Choi, 2016; Coleman, 2008) as potentially useful orientation and processes to better support marginalized youth in Urban Priority High Schools (UPHS). In this study, I use discourse analysis to analyse the "curriculum as plan[ned]" (Ontario Ministry of Education civic curriculum documents) with and against the narrative inquiry of the "lived curriculum" in an Urban Priority High School (Aoki, 1993; 2003) .

The findings of my study include that although the Ontario grade 10 civics curriculum (Ontario Ministry of Education, 2018) has possibilities of a cosmopolitan orientation because of some of the language used and concepts introduced in the Citizenship Education Framework and goals, this curriculum cannot be considered cosmopolitan. There are no overall or specific expectations that have students consider their own identity formation and subjectivity (Pinar, 2009), reflective openness (Hansen, 2010), and cultural, national and global identifications (Banks, 2009).

While the curriculum as planned was found to be lacking in expectations that align with cosmopolitanism, the findings of my study underscored how digital citizenship projects that invite students to grapple with issues of significance of the self and the Other open up productive spaces of civic engagement for marginalized students. Digital spaces allowed students to narrate their lived experiences that underscored the significance of embracing a cosmopolitan identity in a mandatory course that otherwise does not serve them and illustrates the urgency of these curriculum opportunities if education is working in the name of equity and supporting each youth to become active citizens.

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CHAPTER ONE: INTRODUCTION

Statement of the Problem

The journey toward becoming a teacher is a complex one. As Aoki (1983) writes, "to become a teacher one undergoes a ritual which allows one entry into a culturally-shaped and culturally-legitimated world" (p. 325). During my practicum teaching experiences as a Bachelor of Education (B.Ed.) student, I was introduced to the institutional rituals that culturally shape and legitimize the lived experiences of a teacher within the curricular and pedagogical spaces of a classroom. Being in those spaces as a 'teacher candidate,' and not as a 'real' teacher, I often felt, as Aoki (1983) describes, that "I was both insider and outsider, 'in' yet not fully in, 'out' yet not fully out" (p. 323). In his writings, Aoki self-identifies as a Japanese-Canadian visiting Japan. Born in British-Columbia, Canada, but with many ties in Japan, Aoki experiences the dichotomy of feeling neither Canadian when in Canada, but also not feeling Japanese in Japan. His hyphenated identity, like for many other hyphenated-Canadians, poses a tension in Ontario educational institutions (Aoki, 1983; Ng-A-Fook, Radford & Ausman, 2012). As I reflect on what it means to have lived a hyphenated experience, and on my own hyphenated experience as a teacher-candidate, I find myself becoming very aware of my privilege as a middle-class, white cis-gendered female, particularly in and around the education system. This understanding emerged, in part, through my participation in the Urban Communities Cohort of the B.Ed. Program at the University of Ottawa. The cohort aims to prepare pre-service teachers to work in Urban Priority High Schools. The Urban and Priority High-School (UPHS) initiative, established by the Ministry of Education, highlights that UPHS "face challenges such as poverty, criminal and gang activity, and a lack of community resources" (Ministry of Education, 2017). As such, there are many challenges in urban classrooms that can be inhibiting students from accessing the curriculum. Throughout my B.Ed. I learned more about the multiple subjectivities, educational and life experiences that were different than mine, and I wanted to learn how to best support all of my students (Baillie Smith, Laurie, Hopkins, & Olson, 2013; Pinar, 2013; Radford, 2017).

This desire to learn more provoked me to pursue a Masters in Education. During my studies, I was fortunate to work as a research assistant on a Social Science and Humanities Research Council (SSHRC) funded study entitled *Developing mobile media spaces for civic engagement in urban priority schools*. Developed by Dr. Ruth Kane, Dr. Linda Radford, and Dr. Nicholas Ng-A-Fook, the study seeks to "foster and support youth civic engagement via digital

media and for urban students to increase their own digital literacies through media practices that will allow them to become agents of social change" (Kane, Ng-A-Fook, Radford & Butler, 2017, p. 25). Through that work, I learned about the number of challenges that the Ontario provincially mandated Civics course curriculum poses for both teachers and students. In particular, I learned about the challenges it poses to newcomers to Canada and Black, Indigenous, People of Colour (BIPOC)[1] (Kane, Ng-A-Fook, Radford & Butler, 2017). Notably, as Claes, Hooghe, and Stolle (2009) reported in their study of Ontario and Quebec high school students, civics courses contain an underlying cultural bias that makes the course less relevant to minority students. Students did not benefit from the course because it did not reflect these students' personal experiences. Moreover, the Ministry of Child and Youth Services (2011) has shown that youth who have been marginalized by the education system, particularly Indigenous and youth racialized as non-white, are less likely to take part in civic engagement activities. This work with the SSHRC-funded study made me think of Aoki who could have found himself in a course like the Ontario grade 10 civics course, and how he might have felt as a student.

As a new teacher, I learned that the civics course exists in a liminal space. It is liminal because it is often new long-term occasional teachers (LTOs) who are asked to teach the course on short notice. Due to the revolving door of new teachers who teach the civics course, and then go on to other assignments, these courses tend to be a hodgepodge of resources, rather than a well thought out course. At least, this was my experience. The Grade 10 Civics Course is the first course I taught as a new in-service teacher. The core course is often undesirable for both students and teachers. The Grade 10 level course is a half-credit paired with "the deeply unpopular careers course (a course focused on preparing students for the workforce)" (Tidridge, 2016). As a research assistant with the SSHRC-funded study, I observed a Grade 10 civics classroom from November 2018 to January 2019 with a long-term occasional teacher, a student-teacher, and 26 students at a local UPHS. I sought to understand how teachers and student teachers can provide better support for students who have been marginalized by the education system and BIPOC students in this class. Consequently, I began looking into the curriculum. Apart from the glaring lack of a digitally focused curriculum for a digitally focused world (Kane, Ng-A-Fook, Radford & Butler, 2017), the

[1] Black Indigenous People of Colour or BIPOC will be used in my thesis to describe youth who are racialized as non-white. In my literature review where I encounter deficit language such as "minorities" I will use BIPOC as an alternative term when this is what I, or the authors mean.

entire curriculum-as-planned's aim seemed to promote active citizenship. However, the behaviours and dispositions of active citizenship that are being promoted in the curriculum do not seem to translate to real-world active citizenship among students. At least, that seems to be the general consensus, one that prompted discussions around the usefulness of the civics education course in Ontario (Tidridge, 2016). As a research assistant with the SSHRC funded study, I was in a good position to discover for myself why the Ontario civics course gets such a bad reputation by immersing myself in a Grade 10 urban classroom, where there would possibly be the most underserved students. Interacting with both the students and the curriculum, I wanted to know if the issues with the course lie within the curriculum or within the instruction, or perhaps both.

As curriculum theorist William Pinar (2012) writes, "the curriculum is that complicated conversation between teachers and students over the past and its meaning for the present as well as what both portend for the future" (p. 2). In recognizing this discretion between the curriculum documents and what occurred in the classroom during my observation as a research assistant, I understand the "curriculum-as-plan[ned]" is different from the "lived curriculum" (Aoki, 1993, p. 258). The "curriculum-as-plan" is "the work of curriculum planners, often selected teachers from the field, under the direction of some official often designated as the curriculum director or curriculum supervisor" (Aoki, 1993, p. 258). In this case, it is the Ontario Ministry of Education who creates the curriculum, and a teacher who is preparing to teach the Grade 10 civics classroom would look at the Ontario civics curriculum and create his or her lessons based on the "curriculum-as-plan[ed]." The "lived curriculum," as Aoki (1993) makes clear, "is not the curriculum as laid out in a plan, but a plan more or less lived out" (p. 257). Aoki (1983) discusses the "implementation" of the curriculum as "situational praxis" (p. 121). He writes that "teachers and students can be seen as co-actors acting with and on Curriculum X, as they dialectically shape the reality of classroom experiences embedded in a crucible of the classroom culture of which they are a part and in which they have inserted themselves" (p. 120). They co-create what is to be the "lived curriculum." The curriculum document does not indicate the instructional strategies that should be used to teach the subject, but instead the overall and specific expectations of the curriculum and assessment principles. As such, because of the different environments and people, the ways students and teachers experience (live) this curriculum is different. Aoki (1986/1991) speaks about the "tensionality" that comes from the differences between the "curriculum-as-

plan[ned]" and the "lived curriculum." He writes about the experience of Miss O, a teacher participant in his research:

> But such a regard, Miss O feels, rests on a misunderstanding that comes from forgetting that to be alive is to live in tension; that, in fact, it is the tensionality that allows good thoughts and actions to arise when properly tensioned chords are struck, and that tensionless strings are not only unable to give voice to songs, but also unable to allow a song to be sung. (Aoki, 1986/1991, p. 162)

For Aoki, it is in this "tensionality" that teaching is happening in the classroom. He calls on teachers to understand that "indwelling in the zone between curriculum-as-plan and curriculum-as-lived experience is not so much a matter of overcoming the tensionality but more a matter of dwelling aright within it" (p. 163). From my experience in urban classrooms, there is a lot of tension within them due to a difference in socio-economic status, ethnicity, and more. Cosmopolitanism is sometimes "tenuous and tension-laden" due to its "receptivity to the new and loyalty to the known" (Hansen, 2010, p. 5). Despite this, cosmopolitanism has gained popularity in recent years as it "raises new questions about civic and citizenship education and, in general, about how education can equip people to negotiate justly and peacefully cultural, religious, ethnic, and other differences" (Hansen, 2010, p. 3). Cosmopolitan is useful because, "it spotlights the familiar fact that human beings can create not just ways to tolerate differences between them but also ways to learn from one another" Hansen, 2010, p. 4). As such, I ground my questions in cosmopolitanism, and am interested in analysing the "tensionalities" that exist between the Ontario Civics curriculum and the "lived curriculum" of an UPHS (Aoki, 1986/1991). I see whether or not a cosmopolitan curriculum is possible in the curriculum documents, and if that is what occurred during my experience in an UPHS. As such, my research questions are:

1) In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]"?
2) In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the "lived curriculum"?
3) What conclusions can be made after juxtaposing the narrations of the lived experiences of students with conceptions of cosmopolitan citizenship found (or not found) in the Ontario civics curriculum?

Contextualizing the Ontario Civics Curriculum

The Ontario civics course (course code CHV2O) is a mandatory half-credit course that students typically take in Grade 10. In the curriculum document, a document titled Canadian and World Studies (comprising curricula for geography, history and civics/politics courses for Grades 9-12 in Ontario), civics is described as "a branch of politics that focuses on the rights and responsibilities associated with citizenship, the role of governments, and how people can get involved in the political process and take action on issues of civic importance" (Ontario Ministry of Education, 2018, p. 149). Prior to the statement of the overall expectations, the document explains that "[t]he study of civics supports students in becoming informed, engaged, and active citizens in the various communities to which they belong, whether at the local, national, or global level" (Ontario Ministry of Education, 2018, p. 149). The overall expectations are reflective of that in their descriptions. There are three overall expectations: (A) Political Inquiry and Skill Development, (B) Civic Awareness, and (C) Civic Engagement and Action (see Appendix 1 for full descriptions). The overall expectations describe a course that is inquiry-based, where students learn about the political inquiry process and investigate important civic issues (overall expectations A), how each level of government works in addressing these issues (overall expectation B), as well as learning about different political perspectives, developing their own political perspective and plan, and participate in a civic action relating to an issue that they care about (overall expectation C). As stated in the statement of the problem, the lived curriculum does not match up with how the curriculum document presents the course.

The entire Canadian and World Studies curriculum has what is entitled as a Citizenship Education Framework which directs how teachers are invited to teach the Ontario Geography, History and Politics/Civics) curricula. There are four main categories: Active Participation, Identity, Structures, and Attributes (see Appendix 2). In the preface to this framework, the document explains:

> In every grade and course in the Grade 9 and 10 Canadian and world studies curriculum, and particularly in Civics and Citizenship in Grade 10, students are given opportunities to learn about what it means to be a responsible, active citizen in the community of the classroom and the diverse communities to which they belong within and outside the school. It is important for students to understand that they belong to many communities and that, ultimately, they are all citizens of the global community. (Ontario Ministry of Education, 2018, p. 9)

The connection between the Citizenship Education Framework, the descriptions of the civics course, and the overall expectations of the course all point to a course that should be focused on the identity of individuals from "diverse communities," who will learn "how societies are governed, how policy is developed, how power is distributed, and how citizens take public action" (Ontario Ministry of Education, 2018, p. 12). The reality, as I elaborate in the literature review, does not coincide with these descriptions. As such, the "lived curriculum" does not resemble the "curriculum-as-plan[ned]" due to the multitude of subjectivities present in the classroom. Aoki (2003) describes this as a "multiplicity of curricula" (p. 2). In turn, Aoki (2003) asks us to "consider identity not so much as *something* already present, but rather as production, in the throes of being constituted as we live in places of difference" (p. 260). These "places of difference" are especially felt in urban classrooms where diversity is present. Yet, identity and identities are not often explored in civics classes. As Sears (2013) writes, "while pluralism and inclusion are central to the rhetoric of social studies and citizenship education policy and programmes across Canada, it has largely been an iconic rather than a deep pluralism" (p. 197). Although there has been a shift in civic education in Canada to promote the "pluralist idea," identity-based conceptions of citizenship are down-played in favour of other models such as participatory ones (Sears, 2013, p. 197; Whestheimer & Khane, 2004).

In helping with the SSHRC-funded study, which has a large focus on employing digital technology in order to promote engagement around civic issues (Kane, Ng-A-Fook, Radford & Butler, 2017), I have been thinking about how a cosmopolitan curriculum, facilitated through digital technology, can create inclusive learning situations for students who experience marginalization in UPHS. A cosmopolitan curriculum is one that "cultivates comprehensions of alterity, including the self-knowledge that enables understanding of others" (Pinar, 2013, p. 50). Through knowing oneself, one can understand others, and as Aoki (2003) states, it is through knowing others, that we produce our own identities "as we live in places of difference" (p. 260). From my preliminary review of the literature that follows below on civic education and digital citizenship, it is clear that the need for a more identity-based model of citizenship education is needed to support immigrant, refugee, and BIPOC youth who are often marginalized and underserved by the education system.

The Study

The purpose of my study is to determine if cosmopolitanism is possible within the "curriculum-as-planned" and if students narrated their cosmopolitan identities in the "lived curriculum" within an Ottawa UPHS (Aoki 1993; 2003). As one of the research assistants of the ethics approved and SSHRC funded study entitled *Developing mobile media spaces for civic engagement in urban priority schools,* I helped to create curricular material(s) for a Grade 10 civics class in an UPHS. The goal of the curricular material (lessons and summative task) was to establish a curriculum with a focus on digital citizenship (Choi, 2016), transformative citizenship (Coleman, 2008), and cosmopolitanism (Hansen, 2010; Pinar, 2009; Banks, 2009) within an UPHS. See *figure 5*, *table 5* and *table 6* for specific details on how the conceptual framework interacts with the "curriculum as plan[ned]" and the "live curriculum."

The next chapters are as follows. In Chapter Two: Literature Review I take up the multiple pedagogies of citizenship education, the various definitions of digital citizenship, and discuss how cosmopolitanism may be a useful lens to view the problem of citizenship education in an Ontario UPHS. Chapter Three: Conceptual Framework & Methodology provides specific details on the design, participants, setting, data collection and data analysis of this study. Chapter Four: Analysis of the "Curriculum as Planned" discusses cosmopolitan conceptual framework in relation to my analysis of the Ontario Grade 10 civics curriculum documents using a discourse analysis methodology. Chapter Five is a narrative inquiry of the "lived curriculum" separated into three parts based on the themes of my analysis of the lived curriculum. Part One is on community, Part Two is on Digital Tools, and Part Three is on Citizenship Education. Chapter Six: Juxtaposition of Analyses, and Conclusion offers my take on what can be learned from this study.

CHAPTER TWO: LITERATURE REVIEW

Situating Citizenship Education

The "curriculum-as-plan" does not tell teachers how to teach civics, only what to teach (Aoki, 1993). In the following section of the literature review, I look at some common models of citizenship education, as well as several models promoted by researchers in the field of civic education. Westheimer and Khane (2004) discuss three common types of citizenship education. The first is the "personally responsible citizen" who "acts responsibly in his/her community" (p. 242). This type of civics curriculum stresses altruistic virtues. However, it fails to equip youth with the necessary skills to enact social change in the democratic state. The second type, the "participatory citizens" are those "who actively participate in the civic affairs and the social life of the community at local, state, and national levels" (Westheimer & Khane, 2004, p. 243). This type is a knowledge-based approach that responds to the mechanisms and history of party politics in Canada. This form of civic education is commonly taught as it is easily delivered in a lecture-based format (Davies & Issitt, 2005) and its fact-based nature makes it easy to evaluate through tests (Evans, 2006). The third type of citizenship is the "justice-oriented citizen" who "critically assess social, political, and economic structures and consider collective strategies for change that challenge injustice and, when possible, address root causes of problems" (Westheimer & Khane, 2004, p. 243). We see iterations of the two first types of citizenship education within the Ontario Citizenship Education Framework and the curriculum overall expectations with the language used in their descriptions (Ontario Ministry of Education, 2018, p. 10). There is a large focus on planning active participation within one's community via government structures (Butler & Milley, 2020), both "personally responsible citizen" and "participatory citizen", but little mention of a "justice oriented citizen" (Westheimer & Khane, 2004, p. 243).

Research reveals that provincially mandated Civics courses fall short of helping to foster active citizenship, especially for minority youth (Claes, Hooghe, & Stolle, 2009; Kane, Ng-A-Fook, Radford, & Butler, 2017; Mira & Garcia, 2017). One of the reasons for this is that there seems to be a disconnect between different models of citizenship within the structure of the course and the youth. Bennett, Wells, and Rank (2009) discuss the paradigm of the *dutiful citizen* and the *actualizing citizen*. A dutiful citizen model is one that puts high importance on participating in government and places voting at the centre of citizenship. The *actualizing citizen* model, by contrast, is more focused on lifestyle politics, such as political consumerism, volunteering, and

social activism. They argue that the reason many civic education efforts fail is that they are "implicitly or explicitly premised on a particular (dutiful) citizen model that is out of phase with the (actualizing) identity styles and learning preferences of many young people" (Bennett, Wells, & Rank, 2009, p. 107). The two first approaches to civic education as outlined by Westheimer and Khane (2004) align more closely with the *dutiful citizen* model because it places a value on the existing system and the treatment of citizenship as "inherited as found" (Coleman, 2008, p. 205).

Authors like Coleman (2008) are advocating for a new approach to civic education, one that is more aligned with the *actualizing citizen* model that is favoured by youth. Accordingly, Bennett (2008) adds to the conversation around the failings of traditional civic education by stating that "the most obvious factors contributing to the relatively passive, disengaged stance of many young people toward government and formal elements of politics is ... [that] the curriculum is often stripped of independent opportunities for young people to embrace and communicate about politics on their own terms" (p. 7). Mirra and Garcia (2017) suggest a solution to this through youth participatory action research (YPAR) and call upon education to "situate young people as the primary drivers of the research process and situate the issues about which they care most as the primary subjects of that research" (p. 149). In her research with young people, aged 13-16 years, Weller (2003), discusses the importance of respecting teenager's current personhood, regarding them as experts of their own citizenship, and inciting confidence that their political actions matter. She stresses that one of the major problems with citizenship education is that it "constructs participants as citizens-in-the-making" (p. 154). She, as well as others (Baumann, 2012; Bell, 2005; Bennett, Freelon, Wells, 2010; Bennett, Wells, Freelon, 2011; Choi, 2016; Gleason & Von Gillern, 2016; Herrera, 2014; Jones & Mitchell, 2016; Kahne, Hodgin, & Eidman-Aadahl, 2016; Kim & Choi, 2018; Mascheroni, 2017; Nelson, Lewis, Lei, 2017; Tupper 2014; Weller, 2003; Wood, 2014) would argue that youth are already active citizens in their own right. Recently, powerful youth activists, including Autumn Peltier from the Wiikwemkoong First Nation, have addressed the United Nations General Assembly. Peltier spoke about the lack of clean water in her community on Manitoulin Island in Northern Ontario (The Canadian Press, 2019). Receiving global attention, there is also Swedish climate activist Greta Thunberg who addressed the UN during a Climate Summit in September 2019, and who is also credited for starting a climate action movement which culminated in a mass protest in many Canadian cities (and around the

world) on September 27th, 2019 (Jones, 2019). Many youth are indeed politically active, but in a way that is different than taught in Ontario civic education courses.

Much of the discussion around the failure of civic education is viewed with the lens of the *dutiful citizen* model as it qualifies successful civic engagement in terms of traditional actions (voting, reading the newspaper, being involved with political parties) (Baumann, 2012; Bennett, 2008; Bennett, Wells, & Rank, 2009; Bennett, Wells, Freelon, 2011; Bennett, Freelon, Wells, 2010). If a widening of the definition of citizenship is to include more diverse acts of civic engagement, we might move away from this "pessimistic perspective on youth civic engagement" altogether (Bell, 2005, p. 2). Weller (2003) first carried out a survey with 500 teenagers aged 13-16, followed up with a survey for 175 students, and then used a photovoice methodology with 25 teenagers and concluded that "the places in which teenagers hang out are perhaps their most important spaces of citizenship and their political agency is demonstrated at a variety of scales" (p. 167). In 2003, when Weller conducted her research, she was referring to skate parks and playgrounds, today, the spaces in which teenagers hang out are different and many of them are online.

There is no doubt that teenagers' online habits are increasing, and therefore, it is important to consider what kinds of activities they do online and if any can be considered political action. Accordingly, Nelson, Lewis, Lei (2017) in a multilevel modeling of longitudinal survey data of undergraduates, demonstrate that younger people tend to be far more civically engaged than many expect when you consider their online activity. Notably, in a Norwegian study conducted by Brandtzæg, Følstad, and Mainsah (2012), they too discovered through group interviews that students did not "prioritize reading newspapers or watching the news on TV, as their usage patterns related to both communication and information [are] getting increasingly Internet oriented" (p. 5), thus signaling the importance of digital spaces. Moreover, drawing on case-study methodology research around the use of hashtags on Twitter as new literacy practices performed by Gleason (2018), Gleason and Von Gillern (2018) write that the participants' "out-of-school, authentic (e.g., "unsanctioned") civic education activities spur us to take seriously young people's motivations, engagements, and desires for public participation" (p. 210). The political engagement driven by access and participation in online spaces is echoed in a study of two waves of the Youth and Participatory Politics (YPP) Survey by Kahne and Bowyer (2019). They found that "providing students with opportunities to learn about the creation and sharing of digital content leads to online

forms of political engagement" (p. 10). In fact, several youth have demonstrated *actualizing citizen* tendencies in online spaces. Gleason (2018) uses a case-study methodology and observes how one participant's, Lucy's, utilisation of Twitter, shifted from "journalistic confessions" of her recovery from sexual abuse, to advocacy, through her involvement in feminist theory and social-justice oriented topics (p. 175). Lucy was enacting citizenship qualities as she was advocating, through highlighting her experiences, around a topic that was important to her: the topic of mental health issues in women due to sexual abuse.

The use of social media and digital technologies for advocacy and civic engagement happens all over the world. Accordingly, in an analysis conducted by Mascheroni (2017) of focus interviews with forty 14- to 25-year-olds carried out in Italy and the UK, he writes that "although many of the young citizens' participatory practices challenge traditional modes of political participation and point to disconnections between young people and party politics, the interviews nonetheless highlight youth's desire to be heard and to participate in society" (p. 4644). Their participation comes in many forms, where youth turn to different digital platforms, "[combining] different social media platforms in their communication repertoires and engage in diverse communicative spaces that are defined by the specific social and technological affordances of each platform" (Mascheroni, 2017, p. 4644). Correspondingly, the utilization of online spaces can be seen in the Black Lives Matter and the DREAMer movements stemming from the United States, as "both utilize social media to circulate information and perspectives, mobilize others to get involved, apply pressure to elected officials, and change the conversation about fundamental societal issues" (Kahne, Hodgin, & Eidman-Aadahl, 2016, pp. 1-2), all of which are legitimate forms of civic action.

Within Canada, an example of widespread civic engagement comes after the passing of Bill C-45 in 2012, which proposed to make changes to the Indian Act, the Navigation Protection Act, and the Environmental Assessment Act (Tupper, 2014). Social media platforms such as Facebook and Twitter were the key venue to many Indigenous and non-indigenous people in Canada joining the #IdleNoMore movement. The movement sought to bring light to the lack of Indigenous consultation in Bill C-45, the potential negative effects of Bill C-45 for Indigenous peoples, as well as open a conversation about how the "legacies of colonialism ... continually position First Nations, Métis, and Inuit peoples as 'lesser' citizens" (Tupper, 2014, p. 87). The example of "Idle No More is demonstrative of young people's commitments to social change and

willingness to participate in active forms of dissent" (Tupper, 2014, p. 87). Moreover, in her biographical research, Herrera (2014) observed how youth brought back the spirit of change to their schools after the January 25 Revolution in Egypt, which led to the fall of the 30-year dictator and president Mohamed Hosni Mubarak. In the wake of the revolution, students expected that they would have the opportunity to write about the democratic changes that happened in their country, but the government-administered exam did not provide this opportunity. In turn, Herrera (2014) illustrates how these "wired" citizens utilized the same tools that aided in the 2011 revolution to "[lead] sit-ins, demonstrations, and Facebook campaigns to expose corrupt teachers and administrators; they demanded reforms of the curriculum and exam system; [and] they set up drives to help the families of the martyrs of the revolution" (p. 19). The Internet affords youth opportunities to connect with people from their community and with people from across the globe. Within these connections, youth are engaging in multimodal citizenship practices (through text, videos, photos, etc.) in large numbers and on a large, global, scale. As many authors (Baumann, 2012; Bell, 2005; Bennett, 2008; Bennett, Wells, & Rank, 2009; Coleman, 2008; Gleason, 2018; Gleason & Von Gillern, 2018; Herrera, 2014; Kim & Choi, 2018; Nelson, Lewis, Lei, 2017; Weller, 2003) have noted, youth are in fact engaging in citizenship practices.

Considering the preceding evidence, civic education classes are considered a failure for increasing youth civic action. This is due to the fact that the current and most common models of civic education courses are a knowledge-based approach that falls short of addressing the notion of being a citizen in the digital age and engaging with citizenship practices of which youth are presently engaging. Thus, there must be a change in the definition of citizenship to include aspects of digital citizenship and a change in civic education courses to prepare students to be active digital citizens.

Digital Citizenship

In this section of the literature review, I discuss various conceptions of digital citizenship. Before I move on to the issue of digital citizenship in an urban setting, I will take up digital citizenship more generally. Accordingly, digital citizenship has been defined in a variety of ways. Ribble (2004) frames digital citizenship as a regulatory term stating that it is, "the norms of appropriate and responsible behavior with regard to technology use" (p. 7). Others, such as Mossberg, Tolbert, and McNeal (2008) describe digital citizenship in terms of skill. They say it is

"the ability to participate in society online" (p. 1). Common Sense Media (2012) has framed digital citizenship in curricula to include aspects that could also be considered digital literacy skills, such as cyberbullying, digital footprint, privacy and security, communication, etc. Jones & Mitchell (2016) seemingly agrees with both Ribble (2004) and Mossberg et al. (2004) and says that digital citizenship should be separated from digital literacy and instead should be focused on "using Internet resources to have youth (1) practice respectful and tolerant behaviors toward others and (2) increase civic engagement activities" (p. 2065). Moreover, after completing a concept analysis to answer two research questions "(1) What elements might constitute a cohesive concept of digital citizenship? and (2) How has the notion of digital citizenship evolved over the past 10 years," Choi (2016) has come up with four leading conceptions of digital citizenship (p. 571). Notably, the first emergent conception, *digital citizenship as ethics*, seems to align most closely with Ribble's (2004) regulatory definition as it "refers to how Internet users appropriately, safely, ethically, and responsibly engage in Internetworking activities" (Choi, 2016, p. 573). The second conception is *digital citizenship as media and information literacy (MIL)* aligns with the definition provided by Common Sense Media (2012), and "denotes ones' abilities to access, use, create, and evaluate information and to communicate with others online" (Choi, 2016, p. 577). *Digital citizenship as participation and engagement (P/E)*, the third conception, "introduces different types of online engagement, including political, socio-economic, and cultural participation" (Choi, 2016, p. 579). Finally, *digital citizenship as critical resistance (CR)* is similar to *digital citizenship as P/E* and is not always clearly distinguishable as both "are related to active, goal-driven participation in virtual communities" (Choi, 2016, p. 581). The main difference is that *digital citizenship as CR* "takes a more progressive and radical viewpoint" (Choi, 2016, p. 581). This conception of digital citizenship seeks to highlight, challenge and resist existing power structures. *Digital citizenship as P/E* refers to engagement in multiple areas of one's life (personal, political, social and economic) (Choi, 2016, p. 581). These definitions, as well as Choi's (2016) conceptions of digital citizenship, are important as they can help determine how to better citizenship education for youth in Ontario civics classrooms.

Digital citizenship education is especially important in high-priority urban school settings. The Urban and Priority High-School (UPHS) initiative established by the Ministry of Education highlights that UPHS "face challenges such as poverty, criminal and gang activity, and a lack of community resources" (Ministry of Education, 2017). Moreover, Ottawa (Canada), the site of my

research, continues to receive immigrant and refugee families, such as the recent welcoming of 2300 Syrian refugees in the past few years (Guly, 2018). Many of these youth are accepted into these UPHS. It is from this context that two very important questions emerge from the SSHRC funded project: "(1) How are school boards, teachers, and students taking up different forms of citizenship at the schools that serve youth from first-generation immigrant communities? (2) What can teacher education programs do to better serve such communities" (Kane, Ng-A-Fook, Radford, & Butler, 2017). There is evidence to suggest that citizenship education courses slightly increase students' awareness of political procedures, but for the most part, they are failing to influence student civic engagement, particularly those in visible minority groups (Claes, Hooghe, & Stolle, 2009).

With the current and most common models of civic education courses being a knowledge-based approach and an altruistic approach, citizenship education usually promotes the idea that citizenship and a sense of national belonging are interchangeable concepts. For certain immigrant youth, the idea of citizenship is complicated by their transnational migration (Ng-A-Fook; Radford & Ausman, 2012; Kane, Ng-A-Fook, Radford, & Butler, 2017), as they often remain connected to their former homes thanks to the Internet while at times feel alienated in their new schools (Abu El-Haj, 2009; Ng-A-Fook, Radford & Ausman, 2012; Abu-Laban, 2017). Moreover, several immigrant youth are unable to identify with course material because of cultural biases in the curriculum (Ng-A-Fook, Radford, Norris, & Yazdanian, 2013). A reason for this may be, as Abu El-Haj (2009) suggests, the dominant framework typically adopted in schools, "ignore[s] questions of identity and belonging and fail to consider how they affect an individual's ability to be fully included in society and also influence her or his capacity and desire to take up the mantle of active democratic participation" (p. 276). Elaborating on the concept of identity in the context of the civics class can help immigrant youth understand how their identities, and subjectivities, develop their capacity and desire to be active citizens (Banks, 2009; Hansen, 2010; Pinar, 2009). To this point, digital technology may play a role in empowering new Canadians to become civically engaged. Notably, there is already research that suggests the use of digital technology can be beneficial for opening up spaces that can be used to "cultivate and enlarge spaces of subjectivity, not just … produce materials that echo existing sentiments about good citizenship" (Radford & Oguanobi, forthcoming, p. 25). It is through the use of digital spaces that students are afforded the opportunity to present and form their subjectivities through the sharing of identities, which is a

key principle of "educational cosmopolitanism" (Hansen, 2010).

A Cosmopolitan Curriculum

Cosmopolitanism is a widely used term. However, in the field of curriculum studies, "educational cosmopolitanism" or "education through a cosmopolitan lens" as defined by Hansen (2010; 2011), Banks (2009) and Pinar (2009) offer theoretical lenses to consider the issues faced in civics classrooms (p. 15). For immigrant youth, especially, discussions around citizenship and identity can be complicated because of their transnational identities (Ng-A-Fook, Radford & Ausman, 2012; Kane, Ng-A-Fook, Radford, & Butler, 2017). Hansen (2011) writes, "from a cosmopolitan perspective, persons are always leaving and remaining at home" (p. 57). This definition relates well to the description of transnational identities, as in civics classrooms, the very notion of "home" is a complicated one. Besides the issue of identity and belonging, there are other difficulties, such as is explained by Bajaj and Barlett (2017) who write:

> [N]ewcomer youth may not ever have access to [the curriculum] given many students' unauthorized status; and may not be of relevance as many students may seek to return to home countries or continue on to other countries where members of their community's diaspora are living. (p. 26)

These issues are in part what makes the Grade 10 civics class mostly unsuccessful in urban schools. Concepts of cosmopolitanism such as "multiple attachment" (Rizvi & Beech, 2017, p. 13), and a stronger focus on identities could make space for students to pull from their lived experiences, rather than try to conform to the ideas of Canadian citizenship (or another nationality).

Osler & Starkey (2003, p. 245) describe "cosmopolitan citizenship" as an approach which, "implies learning to imagine the nation as a diverse and inclusive community" (p. 245). A key component to this is that students must come to terms with their citizenship identity (Osler & Starkey, 2003). Banks (2009) is in agreement with the concept of accepting one's citizenship identity and presents a graphic to demonstrate the interconnectedness and complexity of this process in *Figure 1*, below (p. 19).

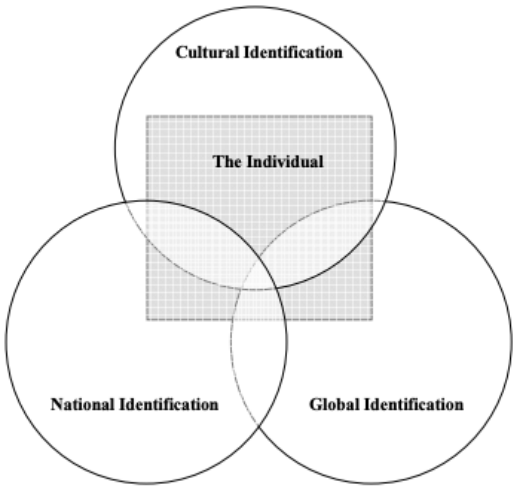


Figure 1. Cultural, Global and National Identifications (Banks, 2009, p.19).

To explain this visual representation of the development of citizenship identity, Banks (2009) writes:

> Students should develop a delicate balance of cultural, national, and global identifications and allegiances (See Figure [2]). These three identifications are highly interrelated, complex, and contextual. Citizenship education should help students to develop thoughtful and clarified identifications with their cultural communities and their nation-states. It should also help them to develop clarified global identifications and deep understandings of their roles in the world community. Students need to understand how life in their cultural communities and nations influences other nations and the cogent influence that international events have on their daily lives. Global education should have as major goals helping students to develop understandings of the interdependence among nations in the world today, clarified attitudes toward other nations, and reflective identifications with the world community. (p. 18-19)

Here, Banks (2009) discusses the importance of all types of identifications (cultural, national, and global) and citizenship education's responsibility in cultivating these identifications within students. He writes that he conceptualizes global identification and global education as cosmopolitanism, one that is citing the work of Nussbaum (2002) where cosmopolitanism deals with "human rights and social justice, values that transcend national boundaries, cultures, and times" (Banks, 2009, p. 17). Banks (2009) asserts that it is the combination of all of these three types of identifications that citizenship education should be developing within students.

Banks (2009) argues that students should have a balance of cultural, national and global identifications and allegiances, but also states that "students cannot develop thoughtful and clarified national identifications until they have reflective and clarified cultural identifications; and

that they cannot develop a global or cosmopolitan identification until they have acquired a reflective national identification" (p. 19). To explain how he conceptualizes this, Banks (2009) creates a Stages of Cultural Development Typology as a "framework for thinking about and facilitating the identity development of students" (Banks, 2009, p. 21). He prefaces the typology by stating that it is an "ideal-type concept" and that it does not "describe the actual identity development of any particular individual. Rather, it is a framework for thinking about and facilitating the identity development of students who approximate one of the stages" (Banks, 2009, p. 21). The typology (see *Figure 2*) begins with *Cultural Psychology Captivity* (Stage 1), *Cultural Encapsulation* (Stage 2), *Cultural Identity Clarification* (Stage 3), *Biculturalism* (Stage 4), *Cultural Multiculturalism and Reflective Nationalism (Stage 5)*, and finally, *Globalism and Global Competency, or Cosmopolitanism* (Stage 6).

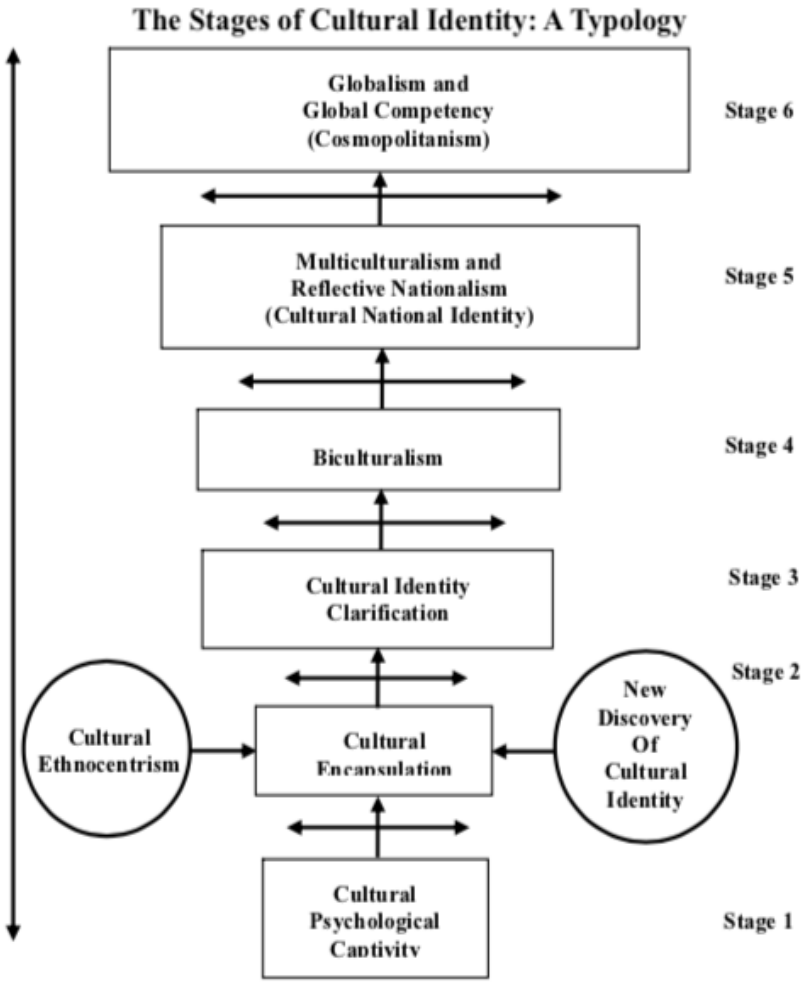


Figure 2. Banks's (2009) The Stages of Cultural Identity: A Typology (Banks, 2009, p. 22).

Banks (2009) writes that "students from racial, cultural, ethnic, linguistic, and religious minority groups that have historically experienced institutionalized discrimination, racism, or other forms of marginalization often have a difficult time accepting and valuing their own cultural heritages" (p. 21). He suggests that teachers should be aware and sensitive to the stages of development of their students and that teachers can use his Stages of Cultural Identity Typology when trying to help students attain higher stages of cultural development and to develop clarified cultural, national, and global identifications. Since Banks's (2009) typology is an ideal-type, and thus does not necessarily represent the actual cultural identity formation of students, I am mostly interested in his focus on identities as a useful approach to reimagining citizenship education, especially among youth who experience marginalization in the education system. I am also particularly interested in the fact that Banks (2009) is positioning cosmopolitanism as the sixth and final stage in his typology. With his positioning of cosmopolitanism as the highest stage, he is suggesting that this is where we should be headed in terms of citizenship education, and this is achieved through the cultural identity development of students who experience marginalization and BIPOC youth. This is particularly important to my study, as it began as a project to seek how we can better support students who experience marginalization and BIPOC youth in UPHS.

Banks (2009) sees teachers playing a large role in helping students "develop reflective and clarified cultural identifications," and sees teachers as instrumental in also helping students "clarify their identifications with their nation-states" (pp. 19-20). Banks (2009) writes about citizenship education in a multicultural setting, and his typology really speaks to the importance of cultural identity formation for "members of identifiable racial groups often become marginalized in both their community cultures and in the national civic culture [of colonised places] because they can function effectively in neither" (p. 16). This is because they are "often denied structural inclusion and full participation into the civic culture because of their racial, cultural, linguistic, or religious characteristics" (Banks, 2009, p. 17). This is why, Banks (2009) argues, it is so important for students of marginalized groups (often BIPOC) to develop solid cultural identities before they are able to attain national identities, and global or cosmopolitan identities.

The focus of Banks's (2009) work is on the cultural identity formation of BIPOC students in order to achieve the sixth and final stage in his typology, which is that of cosmopolitanism. This may very well be the case for students who experience marginalization, but in many UPHS, there are students from the "mainstream dominant culture" (Banks, 2009, p. 17) as well. Banks's (2009)

typology, though it is potentially a useful tool for educators to be aware of different stages of cultural identity formation for BIPOC youth who experience marginalization, does not speak to the students who do not experience marginalization who might already have strong cultural and national identities, due to their inclusion in majority culture, facilitated through structural inclusion. As such, I also turn to Hansen (2010) and his approach to educational cosmopolitanism.

The cosmopolitan concept of "reflective openness" (Hansen, 2010) seems to be a useful way to achieve the development of "reflective and clarified cultural identifications" for both non-white and white students within and across spaces of diversity (Banks, 2009, p. 20). As Hansen (2010) writes:

> Reflective openness to the new is a considered receptivity toward the unfathomable variability that flows incessantly into human lives: from other persons, from events, and from people's own imaginations, thoughts, inquiries, undertakings, and experiences. Reflective loyalty toward the local reflects the fact that a cosmopolitan-minded person indeed does "leave home," but not necessarily in a material or literal sense. Rather, the person leaves home behind in a parochial or walled-in sense of that term. A cosmopolitan orientation features an interest in learning from other traditions, a process that may mean illuminating one's way in the world by their insights as well as by one's own. (p. 19)

Reflective openness is achieved through conversation, while being open and having a "reflexive spirit" (Hansen, 2010, p19). It is a way of being, an outlook, that allows one to learn more about themselves through learning about the "variability" of others. Banks (2009) seemingly positions cosmopolitanism as a destination or end goal, but Hansen (2010) speaks of the "cosmopolitan-minded person," and as such posits cosmopolitanism as a way of being or skill.

Despite the different positioning of cosmopolitanism in both Banks (2009) and Hansen (2010), they both seem to agree that identity is an important component. For Banks (2009) cultural, national and global identifications are all interconnected, but necessary to achieve the goal of cosmopolitanism. For Hansen (2010) one must develop their identity, and thus their skill of cosmopolitan thinking through the practice of "reflective openness" (p. 6). Pinar (2009) complicates this idea of identity, and champions subjectivity as the essential concept of cosmopolitanism. On identity, Pinar (2009) writes:

> As an effect of social and cultural history, identity has limited utility as a political or pedagogical device. Like other ideological phenomena, Jonsson (2000, 1617) explains, identities are constructed according to the psychic and material needs of "individuals" who use them "to recognize themselves and others as members of *their* group, nation, state, or culture." Constructed according to their function, then, collective identities have no ontological substance. … To understand identity, Jonsson (2000, 17) concludes, we must

> focus upon its "historical origins" and "social functions," thereby studying how and why particular identities emerge in their current and specific forms. To do so, I would suggest (recalling Zitkala-Ša), we must singularize collective identity, thereby testifying to the individual subjectivities that give it substance and from which its forms can be reconstructed. (p. 33)

Pinar (2009) writes about the importance of subjectivity, and explains that identity "refers to the intersection between the psychic and the social, a site of 'negotiation' between subjectivity and society" (p. 33). For Pinar (2009) "subjectivity surrounds and saturates identity" (p. 33). Although identity is informed by subjectivity, it is subjectivity that is important to become a cosmopolitan citizen, because it leaves room for individuals learning about individuals, rather than a person belonging to one collective identity learning about a person from another collective identity. Pinar (2009) explains that his notion of collective identity can be limiting. Notably, Pinar (2009) writes:

> As a functional expression of lived experience, identity is a symbol, not a substitute, for the subjective complexity it summarizes. In this sense, identity politics risks recapitulating the error of idolatry. In subsuming oneself in a collective identity, one forfeits the agency subjectivity can create, thereby foreclosing a future not foretold by the hegemonic order. (p. 33)

The reason for my research is that youth who experience marginalization do not have their experiences represented in their civics classrooms, which leads to a lack of civic engagement overall (Kane, Ng-A-Fook, Radford & Butler, 2017; Claes, Hooghe, and Stolle, 2009). Banks's (2009) and Hansen's (2010) work point to the importance of identity in perhaps helping students become active citizens, and indeed cosmopolitan citizens. Pinar's (2009) work furthers this point to include the importance of subjectivity due to the "agency subjectivity can create" (p. 33). All of these scholars exist within a cosmopolitan framework, but seem to fill in the gaps of one another as to how a cosmopolitan citizenship framework for citizenship education might help support all students, but more importantly for this study, students who experience marginalization.

As the sections above in the literature review have pointed to, there is seemingly a lack of an identity-focused and subjectivity-focused curriculum that may better support students who have been marginalized by the education system (often BIPOC youth). The focus on identity formation and exploration within "places of difference" (Aoki, 2003, p. 260) that exist in a cosmopolitanism framework seems to be a worthwhile approach to explore for the re-imagining of civic education within an UPHS. There is some literature to suggest that this can be accomplished through the utilization of digital technology. For instance, multimodal opportunities for learning, such as the use of digital technologies have shown to be promising in helping BIPOC youth and youth who

experience marginalization have a sense of belonging. For instance, one author, Vasudevan (2014), writes about multimodal cosmopolitanism from an ethnographic study of a theater project, which functioned as an alternative to a detention program. Through this ethnography with troubled and disenfranchised youth, the author promotes multimodal cosmopolitanism as a pedagogy and lens for curriculum development. Accordingly, Vasudevan (2014) writes:

> [W]e might engage multimodal cosmopolitanism as both a way of looking at or with the world as well as a way of living with others in it, and necessary to cultivating this reorientation to one another are pedagogical spaces that are generative of both scripted and unscripted moments and acts of understanding. These are messy spaces, oftentimes unpredictable and replete with surprising practices or narratives, and filled with playful glimpses that hold intercultural communicative potential. (p. 64)

As any teacher would agree, classrooms can be complex. Complexity exists especially in the civic education classes of urban schools because of the multitude of differences, identities and subjectivities that can be found. Notably, Tarc (2013) writes, "... cosmopolitanism is not some abstractions yet to come … nor a 'rootless citizen' without attachments or cultural identifications, but a person with multiple affiliations (with variable intensities) within and across political boundaries" (p. 100). Indeed, a cosmopolitan orientation can help teachers and students navigate these spaces of difference.

In her work on preparing teacher candidates to work within these spaces of difference, Radford (2017) writes, that "in a cosmopolitan curriculum" grappling with issues of importance "is inextricably linked to subjectivity and a recursive examination of the self, bringing practices of citizenship in direct contact with *currere*, both shaped by the digital" (p. 7). As such, Radford (2017) adopts a cosmopolitan lens in her work of preparing teacher candidates to teach in urban schools and "enter into dialogue with their students about ideas of citizenship, identity, and culture" (p. 3). In educational institutions (Universities, high schools) many of these discussions lead to "regulatory discourses that leave out its generative personal and political nature" (Radford, 2017, p. 8). This does not serve future teachers nor their future students who must grapple with these "places of difference" (Aoki, 2003, p. 260) and topics that are "commonplace in the news such as terrorism, questions of ideology, and the pressures of capitalism" (Radford, 2017, p. 7). As the head of the Urban Communities Cohort at the University of Ottawa, Radford (2017) understands that her work within urban schools "is focused on the perspectives of a variety of communities: local, indigenous, new immigrants, among others" (p. 7). In order to prepare teacher candidates for their roles as new teachers, Radford (2017) uses *currere* as a way to explore how

"how students and teachers experience their lived curriculum through narrative" (p. 6). In *currere*, "there is an emphasis on the expressive act, a challenge to considering one's subjectivity as a story told with the belief that there is an objective truth. In other words, there is no singular way to tell the story of one's life" (p. 6). This notion of subjectivity is a starting point that allows "students" and "teachers" who may be "contained" by these definitions to move beyond those limitations (Radford, 2017, p. 6). Indeed, "taking a view of subjectivity as never complete, subjects occupy multiple, shifting, differing, and moving positions with relation to culture, gender, race, and sexuality" (Radford, 2017, p. 6). Recognizing and interacting with these multiple subjectivities is an important facet of cosmopolitanism. As such, cosmopolitanism is a lens that can be used in order to view many perspectives and subjectivities and may be useful as a means to develop a pedagogy of digital citizenship in urban schools.

Accordingly, Ng-A-Fook, Radford, and Ausman (2012) using a theoretical model called "quantum third-space" suggest that social networks are beneficial as sites of third spaces as they are "undefined, and able to absorb the changing and constantly updated and redefined self-identifications of its users" (p. 99). So for students, like two of their participants, Moe and Kiko, who feel limited by their hyphenated identities (Lebanese-Canadian and Filipino-Canadian) social networks can help them create their own narratives around their identities in an institution where they otherwise felt excluded, and bullied for their differences. Moreover, in a social action curriculum project conducted by Ng-A-Fook, Radford, Norris, and Yazdanian (2013), they observed that digital media-enabled students to represent the different dynamics of their identity and foster a sense of belonging among participants and their peers. This is similar to the social action curriculum project conducted by Radford and Ng-A-Fook (2015), which suggests that digital spaces allowed students to "deconstruct, reconstruct different narratives, and rewrite the self within the context of public schooling" (p. 151). As suggested in these studies, digital spaces, created with the intent of a cosmopolitan curriculum, can afford students who experience marginalization a creative place to construct their own identities in an otherwise rigid school setting.

This notion of constructing and deconstructing the self and different narratives is also part of the work of cosmopolitanism and having a 'reflective openness' (Hansen, 2010). Such work is what Coleman (2006) hopes to see more of in civic education classes, as he says "digital citizenship should embrace 'traditional questions of power, inequality, organization and ideology'" (p. 261).

He, then, is advocating for *digital citizenship as the CR* concept illustrated by Choi (2016). This sentiment is echoed by Banks (2008) who argues for what he calls "transformative citizenship" which involves "[taking] action to promote social justice even when their actions violate, challenge, or dismantle existing laws, conventions, or structures" (p. 136). This is important, as Mira and Garcia (2017) point out the flaw in the current civic education courses, which is that civic education "encourages them to engage in public life based on the core assumption that the infrastructure of our democracy is sound—that all citizens enjoy equitable access to opportunity and can use the tools of self-governance to remedy any threats to such opportunity" (p. 137). For many youth who experience marginalization, BIPOC students who are Canadian born or new Canadians, the opportunity to challenge this infrastructure is not present in civic classrooms. A digital space, utilized through a cosmopolitan lens, may be a useful venue to re-imagine civic education in Canada, because of reasons such as the possibilities of increased access to conversations (Fournier-Sylvester, 2013), an increased sense of belonging among youth who experience marginalization (Ng-A-Fook, Radford, Norris, & Yazdanian, 2013), and their ability to use these tools to construct and deconstruct their identities (Ng-A-Fook, Radford, & Ausman, 2012), to create a space for themselves in the schooling system that might otherwise not reflect their identity and subjectivity.

CHAPTER THREE: METHODOLOGY

Conceptual Framework

In this thesis, I use the methods of discourse analysis (Montgomery, 2005; Gee, 2012; Smith, 2015) and narrative inquiry (Polkinghorne, 1988; Clandinin & Huber, in press; Clandinin and Connelly, 2000; Connelly and Clandinin, 1990) to study the phenomena of how the "curriculum as plan[ned]" and "curriculum as lived" play out in a DSACP. These methods of analysis are informed by my conceptual framework that comes together through the theorization of cosmopolitanism, digital citizenship, and citizenship education.

The first lens in my conceptual framework comes from cosmopolitanism. I draw on Banks (2009), Hansen (2010) and Pinar (2009) who study cosmopolitanism in regard to civic life and offer a means of thinking about how to transform citizenship education, especially for students who experience marginalization. Cosmopolitanism as an idea is one championed by Banks (2009) who advocates for it as where civic education in multicultural societies should be heading. This is an important part of my conceptual framework as Banks's (2009) work provides the language through his Stages of Cultural Development Typology on how to approach identity formation for students who are experiencing marginalization and lack clear cultural, national, and global identifications. Though Banks's (2009) typology is useful in addressing and discussing the identity formation of youth who experience marginalization in a multicultural setting, it is an ideal-type typology, and as such I am not suggesting that students should and would progress through the stages (one through six) in a chronological order, nor that it is a realistic way to conceptualize identity formation. The linear representation of identity formation and the positioning of cosmopolitan as the sixth and final stage of the typology is why I also turn to Hansen (2010) to supplement this conceptual framework. Banks (2009) positions cosmopolitan as a destination, or end goal of civic education through his typology. Hansen (2010), however, argues that cosmopolitanism is not an end goal, it is a "tool or instrument for analysis and reform" (p. 9). He writes "a cosmopolitan outlook [is] not [a] 'solution' to anything … but rather [a] way of living, or a way of being" (Hansen, 2010, p. 9). Hansen's (2010) conceptualization of cosmopolitanism, or "educational cosmopolitanism" is not achieved through a linear typology, but rather through the practice of conversing with "reflective openness." Through the reflective openness that is afforded by educational cosmopolitanism, many forms of knowledge interact, and each one is changed by each other. This brings us to Pinar (2009) who writes a cosmopolitan curriculum is "the study of

knowledge that transfigures the one and the other" (p. 28). Both Banks (2009) and Hansen (2010) focus on the importance of identity, but Pinar (2009) argues that it is with subjectivity that one can truly practice cosmopolitanism and be a cosmopolitan citizen. I read these scholars individually and in relation to one another to create a lens to analyse the narrative of a multicultural classroom in an UPHS. The model below (*figure 3*) illustrates how I bring the ideas of these theorists together as a means of considering what the Ontario Civics curriculum offers in regards to standards that educators should be thinking with when creating learning situations for students.

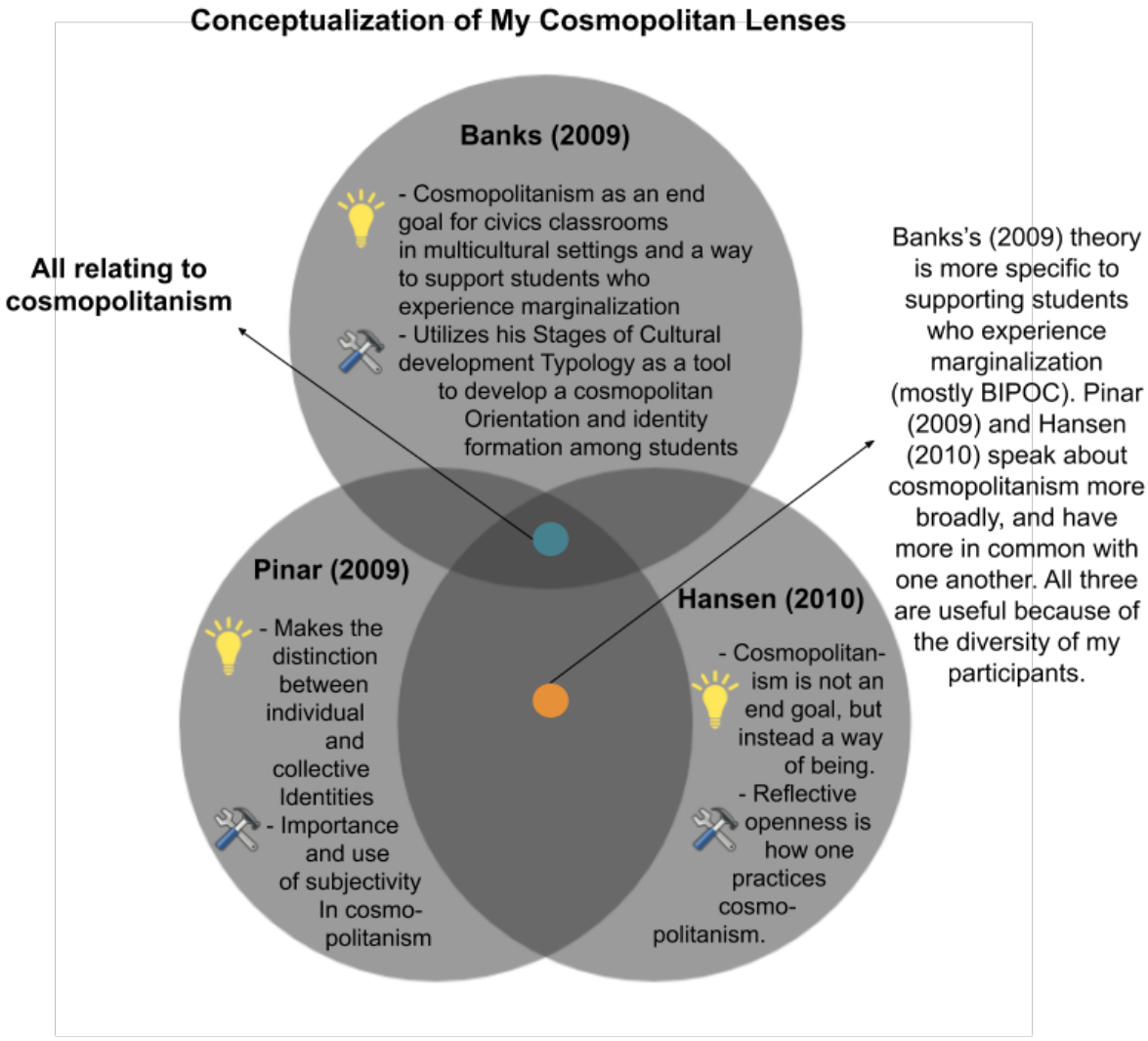


Figure 3. Conceptualization of My Cosmopolitan Lenses. Each lightbulb represents their key idea, whereas the tool icon represents their main tool or takeaway that I use in my analysis (more on this in the analysis section).

My second lens comes from the field of digital citizenship. I turned to Choi (2016) who offers two concepts: *digital citizenship as participation and engagement (P/E)* and *digital*

citizenship as critical resistance (CR). These two ideas of digital citizenship are closely related. *Digital citizenship as P/E* is the participation and engagement in online spaces for political, socio-economic, and cultural reasons. Whereas, *digital citizenship as critical resistance (CR)* seeks to challenge and resist existing power structures through online spaces (Choi, 2016, p. 581). These conceptualizations of digital citizenship are important in what gets represented about students' participation through their narratives and artifacts. Thus, Choi's (2016) concepts of *digital citizenship as P/E and CR* provided me with the language and perspective necessary to discuss the data related to digital citizenship.

My third lens comes from the field of citizenship education. While reading the data from this study, I looked for instances of, or the potential for "transformative citizenship" (Coleman, 2006) within the "curriculum-as-plan" and "lived curriculum" (Aoki, 1993; 2003). "Transformative citizenship" occurs when youth challenge traditional ideas of power to transform their lives (Coleman, 2006; Banks, 2008). This concept is very similar to Choi's (2016) *digital citizenship as participation and engagement (P/E)* and *digital citizenship as critical resistance (CR);* however, they are not centered in the use of digital tools. I include this because it provides me with the context, concepts and language to discuss forms of active citizenship that may or may not be achieved through the digital. The combination of these three lenses (*figure 4*), cosmopolitanism (Banks, 2009; Hansen, 2010; Pinar 2009), digital citizenship (Choi, 2016), and citizenship education (Coleman, 2006; Banks, 2008) were used as a way to develop a conceptual framework and as a way to construct understandings in response to each of my research questions.

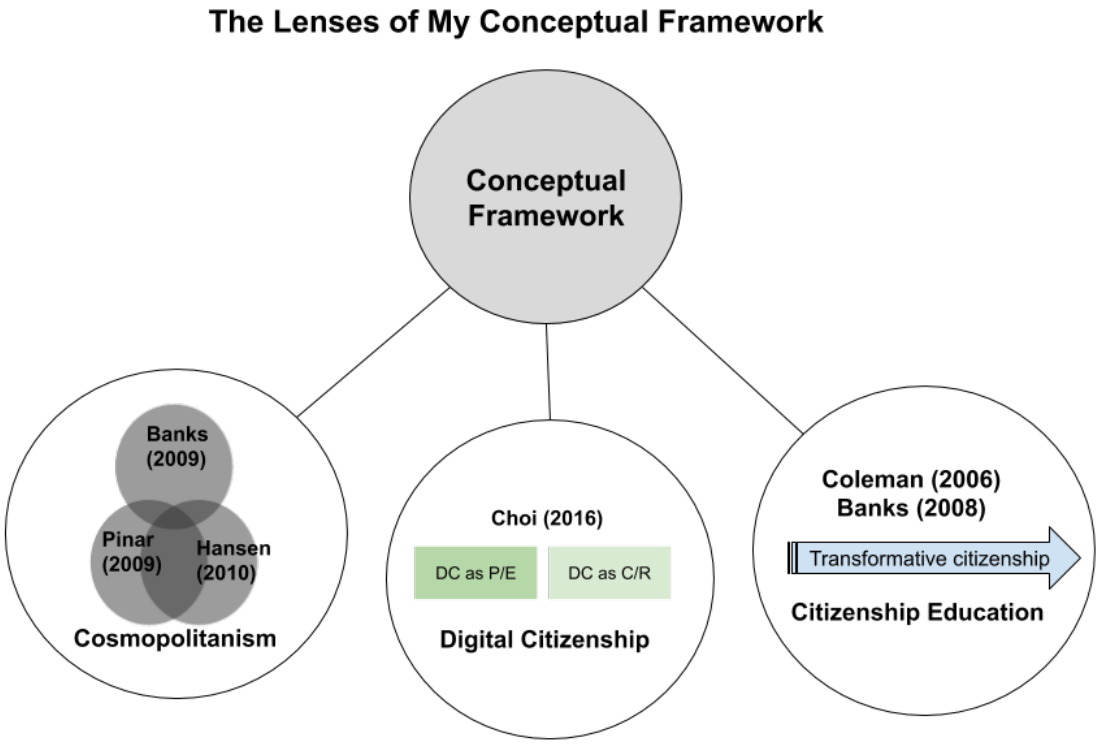


Figure 4. Graphic representation of the theoretical lenses working together to create my conceptual framework.

Research Design

This thesis explores three key questions. The first, "In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]"? The second, "In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the "lived curriculum"? And third, "What conclusions can be made after juxtaposing the narrations of the lived experiences of students with conceptions of cosmopolitan citizenship found (or not found) in the Ontario civics curriculum?" To study the "tensionalities" that exist between the Ontario Civics curriculum ("curriculum as plan[ned]") and the "lived curriculum" of an UPHS (Aoki, 1986/1991), and to answer my research questions about the possibility of a cosmopolitan orientation within the two, I use the method of discourse analysis (Montgomery, 2005; Gee, 2012; Smith, 2015) to study the "curriculum as plan[ned]" (the Ontario grade 10 Civics curriculum), and the method of narrative inquiry (Polkinghorne, 1988; Clandinin & Huber, in press; Clandinin and

Connelly, 2000; Connelly and Clandinin, 1990) to investigate "the lived curriculum."

My research design was inspired by the work of Radford's and Ng-A-Fook's (2015) study. Like me, they first worked as practitioners/researchers in the classroom assisting teachers by helping to develop curriculum and facilitate the learning experience for students, and then carried out a narrative inquiry which they describe as a "narrative afterward, a curriculum inquiry after the fact" (p. 147). This idea of a "narrative afterward," is in line with Polkinghorne's (1988) idea that narrative research "is a retrospective gathering of events into an account that makes the ending reasonable and believable. It is more than a mere chronicling or listing of the events along a timeline: it configures the events in such a way that their parts in the whole story become clear" (p. 171). To share what I learned as a curriculum designer, researcher, teacher, graduate student, I turn to narrative inquiry as a means to tell a story about how that curriculum is lived and why this particular configuration of findings reveals something that matters to education, especially for BIPOC students who have been marginalized in education and not represented in the Ontario Civics curriculum. In taking this approach, I use narrative inquiry (Polkinghorne, 1988; Clandinin & Huber, in press; Clandinin and Connelly, 2000; Connelly and Clandinin, 1990) that includes reflecting on my own experience of being part of facilitating a DSACP for students. To answer my second research question, "In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the 'lived curriculum'?" I use the concepts found in my three lenses of my conceptual framework as tools to help ground the narrative of the "lived curriculum." I similarly use all three lenses of my conceptual framework when answering my third research question, "What conclusions can be made after juxtaposing the narrations of the lived experiences of students with conceptions of cosmopolitan citizenship found (or not found) in the Ontario civics curriculum?" (see *Figure 5*; more on how I use these lenses specifically can be found in the analysis section of my methodology).

While narrative inquiry provides a means to study the lived experience of the participants of the DSACP, this study also involves a careful study of the "curriculum as plan[ned]." For this work, I turn to using the methodology of discourse analysis that pays careful attention to how ideas are represented in texts through "naming, patterning, combining and ordering knowledge" (Montgomery, 2005, p. 320). I use this approach to investigate my first research question, "In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]"? To carry out this analysis, I read this curriculum in its entirety,

but specifically code where there are ideas of cosmopolitanism (see *Figure 5*; more on this in the data analysis section of my methodology). There is a discourse in the civics curriculum that its goal is to "enable students to become responsible, active citizens within the diverse communities to which they belong" (Ministry of Education, p. 6). Research in citizenship education, however, demonstrates that the civics course does not create more active and engaged citizens, particularly BIPOC who are not represented in the curriculum (Kane, Ng-A-Fook, Radford & Butler, 2017; Claes, Hooghe, and Stolle, 2009). The cosmopolitan lense of my conceptual framework provides me with the language and tools to carry out a discourse analysis and determine whether or not there is any possibility for a civics curriculum that might better serve students who experience marginalization.

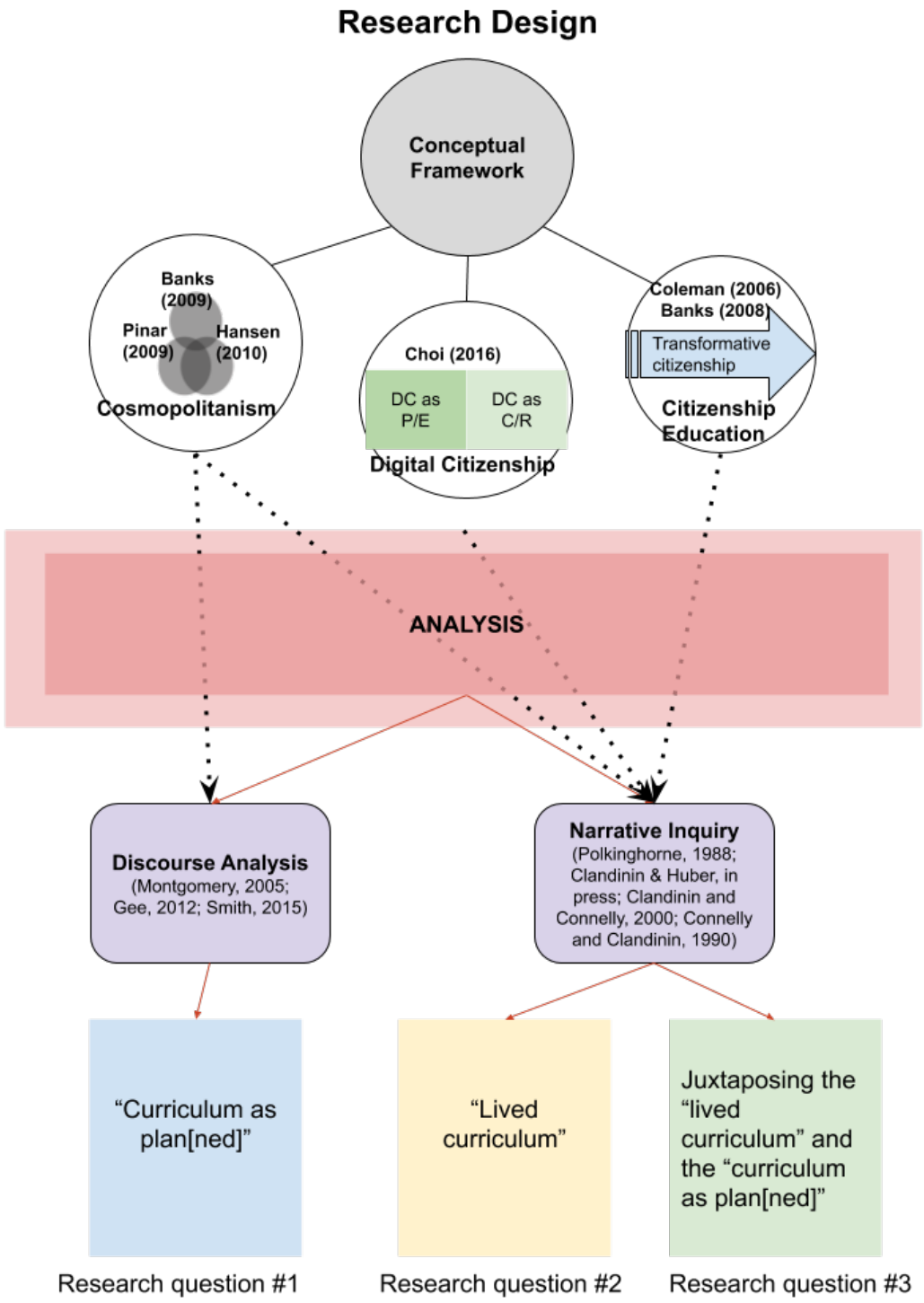


Figure 5. This graphic demonstrates how my conceptual framework is applied with my methods, and to which curriculum, as well as what research question is being answered in that analysis. The lens of cosmopolitanism is applied to discourse analysis when analysing the "curriculum as plan[ned]" to answer the 1st research question. All three lenses (cosmopolitanism, digital citizenship, citizenship education) are used in my narrative inquiry in both analysing the "lived curriculum" and when I juxtapose both analyses to answer research questions #2 and #3.

My Role as a Researcher

In this study, I participated actively in the research, offering support, but also observing and note-taking when I attended the 75-minute class. I attended on a weekly basis, varying from three to five times a week during that time period (November 2018 - January 2019). Although students knew I was a researcher from the university, because of my heavy participation in supporting student learning in the classroom, and the occasional instance where I would aid in instruction, it is my belief that students saw me as another teacher figure, and less like a researcher/observer. Though I do not have data to substantiate this claim, anecdotally, they often treated me like how I see students interact with their teachers. For instance, they asked me for permission if they could go to the washroom. Moreover, when they lifted their hand for assistance, they seemed to accept me as a teacher figure who had information that could potentially help them. I accompanied them on school field trips, assured their safety, and worked closely with them to ensure their success in the course, as a teacher would.

Through daily lessons facilitated by the teacher, teacher candidate and myself, students were asked to explore the curriculum material through various inquiry-based tasks, and also consider their own identities, ideas of citizenship, social issues that were important to them, civic responsibility, and civic agency. These ideas culminated in their own digital social action research project (DSARP) wherein they selected a social issue that they cared about, conducted research, proposed a solution, and connected their solution to the appropriate civic responsibilities and processes. This DSARP was presented as their summative task for the Grade 10 Civics course and assessed overall expectations A, B, and C of the Ontario Civics curriculum.

I co-developed the summative with a teacher candidate. We used principles of educational cosmopolitanism (Hansen, 2010) to inform our design thinking. Digital aspects were incorporated as a way to encourage digital citizenship (Choi, 2016). It is also important to mention that the teacher candidate had a connection with someone working for the Youth Policy initiative in the Canadian Federal Government. The Youth Policy initiative was launched by the Canadian Federal Government in 2018 to discuss with youth “the issues that affect their lives, the types of supports they need to succeed, and the ways they wish to be engaged” (Government of Canada, 2020). This initiative acted as the framework and purpose of the summative task. Students were visited by Youth Policy council representatives at the beginning of their course in order to learn about the Youth Policy, and their summative task was presented as a way to help contribute to the Youth

Policy initiative of consultation. Students' social issues that they selected and the solutions that they came up with were meant to inform the Government about issues that they, the youth, cared about. It is important to note that the Youth Policy framework was included at the request of the teacher candidate and did not align with my initial research design. In the table in Appendix 3, I describe how the summative task was designed, and adapted to align with some of the theories that are outlined in my literature review. For the complete instructions/ student handout of the summative see Appendix 4.

Participants and Setting

There were a total of 15 participants in my study. Two teachers, and 13 students. The associate teacher educating the class was a long-term occasional teacher (LTO) who had taught the course several times. The student-teacher in this class was in her second year and had a in science and physical education and was teaching the course for the first time. Both the teacher candidate and the associate teacher signed ethics forms and agreed to participate in the study, including participating in an interview.

The table below (Table 1) summarizes the demographics of the 13 participating students.

Table 1

Student Participant demographics

Racialization*	Female**	Male**	%
BIPOC	2	6	62%
White	3	2	28%

Note

*Please note that the racialization of participants is my own interpretation. Students shared information about themselves, and often about their or their family's origins, but they did not disclose how they self-identity.
**The gendering of students is based on my interpretation. Students did not disclose their gender identities with me.

Though there were 13 participants in my study, their interactions with all the students in the classroom is an important part of the narratives that were created within the space of the classroom. As such, I mention that out of the 26 students in the classroom 14 were BIPOC (54%). Out of the 13 participants in my study, 8 were BIPOC youth (62%). Thus, the majority of my participants are BIPOC, which is similar to the whole classroom.

In November 2018, a principal researcher of the SSHRC funded study and I presented the class with the ethics forms while the teacher and student-teacher left the room in order to avoid the teachers' presence influencing or pressuring students into feeling like they needed to participate. We explained to students that there was no obligation to participate in the study and that their grade in the class would not be affected by their willingness or unwillingness to participate. We explained that we developed their summative task for the course, and that we would be with them in their classroom on a regular basis to support the teacher and student teacher, as well as their learning, and that we will observe, take notes, and participate in conversations with them.

Methods of Data Collection

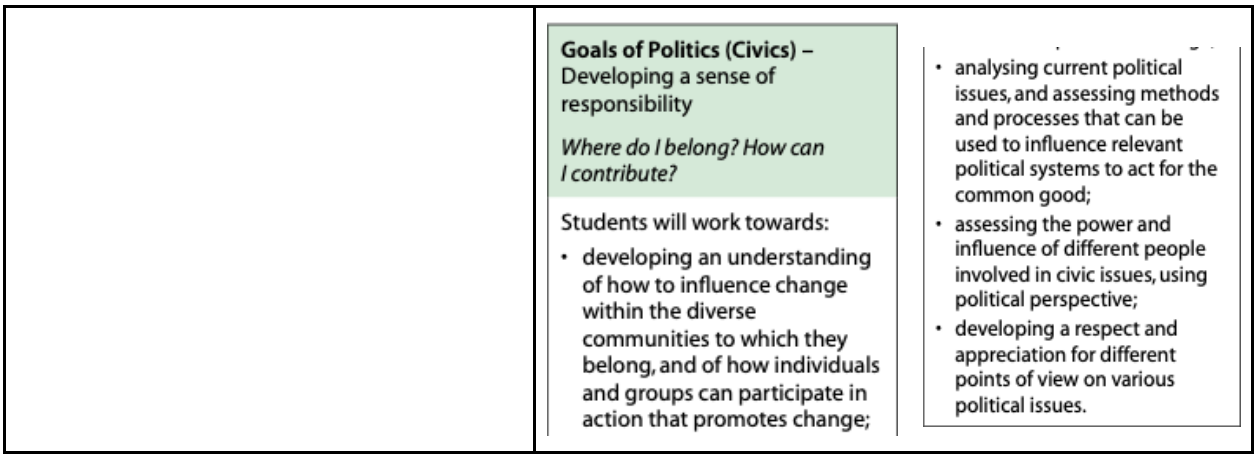
As I have two methodological approaches for my study (discourse analysis for the "curriculum as plan[ned]" and narrative inquiry for the "curriculum as lived") I have two sets of data.

The following table (*Table 2*) highlights the data used in my discourse analysis of the Ministry of Ontario's grade 10 civics curriculum (2018) ("curriculum as plan[ned").

Table 2

Data used in the analysis of the "curriculum as plan[ned]"

Source	**Data**
Citizenship Education Framework graphic and text description (Ministry of Education, 2018, p. 7-12)	- See ***Appendix 2*** for Citizenship Education Framework graphic and accompanying text description.
Overall and specific expectations from the curriculum (Ministry of Education, 2018, p. 159-166)	**Overall expectations:** A1; B1; B3; C1; C2; C3 **Specific expectations:** A1.5; B1.4; B3.5; C1.2; C1.3; C2.1; C3.1
Goals of the civics course in the Ontario Canadian and World Studies Curriculum (Ministry of Education, 2018, p. 7).	



The goals of the civics curriculum and the Citizenship Education Framework (graphic and description) were chosen as my sources of data in the "curriculum as plan[ned]" because they present themselves as the guiding principles of the Grade 10 civics course within the curriculum document. *Figure 6* demonstrates the interconnections between the goals of the course and the citizenship framework. I did not include the "vision" in my data set because the vision of the Canadian and World Studies program is similar to that of the civics course, which is to "enable students to become responsible, active citizens within the diverse communities to which they belong" (Ministry of Education, p. 6). *Figure 6* also demonstrates how the curriculum expectations (specific and overall expectations), which are those that the teachers are teaching and assessing, are also interconnected with the goals and citizenship framework. As such, I included some specific and overall expectations in my data set to analyse because they are the part of the curriculum that is most utilized in the classroom. I only included the specific and overall expectations that touched the themes that I was looking for in my discourse analysis (more on that in the analysis section of my methodology).

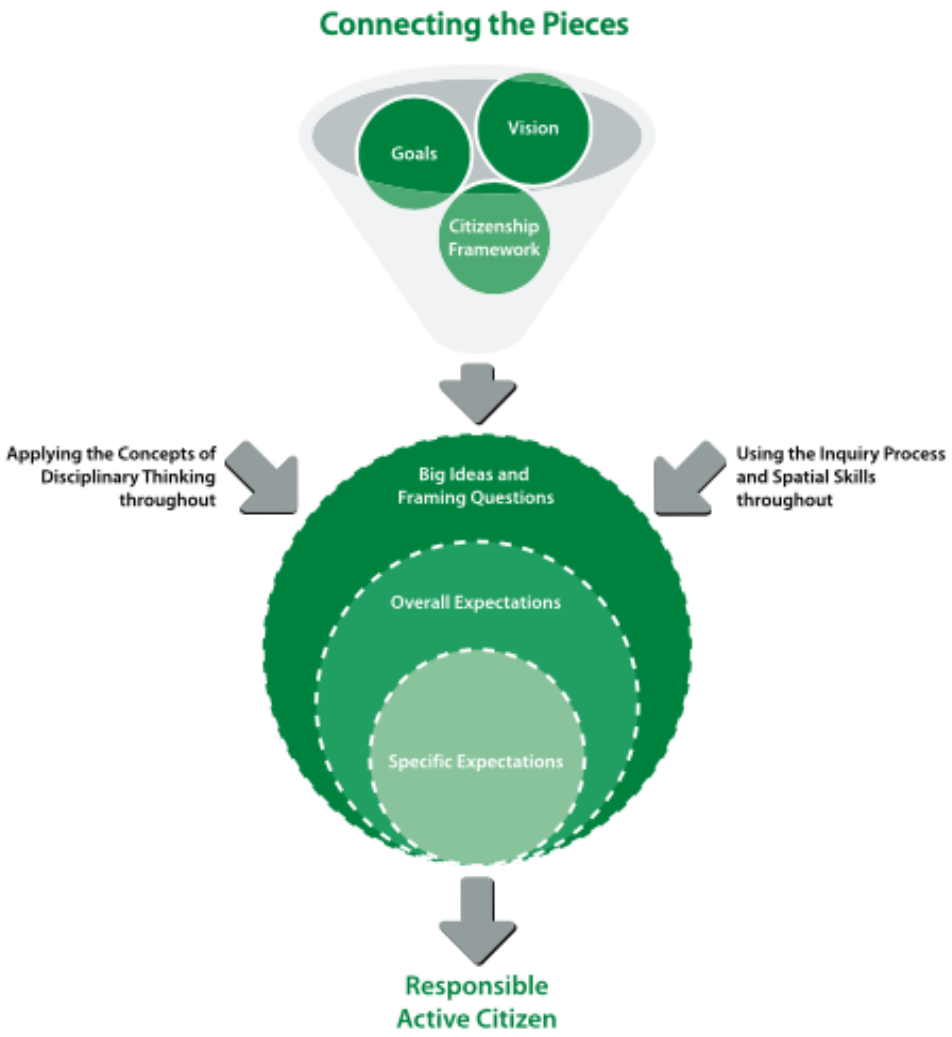


Figure 6. The figure "illustrates the interrelationship between the tools and strategies and the achievement of expectations in the Canadian and world studies curriculum" (Ministry of Education, 2018, p. 8).

The following table (*Table 3*) highlights the data used in the narrative analysis of the "lived curriculum."

Table 3

Data used in the analysis of the "lived curriculum"

Date recorded	**Data / Format**
December 3rd	***Figure 7*** - Grafiti activity photo
January, 2019	***Figure 8*** - Student profile photos (specifically, S4, S7, S8, S9, S12, S14, S16, S18, S26).
November 2018 - January 2019	My personal observation notes in a journal

January 23rd, 2019	Semi-structured participant focus group interview transcripts - 9 participants, interview lasting 23 minutes long - Of the 9 participants, 5 were BIPOC (56%) (this is similar to my ratio of white to BIPOC students in the classroom as a whole).
January 24th, 2019	Research assistant and associate teacher interview transcripts
January 29th, 2019	Research assistant and teacher candidate interview transcripts

The data collected were in many forms such as observational notes, screen captures of student-produced work, lesson plan material, and audio recordings (Creswell, 2007). The observational notes were kept in a personal notebook, while the screen captures of student-produced work, lesson plan material and audio recordings were kept in a Google Drive. These data were selected and used in my narrative analysis because they helped tell the story of what I believe occurred in the classroom during this study. More on how I made these decisions can be found in the data analysis section of my methodology.

Data Analysis

The nature of this qualitative study called on me to use two different methods as a means to understand the "curriculum as plan[ned]," the "lived curriculum" and what conclusions can be drawn from juxtaposing the two. Clough & Nutbrown (2007) write that "one of the tasks for a methodology is to explain and justify the particular methods used in a given study" (in Smith, 2011, p. 68). In terms of the data for this study, discourse analysis (Montgomery, 2005; Gee, 2012; Smith, 2015) provided a means to look closely at how the Ministry of Education conveys standards of citizenship. Narrative inquiry (Polkinghorne, 1988; Clandinin & Huber, in press; Clandinin and Connelly, 2000; Connelly and Clandinin, 1990), which specifically regards stories as data, allowed me to try and understand the possibilities and limitations of such standards in how they are taken up or refused in one's lived experience of curriculum.

Specifically, to answer my first research question, "In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]" I drew on the work of Montgomery (2005), Smith (2015) and Gee (2012). Using Montgomery

(2005), Smith (2015) and Gee (2012) as inspiration for how to conduct discourse analysis with policy document and texts, I first used a coding method that Saldaña (2009) describes as "pre-coding" (p. 16) where I read through the entire Ministry of Education (2018) Grade 10 Civic curriculum. I took notes by highlighting key passages that I thought would be "code-able" moments, meaning they are "worthy of attention" as described by Saldaña (2009) (p. 16). After this, I engaged in "holistic coding," meaning I selected areas of the curriculum that I thought related to either Banks' (2009), Hansen's (2010) or Pinar's (2009) conceptualizations of cosmopolitanism. I was seeking to find ways that cosmopolitanism might be present within the policy document, and organized the selected data into general topics. Specifically, I looked at Banks (2009) in relation to the curriculum first, and determined by highlighting the appropriate sections, if parts of the curriculum's framework (goal of the program, Citizenship Education Framework graphic and description) and overall and specific expectations related to any of Banks (2009) key terms and concepts. I then repeated this process with concepts present within Hansen (2010) and Pinar (2009). For a list of ideas and concepts used from Banks (2009), Hansen (2010), and Pinar (2009) as a part of my analysis see *Table 4*. From here, I compared the codes that I pulled out of the curriculum and read them with and against my cosmopolitan literature. I took notes of the similarities and differences and determined how I might discuss the discourses present within the curriculum in relation to my cosmopolitan lens. I then drafted my analysis of the similarities and/or differences between the "curriculum as plan[ned]" and concepts within cosmopolitanism.

To answer my second research question, "In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the "lived curriculum"?, and analyse the "lived curriculum" I went through each piece of data as a "pre-coding" exercise to determine which pieces of data I wanted to look at more closely (Saldaña, 2009). I decided which elements of data by thinking back to concepts within all of my conceptual lenses (cosmopolitanism, citizenship education and digital citizenship). I then drew inspiration from Polkinghorne (1988), Clandinin & Huber (in press), as well as Clandinin and Connelly (2000; 1990) who use narrative inquiry in their work. To begin to understand the various narratives of my study, I used "pattern coding" (Saldaña, 2009) and as such, I coded the data, and rearranged the codes into broad descriptions or themes (Saldaña, 2009). The themes that I found to be most prevalent in the narratives were that of community, the digital (digital spaces, or digital technology), and citizenship education. Once each relevant piece of data was sorted into their appropriate category based on their code category,

I analysed the data in correspondence to the concepts and ideas found across all of my conceptual framework. This means I looked for parts of the narrative that spoke to the ideas present in my conceptualization of cosmopolitanism, digital citizenship and citizenship education. For a detailed list of concepts from Banks (2009), Hansen (2010), Pinar (2009), Choi (2016), Banks (2008) and Coleman (2006) please see *Table 4*. I then drafted my analysis in a way that told the story of what occurred during my study, interweaving excerpts from my data, and my own reflexions, as per Polkinghorne's (1988) conception of a narrative inquiry, or narrative afterward.

I work with the data from Chapters Four and Five in Chapter Six to respond to my final research question: "What conclusions can be made after juxtaposing the lived experiences of participants with conceptions of cosmopolitan citizenship found (or not found) in the Ontario Civics curriculum?" To answer this question, I juxtaposed the "curriculum-as-plan" and "lived curriculum" (Aoki 1993; 2003). I looked at the "curriculum-as-plan[ned]" and "lived curriculum" with and against my cosmopolitanism conceptual framework, and considered the "tentionalities" (Aoki 1986/1991) between the two that emerged from the Grade 10 civics class at an UPHS. Specifically, I turned to the work of Pinar (2009) to look in both the "curriculum-as-plan[ned]" and the "lived curriculum" (Aoki 1993; 2003) to see if they resemble "a curriculum for cosmopolitanism," which is one that "cultivates comprehension of alterity, including that self-knowledge that enables understanding of others" (Pinar, 2009, p. vii) in hopes of suggesting a way to improve the Ontario Grade 10 civics course.

Table 4

Concepts from my conceptual framework used in the analysis of my data

Lenses of the conceptual framework		
Cosmopolitanism	**Digital Citizenship**	**Citizenship Education**
Banks (2009): - Stages of Cultural Development Typology (p. 21) - Cultural, National, Global Identification (p. 18)	**Choi (2016)**: - Digital citizenship as C/R and digital citizenship as P/E (p. 581).	**Banks (2008); Coleman (2006)**: - Transformative citizenship
Hansen (2010): - Reflective openness (p. 17)		

Pinar (2009): - Subjectivity (p.33)		

Table 5

The use of concepts from the conceptual framework in my data analysis to answer my research questions

	Research questions		
Concepts	**Question #1**	**Question #2**	**Question #3**
Stages of Cultural Development Typology (Banks, 2009)	✓	✓	✓
Cultural, National, Global Identifications (Banks, 2009)	✓	✓	✓
Reflective openness (Hansen, 2010)	✓	✓	✓
Subjectivity (Hansen, 2010)	✓	✓	✓
Digital citizenship as C/R and digital citizenship as P/E (Choi, 2016)		✓	✓
Transformative citizenship (Banks, 2008; Coleman, 2006).		✓	✓

CHAPTER FOUR: ANALYSIS OF THE "CURRICULUM AS PLANNED"

In this chapter, I discuss my discourse analysis of the Ontario civics course (course code CHV2O) (Ontario Ministry of Education, 2018) or the "curriculum as plan[ned]" (Aoki 1993; 2003), with and against Banks's (2009), Hansen's (2010) and Pinar's (2009) conceptulizations of a cosmopolitan curriculum. The goal of the analysis was to answer my first research question: In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]"? In my analysis, I found that although the goal of the Ontario civics curriculum is similar to that of cosmopolitanism, it does not explicitly teach or explore "cultural identification" (Banks, 2009, p. 20), "reflective openness" (Hansen, 2010) or "subjectivity" (Pinar, 2009) which are key concepts for a cosmopolitan curriculum.

The goal of the Ontario Civics and Citizenship course and the Citizenship Education Framework

To begin my analysis, I reviewed the goals of the civics course in the Ontario Canadian and World Studies Curriculum (Ministry of Education, 2018, p. 7). The goal of the civics course is "developing a sense of responsibility" and poses the questions "*Where do I belong? How can I contribute?"* (Ministry of Education, 2018, p. 7). This section continues by stating students will work towards:

> Developing an understanding of how to influence change ***within the diverse communities to which they belong***, and of how ***individuals and groups can participate in action that promotes change***; analysing current political issues, and assessing methods and processes that can be used to influence relevant political systems ***to act for the common good***; ***assessing the power and influence of different people*** involved in civic issues, using political perspective; and ***developing a respect and appreciation for different points of view on various political issues***" (Ministry of Education, 2018, p. 7, ***emphasis my own***)

Within the first few pages of the curriculum, I determined that the curriculum was promoting a few key concepts. By my own emphasis in the excerpt above, I demonstrate the key concepts that stood out to me as ideas relating to concepts within Banks (2009), Hansen (2010) and Pinar (2009). Notably, "to act for the common good" is reminiscent of Banks (2009) conceptualization of global identifications, and thus cosmopolitanism, one that focuses on "values such as human rights and social justice, values that transcend national boundaries, cultures, and times" (p. 17). A focus on human rights in cosmopolitanism is also present within Pinar (2009) (p. 4). So already, the

curriculum states the goal of Civics is to create "a sense of responsibility" within students, but I also see echoes of cosmopolitanism.

The next concept that stood out to me is "a respect and appreciation for different points of views of various political issues" (Ministry of Education, 2018, p. 7). This somewhat reminds me of Hansen (2010) and his concept of "reflective openness." Reflective openness asks students to be open to differences, including different perspectives, through conversation. For Hansen (2010) reflective openness is an important part of cosmopolitan education. He writes, a cosmopolitan orientation features an interest in learning from other traditions, a process that may mean illuminating one's way in the world by their insights as well as by one's own" (Hansen, 2010, p. 19). In this instance, although "a respect and appreciation for different points of views" is reminiscent of a cosmopolitan curriculum, the curriculum does not make evident that this respect for difference is to be used in a reflexive way. Reflective openness is more than just being open to difference, it is also "revitalizing" one's sense of self and community in a "reflexive spirit" (Hansen, 2010, p. 19). The curriculum in this excerpt, and its entirety, promotes respecting others, but is not championing this practice as a reflexive one, and thus, it is not "reflective openness."

The mention of "individuals" is somewhat reminiscent of Pinar (2009) in a simplistic way. The mention that individuals do have agency, as they can "participate in actions that promote change" can be seen as aligning with Pinar's (2009) notion of the importance of subjectivity and for "the agency subjectivity can create" (Pinar, 2009, p. 33). Moreover, coupled with his championing of subjectivity, Pinar (2009) speaks about individuality and its importance. Notably, Pinar (2009) writes, "one subtext of such conventions of cosmopolitanism is the primacy of the individual (it is the "individual" who is said to have human rights), a concept [Pinar] recuperate[s] from ... its occlusion by identity politics' preference for collectivism" (p. 4). Indeed, Pinar (2009) writes that "the crime of collectivism is the obliteration of the particular, the *individual*, that lived and legal basis of human rights" (p. 10). For Pinar (2009), the individual is important, because collectivism, the idea of a collective identity, and identity politics are problematic. On identity politics, Pinar (2009) writes:

> …identity politics threatens to subsume the particular into 'absolutes,' including totalizing phrases such as 'indigeneity.' In such a phrase, where is acknowledgement of the diversity and hybridity of indigenous nations and cultures (Grande 2004, 3, 95; Ng-A- Fook 2007a)? Where is the recognition of internal differences? Do these not disappear into generalizing claims such as, for instance, indigenous cultures respect elders… p. 2

Too much emphasis on culture, or collective identity fails to see the importance of individuality or subjectivity and its role in agency. In the case of the curriculum where it mentions "individuals and groups can participate in actions that promote change" this can be seen as the curriculum promoting individual agency (Ministry of Education, 2018, p. 7). I argue, however, that although the curriculum does mention "individuals" and places some importance on this, it puts too much of a focus on collective identity when it discusses communities and where students "belong." This notion of "belonging" within a Canadian context is itself a complicated one. The history of colonization in Canada, and the themes of citizenship and identity among First Nations, Métis and Inuit is not addressed within the curriculum expectations. Chambers (2006) work titled "'Where do I belong?' Canadian Curriculum as a Passport Home" distinguishes this work in Canadian curriculum studies as requiring careful attention. Radford (2017) also addresses the need to consider colonial systems within Canada and their effects on education for teachers and students. Despite the glaring need to consider how these discussions and exploration of citizenship and identity regarding First Nations, Métis and Inuit peoples might take place in the space of the civics classroom, the curriculum expectations and overview of the civics curriculum do not take the time to address this important subject matter.

The curriculum makes the assumption that students have cultural identifications and understand where they "belong." Notably, though the curriculum offers the question, "Where do I [the student] belong?," due to wording of asking students to affect change in the "diverse communities to which they belong," I understood this as the curriculum asserting that students already belong to communities, and they are aware and accepting of this "belonging" (Ministry of Education, 2018, p. 7). According to Banks (2009) and his Stages of Cultural Development Typology, however, students must first attain "cultural consciousness" which does not happen until Stage 2, *Cultural Encapsulation,* of his typology, before understanding and participating within cultural communities. So initially, even within the first few pages of the curriculum document, the Ontario civics curriculum acknowledges the importance of students' cultural identity, but does not yet offer explicit tools or expectations for teachers to use in order to help students develop these cultural identifications. This trend will continue through the curriculum document, and I will offer more examples in coming paragraphs.

Next, the curriculum asserts that students will be "assessing the power and influence of different people involved in civic issues" (Ministry of Education, 2018, p. 7). This is important,

especially in multicultural Canadian schools, as "students from racial, cultural, ethnic, linguistic, and religious minority groups … have historically experienced institutionalized discrimination, racism, or other forms of marginalization" (Banks, 2009, p. 21). This is echoed by Tupper (2014) who discusses the "legacies of colonialism" and how these have specifically marginalized First Nation, Métis, and Inuit peoples within Canada (p. 87). So, it is great that the Ontario civics curriculum seeks to have students analyse systems of power within Canada to address some of these inequalities, but it does not prepare tools for teachers and students to discuss and explore institutionalized racism and marginalization, especially for those who experience racism and marginalization. Banks (2009) offers a solution to this; addressing the internalized negative stereotypes and beliefs and about one's cultural group is the first stage in his typology and must be completed before moving on to other stages. In order for students to experience active, cosmopolitan citizenship, students must begin by analysing these negative stereotypes and how they are born as a result of institutionalized beliefs.

Following the initial assertion of the goals of the Ontario civics course, the curriculum states that one of the tools that has been developed to help achieve the goal of the program is the Citizenship Education Framework (p. 7). Thus, I turned there to further search for iterations of a cosmopolitan curriculum within it. Appendix 2 demonstrates the graphic representation of the Citizenship Education Framework. The outer circle of the graphic "lists the four main elements of citizenship education – active participation, ***identity***, attributes, and structures – and describes each element" (Ministry of Education, 2018, p. 9). As previously mentioned, the Ontario curriculum seems to be highlighting the importance of identity for citizenship education. The subtitle to identity is "a sense of ***personal identity as a member of various communities***" (Ministry of Education, 2018, p. 10). The descriptions associated with the heading of "identity" are, "[i]dentify and ***develop their sense of connectedness to local, national, and global communities***; develop a sense of their civic self-image; consider and respect others' perspectives; and investigate ***moral and ethical dimensions*** of developments, events, and issues" (Ministry of Education, 2018, p. 10). The innermost circle lists various terms and topics that are related to citizenship education. These terms are "**interconnectedness**; **beliefs and values**; self-efficacy; ***culture***; perspective; community; and relationship" (Ministry of Education, 2018, p. 10). Based on my own emphasis of the text within the Citizenship Education graphic, the Citizenship Education Framework seems to indicate the importance of "identity," "culture," and a sense of "connectedness" to "local,

national and global communities." These concepts relate to Banks's (2009) conceptualization of cosmopolitan, as it is one that champions the development of one's cultural identity, in order to be a citizen on a local, national and global level. Moreover, the idea of investigating "moral and ethical dimensions" seems to coincide with Banks's (2009) idea of cosmopolitanism as it is one that is focused on human rights. Moreover, the mention of "personal identity" would seemingly be supported in Pinar's (2009) conception of a cosmopolitan curriculum, one that has a focus on the individual and subjective experience. I would argue, however, that this "personal identity" is somewhat overshadowed by the following portion of that excerpt which is "personal identity as a member of various communities" (Ministry of Education, 2018, p. 10). Here, the personal identity that the curriculum is promoting seems to be subsumed in the collective identity of various communities, or even cultures. This is further supported by the terms in the innermost circles of the framework, such as "interconnectedness," "community," and "culture" (Ministry of Education, 2018, p. 10). As such, there are echoes of a cosmopolitan curriculum, but not concrete connections as of yet.

The text that accompanies the Citizenship Education Framework discusses similar concepts to those present within the graphic. For instance, the text states:

> The Grade 10 course Civics and Citizenship focuses on civics, a branch of politics that explores the rights and responsibilities of citizens, the processes of public decision making, and ways in which citizens can act for ***the common good within communities at the local, national, and/or global level***. (Ministry of Education, 2009, p. 12, ***emphasis my own***)

The "common good" at the "local, national, and / or global level" are also in line with Banks's (2009) view of cosmopolitanism. One where "individuals … believe that people around the world should have human rights, and have a commitment to work to attain those rights" (p. 23). The text continues and states that, "Civics and Citizenship provides opportunities for students to investigate issues of civic importance, the roles of different levels of government in addressing these issues, and how people's beliefs and values affect their positions on these issues" (Ministry of Education, 2018, p. 12). Students are also "encouraged to clarify their own beliefs and values relating to matters of civic and political importance and to explore ways in which they can respond to these matters" (Ministry of Education, 2018, p. 12). Determining one's own beliefs and values, as previously highlighted in the terms in the Citizenship Education Framework graphic, are associated with the concept of "identity." As such, the Citizenship Education framework is making the link between one's identity as an important step within citizenship education. Here, the mention

of one's "own beliefs and values" can be interpreted as relating to individuality and subjectivity (Pinar 2009), but it is not clear enough this text how this is achieved, nor does it discuss the importance of subjectivity or individual identity vs. collective identity and culture.

My conclusion for the analysis of the goals and Citizenship Education Framework of the Ontario civics curriculum is that though the curriculum never states that its goal is one of cosmopolitanism, the concepts that it is promoting, such as "the common good," "connectedness to local, national and global communities," and "moral and ethical developments" are all concepts taken up within Banks's (2009) conceptualization of cosmopolitanism. Mentions of "personal identity" and one's "own beliefs and values" could be interpreted as championing concepts found within Pinar (2009) such as subjectivity and individuality (Ministry of Education, 2018, see pp.8-10). However, these connections are not strong, as the curriculum does not emphasize the importance of individuality. Instead, its emphasis is on collective communities and culture. Furthermore, through the language used within this section of the curriculum, the curriculum seems to highlight the importance of identity for citizenship education. What it does not do, however, is provide concrete tools, guidelines, or directions for teachers and students on how to discover, develop or discuss one's identity. Thus, I turned to the curriculum's overall and specific expectations to search for any other evidence of a cosmopolitan "curriculum as planned," and to see if the curriculum offered more direction on the subject of "identity" and to see if there are any more concepts or language that can be connected to either Banks (2009), Hansen (2010) or Pinar (2009) to show support (or not) for a cosmopolitan curriculum.

The Ontario Civics curriculum overall and specific expectations

In the curriculum, there are two sets of curriculum expectations, the overall expectations and the specific expectations. As described by Growing Success (2010), Ontario's policy on assessment and evaluation, "the overall expectations describe in general terms the knowledge and skills that students are expected to demonstrate by the end of each grade or course" (Ministry of Education, 2010, p. 16). The specific expectations, "describe the expected knowledge and skills in greater detail. Taken together, the overall and specific expectations represent the mandated curriculum" (Ministry of Education, 2010, p. 16). In terms of instruction in relation to assessment and evaluation, teachers are required to teach the specific expectations so that students can be assessed on the broader overall expectations (Ministry of Education, 2010, p. 38). Teachers can

use their professional judgement to "determine which specific expectations should be used to evaluate achievement of the overall expectations, and which ones will be accounted for in instruction and assessment but not necessarily evaluated" (Ministry of Education, 2010, p. 38). In my analysis of both the overall and specific expectations of the grade 10 Ontario civics curriculum, I found possibilities for a cosmopolitan curriculum within the expectations. The specific expectations, however, lacked any guidance of direction for teachers to help students develop "strong, positive, and clarified cultural identifications and attachments" (Banks, 2009, p. 23). This is important, as Banks (2009) stresses the importance of cultural identifications before students can move on the national and global identifications, and thus achieve cosmopolitan citizenship. The specific expectations also did not promote discussion as an important instructional strategy for "reflective openness" (Hansen, 2010). Finally, the specific expectations also did not promote the importance of exploring one's subjectivity or individualism, key concepts in Pinar (2009), but instead promoted collective identity.

In the table below (*table 6*), I have outlined key aspects of overall and specific expectations that I see relating to cosmopolitanism and / or any of Banks's (2009), Hansen's (2010) or Pinar's (2009) concepts (Banks, 2009: cultural, national, global identifications, or relating to stages within his Cultural Development Typology; Hansen, 2010: reflective openness, discussions; Pinar, 2009: subjectivity, individuality). All emphasis in italic and bold font are my own in order to facilitate connections and discussion. For full descriptions of all of the overall and specific expectations, please see Appendix 1.

Ontario Civics Curriculum (Ontario Ministry of Education, 2018) Key Overall Expectations	**Ontario Civics Curriculum (Ontario Ministry of Education, 2018) Key Specific Expectations**	**Connections to Concepts within Banks (2009)**	**Connections to Concepts within Hansen (2010)**	**Connections to Concepts within Pinar (2009)**
A1. Political Inquiry: use the political inquiry process and the concepts of political thinking when investigating issues, events, and	**A1.5** use the concepts of political thinking when analysing and evaluating evidence, data, and information and formulating conclusions and/or	A political thinking concept is "political perspective" which asks students to analyse the beliefs and values of various groups, and their own. This relates to the concept of the	One of the concepts of politician thinking is considering different perspectives. This could relate to "reflective openness," but does not explicitly point to this, nor does it	N/A

developments of civic importance	judgments about issues, events, and/or developments of civic importance	various **identifications** within Banks (2009).	suggest for students to have discussions, an aspect of "reflective openness" in Hansen (2010).	
B1. Civic Issues, Democratic Values: describe beliefs and values associated with democratic citizenship in Canada, and explain how they are related to civic action and to one's position on civic issue	**B1.4** ***communicate their own position*** on some issues of civic importance at the local, national, and/or global level explaining ***how their position is influenced by their beliefs/value***	Beliefs and values relate to the concept of **identity** as outlined in the Citizenship Education Framework, and relate to the various **identifications** within Banks (2009).	N/A	"Communicate their own position… how their position is influenced by their beliefs / values" could relate to Pinar's (2009) emphasis on **individuality** and **subjectivity**.
B3. Rights and Responsibilities: analyse key rights and responsibilities associated with citizenship, in both the Canadian and global context, and some ways in which these rights are protected	**B3.5** identify examples of ***human rights*** violations around the world	Human rights is a key idea of Banks's (2009) conceptualization of **global identification / cosmopolitanism**.	Hansen (2010) discusses the "**moral**" aspects of cosmopolitanism (p. 3). Hansen does not directly speak about human rights, but it can be assumed that morality and ethics are related to human rights.	Human rights is mentioned in Pinar (2009), but as a way to emphasize why it is important to the individual, as it pertains to human rights. Thus, other than human rights being generally included in definitions of cosmopolitanism, these particular specific expectations do not point to cosmopolitanism.
C1. Civic Contributions: analyse a variety of civic contributions, and ways in which people can ***contribute to the common good***	**C1.2** describe a variety of ways in which they could make a ***civic contribution at the local, national, and/or global level***	The concepts of "common good" align with Banks's (2009) conceptualization of **cosmopolitanism**.	The common good can relate to Hansen's (2010) discussion of "**moral**" cosmopolitanism (p. 3).	Pinar (2009) discusses the **local** and **global** when discussing cosmopolitanism (p. 4).
	C1.3 explain how various actions can contribute to the ***common good at the local, national, and/ or global level***	Local, national, and / or global level could relate to Banks's (2009) **cultural, national and global identifications**.	Hansen (2010) also discusses the **local** and **global** when he mentions the **local** or **known**, and the **unknown** or **other** (p. 5-6).	

C2. Inclusion and Participation: assess ways in which people express ***their perspectives*** on issues of civic importance and how various ***perspectives, beliefs, and values*** are recognized and represented in ***communities in Canada***	**C2.1** analyse ways in which various ***beliefs, values, and perspectives*** are represented in ***their communities*** and assess whether all perspectives are represented or are valued equally	Beliefs and values, and communities relate to the concept of **identity** as outlined in the Citizenship Education Framework, and relate to the various **identifications** within Banks (2009).	The mention of "expressing" perspectives in the overall expectation might signal discussion, which is important for Hansen's (2010) **reflective openness**, but it is not explicitly mentioned. Thus, there is perhaps room for this cosmopolitan conception, but it is not explicitly promoted.	Although the overall expectations point of "their perspectives," suggesting an importance of **individuality** or **subjectivity** (important concepts within Pinar, 2009), in the specific expectations, the emphasis is placed on the beliefs, values and perspectives of their communities, thus signalling **collective identity** or **culture**. This is not cosmopolitanism, according to Pinar (2009).
C3. Personal Action on Civic Issues: analyse a civic issue of ***personal interest*** and develop a plan of action to address it	**C3.1** analyse a civic issue of ***personal interest***, including how it is viewed by different groups	I see this as being connected to the concept of **identity**, and also relating to the various **identifications** within Banks (2009).	The specific expectation suggests that the student's personal interest should also be compared to different groups's perspectives on this topic. This could leave room for discussion, an important part of **reflective openness** (Hansen, 2010), but it is not explicitly stated.	The expectations emphasize personal interest. This could relate to Pinar's (2009) importance of the **individual** and **subjectivity**.

Table 6 *- Key aspects of the overall and specific expectations as they relate to concepts within Banks (2009), Hansen (2010) and Pinar (2009).*

As you can see from the descriptions, neither cosmopolitanism, forms of identifications (Banks, 2009), reflective openness or discussions (Hansen, 2010), subjectivity or individuality (Pinar, 2009) are explicitly stated within the overall and specific expectations. Some of the ideas within the overall and specific, however, echo previously discussed ideas relating to identity and Banks's (2009), Hansen's (2010) and Pinar's (2009) conceptualization of cosmopolitanism.

To illustrate how the curriculum connects to Banks (2009), I will use the example of specific expectation B1.4. Expectation B1.4 asks students to "communicate their own position on

some issues of civic importance at the local, national, and/or global level explaining how their position is influenced by their beliefs/value" (Ministry of Education, 2018, p. 161). Here, "beliefs/values" relates to "identity" as was previously mentioned from the analysis of the Citizenship Education Framework. The discovery and formation of one's identity is part of Banks's (2009) identifications (cultural, national and global identifications). As Banks (2009) states, educators must start with helping students develop cultural identifications before moving on to other types of identifications. Although this expectation asks students to consider their beliefs and values and how their position on local, national and global issues is influenced by their beliefs and values, all of the specific and overall expectations fail to address how students are to first develop cultural identifications. The other specific and overall expectations are similar, for instance specific expectations C2.1 and C3.1 also discuss "beliefs," "values" and "communities" thus assuming that students already have a good understanding of their own cultural, national and global identities. Other specific expectations discuss ideas in line with cosmopolitanism, such as "the common good" like in specific expectation C1.3, or "human rights" such as in expectation B3.5, so there is potential, but according to Banks (2009) "strong, positive, and clarified cultural identifications and attachments are a prerequisite to cosmopolitan beliefs, attitudes and behaviors, and the internalization of human rights values" (p.23). Thus, without first helping students attain a sense of cultural identity (cultural identification), students will be unprepared to move on to curriculum expectations that require them to have an understanding of their national or global identities. So, although there are instances of the potential for cosmopolitanism within the Ontario grade 10 civics curriculum, because of the lack of overall and specific expectations that directly address identity formation within students, according to Banks (2009) cosmopolitan citizenship cannot be achieved.

In terms of concepts within Hansen (2010), there are some connections to the civics curriculum, but they are not explicitly stated. For instance, overall expectation C2, the mention of "expressing" perspectives in the overall expectation might signal discussion, which is important for Hansen's (2010) reflective openness, but it is not explicitly mentioned. Another example is in specific expectation C3.1. The specific expectation suggests that the student's personal interest should also be compared to different groups' perspectives on their topic of choice (relating to their personal beliefs and values). One could assume that students would compare their perspective with others through discussion, but perhaps not. It is up for interpretation because it is not explicitly

stated, and open discussion is an important part of reflective openness (Hansen, 2010). From these examples, one can see that there are some loose connections to concepts within Hansen (2010), but not enough to suggest that the curriculum is indeed promoting these cosmopolitan concepts.

Pinar's (2009) concepts of the exploration of subjectivity and individuality are somewhat represented within overall and specific expectations of the curriculum. For instance, overall expectation C2 mentions "their perspectives" meaning students' perspectives. This mention of "their perspectives" could suggest an importance of individual or subjective perspectives and experiences, two important concepts within Pinar (2009). However, within the specific expectation C2.1, the emphasis is placed on beliefs, values and perspectives of their communities, thus signalling collective identity or culture. Collective identity is not cosmopolitanism, according to Pinar (2009). Additionally, overall expectation B1 asks students to communicate "their own position" and "how their position is influenced by their beliefs / values." This could relate to Pinar's (2009) emphasis on individuality and subjectivity. There is a similar sentiment in overall expectation C3 that puts emphasis on students' personal interests. This again, could be signaling the importance of individual and subjective experiences. There are definitely some expectations such as B1 and C3 that do seem to point to individual or subjectivity (Pinar, 2009). However, there is no explanation as to why educators should focus on individuality and subjectivity over collective identity and culture. This absence of direction, combined with the positioning of communities within expectations C2.1 and throughout the curriculum front matter (such as is the Citizenship Education Framework), I do not believe that the curriculum is explicitly championing Pinar's (2009) concepts enough.

It is clear through the introduction and framework of the Ontario Civics curriculum (through the goals and course description, and Citizenship Education Framework) that the curriculum seeks to develop responsible citizens, but also citizens who have cosmopolitan tendencies. Although the word "cosmopolitanism" is not explicitly stated within the curriculum document (Ministry of Education, 2018), elements of cosmopolitanism such as "common good" (p. 7), "moral and ethical dilemmas" (p. 10), "human rights" (p. 162) and "connectedness to … global communities" (p. 10) are present within the curriculum. These expected outcomes meanoutcomes mean that there is potential for a cosmopolitan curriculum within the existing framework of the Ontario grade 10 civics curriculum. Moreover, the front matter of the curriculum also makes several references to "identity" and the importance of developing one's "identity" (p.

9) and “values and beliefs” (p. 1). Yet the promotion of identity within the curriculum, the curriculum does not make clear if they are referencing collective identity or individual identity. Banks (2009) places more emphasis on collective identity within culture (cultural identification), whereas Pinar (2009) advocates for subjectivity or individuality. Both Pinar’s (2009) and Banks’s (2009) texts deal with cosmopolitanism, but approach some aspects of it differently (notably the differences in identity). In either case, the curriculum does not give educators or students the tools, directions or expectations on how to facilitate identity exploration in the case of Banks (2009) or Pinar (2009). Additionally, the curriculum does not offer any clear connections to concepts within Hansen (2010) such as reflective openness, or discussions. Thus, although the curriculum echoes some concepts within cosmopolitanism, and there is potential for an educator to read the curriculum through a cosmopolitan lens, I cannot say that the curriculum truly reinforces cosmopolitanism because it is not written in a way that provides educators with the direction to support a cosmopolitan approach to civics education in Ontario in the ways that authors such as Banks (2009), Hansen (2010) and Pinar (2009) describe.

CHAPTER FIVE: ANALYSIS OF THE "LIVED CURRICULUM"

In this chapter, I discuss my narrative inquiry of the "lived curriculum" at the UPHS (Aoki 1993; 2003). The goal of this analysis is to answer my second research question, "In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the 'lived curriculum'?" Using conceptual framework as a way to discuss the lived experiences of participants (students, teacher candidate, teacher, and myself), I have come to the conclusion that although digital citizenship can be seen as useful in engaging marginalized students, in this particular context, trying to operationalize some of the key entry points for cosmopolitanism did not seem to be possible. Students did narrate their cosmopolitan identities with the aid of digital technology, but the avoidance of discussion and "reflective openness" (Hansen, 2010), on the part of the teacher candidate and associate teacher rendered this difficult in the class setting. I have separated the discussion of this analysis into three parts, organized by broad themes (Saldaña, 2009). First, I discuss communities, next digital tools, and then citizenship education more broadly.

PART ONE: COMMUNITY

Differing Perceptions of Community & A Racial Divide

Towards when the course was ending (January 2019), a research assistant to the SSHRC-funded study came in to interview both the teacher candidate and the associate teacher separately about their experiences teaching the Civics course. Following ethical protocol, I did not interview the teacher candidate and the associate teacher because of my involvement in the study. In these next sections and chapters, RA represents the research assistant interviewing, AT represents the associate teacher responding, and TC represents the teacher candidate responding. In the early portions of each interview, the research assistant asked each (the AT and TC) about the school community. The associate teacher answered:

> RA: What is your school like as a community?
> AT: This is a very strong community here at [the research site]. It's a strong community base of kids and parents as well. The staff is very close as well. As a community that shares lots of interests in things like cancer drives, it's well known for the amount of money that it raises, and it has a good academic reputation in the city as well. (participant interview, January 24th, 2019)

Here, the associate teacher highlights that the school community is close. The kids, parents and staff are close, and they share interests. She also mentions that the school is renowned within the greater community for its fundraising and academics. This is the extent of which the associate teacher spoke about the school community. The teacher candidate, however, had more to say. Notably:

> RA "… what's the school like as a community?
> TC: It's great. If I can compare it to the school I was in last year, it's similar in that there's a whole bunch of new Canadians as well, and then a big discrepancy maybe between socio-economic status, so some that are quite wealthy and some that are not, and everyone all mixed together. I noticed compared to my school last year, which was a similar mix of people, students all seemed to mesh a lot better than they do at [the research site]. Not that I saw any conflicts at [the research site], but just less general "rah rah, go [research site]" school spirit than I did at my school last year. However, at [the research site] I did notice that the staff and teachers and administration—way more "rah rah, go [research site]", so I don't know. But a really great environment overall. I did notice that maybe the students didn't mix as much as they did at another school, which I was surprised about, so maybe that other school was more not the norm and this was a more normal high school experience. I'm not sure." (participant interview, January 29th, 2019).

In this portion of the interview, the teacher candidate begins to allude to something I found to be very present in my experience in the classroom at the research site. She compares her two practicum schools and notes that although the demographics are similar, students at the research site do not "mesh" as well as previous practicum schools. Later in the interview, the research assistant digs deeper into this divide:

> RA: When you talked about the community of [the research site], you talked about, the students were not as united. In what ways did you see the divide between students?
>
> TC: In Civics I did notice a divide, which was a bit strange, even racially in the room, and I had a supply teacher one day and the first thing he said was, "Whoa. Why do they sit like this?" So ya, and it was individual group work, individual table work, so I didn't move them around. Usually, for the first two-thirds of the class, I would mix them all the time and it was interesting to see how much resistance there was to that. I haven't seen that before. I mean, I don't have much experience, but I haven't seen that. That was an odd group. (participant interview, January 29th, 2019)

The teacher candidate confirms that there was a racial divide within the classroom. She says that there was even resistance among students working with others outside of their racialized groups.

This racial divide is something that I noticed while in the room with students. The racialized white students, particularly the white male students, were very resistant to the culminating task. The culminating task asked students to pick a social issue that was important to them. In discussing social issues, the teacher candidate did give a lesson on white privilege where students watched a video in which youth perform a foot race for $100, but before beginning the facilitator read off statements that determine which students can get a head start. The purpose of the video was to demonstrate how racialized minority groups are marginalized and that racialized white students have white privilege and a head start in life. The video was titled "Privilege/Class/Social Inequalities Explained in a $100 Race - Please Watch to the End. Thanks" (Peter D, 2017). In response to this, some of the white students that I was observing seemed very uncomfortable with the topic and did not want to address their white privilege. On the subject, the teacher candidate said:

> RA: In terms of your divide … is there an element of this being an indication of certain attitudes within your class, as far as the way that certain students—and we won't name names by any means—but certain students may view different privileges because of who they are, how they identify?
> TC: I feel like some of the students that you would automatically think, "Oh ya, they have a comfortable place of privilege," they didn't. They were not put to recognize that, at all.
> RA: Can you elaborate on that?
> TC: The white kids weren't—they didn't buy in, and so I wonder if it's just a natural teenage thing that we're just hearing about this all the time, and so they're like, "I'm sick of hearing about this. No, this is not the case for me. I don't think that way, so I shouldn't have to hear about this all the time." Perhaps that's where they're coming from.

The teacher candidate seemed to think that the students perhaps did not accept their own privilege and were tired of hearing about the topic. From my observations, I believed that students were not just "sick of hearing about it all of the time," but instead actively rejected the idea of white privilege. I observed white students displaying microaggressions against students. For instance, in one task that the teacher candidate had students do was to create a Wordle in response to a question. This response strategy was in an app that allowed students to anonymously submit words to create a world cloud, wherein the more a word was submitted, the bigger it would appear on the screen. One of the words that appeared in a Wordle about issues that affect youth was "Black privilege." The research assistant asked the teacher candidate about this:

RA: What I want to ask you about is this. This is a Wordle that was created in your class, so I've been informed.
TC: Really? Some of these I don't remember, but ok, I believe you. I don't remember vaping being there, or drug addiction. But I believe you.
RA: From what you do recall of this—from the issues that you see here, whether you remember the Wordle itself or not, how do you see the issues? For example, I want to bring up the idea of this word "Black Privilege".
TC: I don't remember, but ok.
RA: Now, not focusing specifically on when this was created, how this was created, but the concept of—let's focus on that idea for a second, of Black Privilege. What comes to mind from your class?
TC: I'm going to go ahead and guess that the Black students wrote that.
RA: Ok. I don't know—
TC: Because they were a bunch of goofballs. That's my guess.
RA: Ok, what might they have meant by that?
TC: Not just them, but I mean the entire class was a bunch of goofballs. There was a lot of joking and showing off. That's the only thing I wanted to say about that part, is that it might not be an authentic view of what they actually thought, because there was a lot of screwing around in the building, in that room. (participant interview, January 29th, 2019).

I was present on the day that the Wordle was created, and I was circulating around the room and observing what students were writing and heard what they were saying. One of the white boys said that he wrote "Black privilege" and was laughing about it with other students. When I asked them what they meant by it, they seemed quite embarrassed, but I persisted, and one of the boys said it was because Black people can "get away with stuff" (observation notes, undated). I asked what they meant by that, and they responded with something similar to "because they have more rights." When the teacher candidate reviewed the Wordle, she named a few responses but did not address the "Black privilege" comment. It was written much smaller on the Wordle, as not many students submitted that as their response. Similarly, in a lesson prior to the Wordle in which students wrote down on a large sheet of paper (called a graffiti activity) different social issues that various groups of people might face (the groups included: LGBTQ+, immigrants, people of colour, teenagers), there were some interesting responses. On the "people of colour" poster, I noticed racialized students writing things like "harassment," "racism," "racial slurs," "stereotypes," "being treated like s***" (observation notes, December 3rd). A few white students also participated, but were mostly reluctant, however one wrote "going to Quickie," another wrote "growing up without parental figures," and another white student wrote "buying/purchasing things and being assumed that you will, or have stolen" (observation notes, December 3rd, 2018). It was clear that some of

the white students seemed to have a problem with talk of racial differences, racism, or this suggestion that people of colour face social issues. These posters were not discussed in class, they were hung on the classroom walls for a few days.

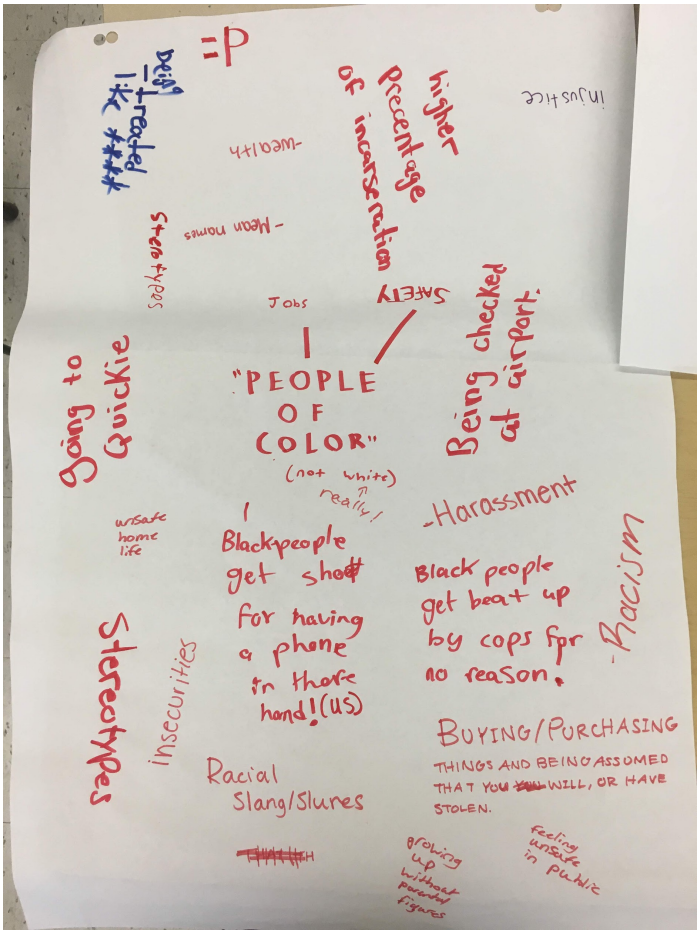


Figure 7 *- "People of Colour" graffiti paper activity student responses*.

I provided these examples because I want to give an idea of what the classroom community was like, and to provide context for the students' perceptions of community. Notably, in a focus group interview, students responded to my questions about community. In the next section, I will be presented as RA as I was the research assistant collecting data in this study, and students will be identified as S1 and S2. More students were present for the focus group, but only two were vocal during this part of the interview. On community, this is what students responded:

RA: What is community? What do you think community is?
S1: Community is the local area, like a lot of people who all know each other and get along with each other.
RA: Okay, so do you consider your school a community?
Mixture of students answering "no" and "yes"
RA: Okay, so we'll start with the people who say "yes", why would you consider it a community?
S1: I say it's a community because we're small, we're not too small, we're a decent amount of people, and we're all hopefully getting along and working together because we have to work with our peers everyday.
RA: Okay, awesome. And for those who said "no", why would you not consider your school a community?
S2: Because the school is not a community, that's why.
RA: How come?
S1: Speak up *(some laughter)*
S2: Because, well, you know what [S1] said? Well, basically the opposite.
RA: The opposite.
S1: So you're saying you never work with anyone ever?
S2: Yeah, I don't want to.
S1: So you move around with your head down?
(no response) (participant focus group, January 23rd, 2019).

Students had mixed reviews about whether the school is a community. S1 identified as Arab, and he believed that the school was a community. His criteria for a community was the size ("small...not too small") and "hopefully getting along and working together." I found the use of the adverb "hopefully" to be interesting, because he does not state whether or not students were in fact working together and getting along, but rather that they "hopefully" are, because they "have to work with [their] peers" everyday. S2 who identified as Black, did not think the school was a community, because it was the "opposite" of what S1 said. Based on the S2's response, and the apparent teasing coming from S1 ("Speak up" and laughter), I assume that S2 did not feel like he was a part of the community because he is not "getting along" and "working together" with other students (as per the opposite of S1's statement). It is hard to determine how the other students felt as they did not comment. I am also not sure if the racial divide in the class played a part in this as well. I mostly observe the divide between the white students and students of colour; however, the teacher candidate did comment in her interview that:

TC: "I did notice in terms of the divide, like where did that come from, these kids, lots of them had gone through elementary school together. They went way back. And I think I spoke to one about—because when I put them together in a group it was

> a problem, and so afterward I spoke to him and he said "Oh no, this goes back to grade 2". [I responded] "Well, don't you think we're here in grade 10, could we try and get over this?" kind of thing, but no. So I don't know—and then he had his group of friends and he [the other male student in the conflict] had his group of friends, so it was a natural divide, you know what I mean, and it just happened to be by also a racial divide there too, but I don't know. It's hard to say. And one student actually commented, two of the kids that were doing racism [for their projects], they talked about how, "When we were in elementary school, we all just mixed up. We all mixed up, nobody knew, nobody cared, nobody anything. But now in high school, it really seems like we're sticking with people of the same colour as us a lot more." Which I found very interesting.
>
> RA: Were there any thoughts from that student or that you observed yourself as to why that might be?
>
> TC: I asked, they didn't know. He commented that in their communities, like who they hang out with, right, like their extended family, you know, who you're hanging out with with your parents and their parents' friends, it tends to be that way. So maybe that's where it came from. But I find it interesting, the difference between elementary school and high school. What changed?" (participant interview, January 29th, 2019)

As per the teacher candidate's interview, it seems that many of these students have a lot of history together and pre-established relationships due to attending the same elementary schools. This could be part of the reason that there was a divide in the classroom, due to not getting along from a previous time period in the students' lives, or, perhaps, as the student told the teacher candidate, students are just "sticking with people of the same colour" a lot more. It was alarming how the divisions are along racial lines even while the students want to attribute the problem back to grade school where ironically they didn't supposedly "see colour." In the case of the school community, it is clear that all of the participants had different views on whether or not, and to what extent the school was indeed a community.

Community Through the Lens of Cosmopolitanism

In this section, I discuss the data presented above through the lens of Banks (2009), Hansen (2010), and Pinar (2009). It is clear from the interview excerpts that many of the concepts that Banks (2009) discusses in this text are relevant. Notably, Banks (2009) writes:

> Students from racial, cultural, ethnic, linguistic, and religious minority groups that have historically experienced institutionalized discrimination, racism, or other forms of marginalization often have a difficult time accepting and valuing their own cultural heritages. Teachers should be aware of and sensitive to the stages of cultural development that all of their students - including mainstream students, ethnic minority students, and

> other marginalized groups of students - are experiencing and facilitate their identity development. (Banks, 2009, p. 21)

In this classroom, students' own identities were not discussed. Students had to consider the perspective of others, such as with the graffiti paper activity (see *Figure 7*), and students had to select social issues that were important to them for their culminating tasks, but identities were never discussed explicitly. As Banks (2009) writes, it is important for teachers to aid in the identity development of all of their students, but this was not occurring in the classroom. Pinar (2009) echoes the importance of identity, but more specifically subjectivity, for a cosmopolitan curriculum, but individuality and subjectivity were not explored in the classroom until the culminating task. Additionally, from the graffiti activity (*Figure 7*) many of the racialized students seemed to be approximating Stage 1 of Banks's (2009) typology, which is when "individuals internalize the negative stereotypes and beliefs about their cultural groups that are institutionalized within the larger society and may exemplify cultural self-rejection and low self-esteem" (p. 21). Students were very quick to add negative stereotypes to the graffiti exercise. I cannot comment on whether or not they have internalized these stereotypes, because we did not discuss it, but I do know through conversation with some of the students, that they felt quite close to some of these social issues. For instance, an Arab female student chose to do her topic on racism. She said that a lot of people face racism in life and in school, including herself, so it is important to people to try and fight it (observation notes, December 18th, 2018). Though identity formation or subjectivity was not explicitly explored in class, in the next section (Part Two: The Digital) I will discuss how students shared some aspects of their identities and had opportunities to express and develop their subjectivities through their online workspaces.

One aspect that Banks (2009) does not address in his article is how to navigate cultural identity formation either with or in the presence of white students. His typology is for students who experience marginalization and who need to develop strong cultural identifications because of the "institutionalized discrimination, racism, or other forms of marginalization" that these students often experience (Banks, 2009, p. 23). Racialized white students, however, are not experiencing institutionalized racism, for instance, so, one critique I have of Banks (2009) is that if educators are to "be aware of and sensitive to the stages of cultural development that all of their students - including mainstream students" (p. 21), he does not offer direction on how to do that. It is clear that many of the white students in this Civics class had issues with concepts such as

"White Privilege" and did not see themselves within this conceptualizing of privilege based on ethnicity or racialization.

Hansen (2010) offers some insight on how to perhaps navigate this space of alterity in a Civics classroom. He writes about "reflective openness" as a way to achieve "cosmopolitan education" (Hansen, 2010, p. 18). "Reflective openness," as Hansen (2010) writes, dates back to Socrates (p. 6). Hansen (2010) explains that Socrates would, through discussion, have "reflective openness to the new, combined with reflective loyalty to the known" (p. 6). Hansen (2010) writes on the goal of these discussions:

> In the best of such discussions, it is never a question of abandoning wholesale one's prior views or self-conceptions, nor is it a question of defending a standpoint at all costs. Rather, the process is transactive: heeding others, participating, and keeping thought open to influence critically rather than blindly. (Hansen, 2010, p. 6)

The "transactive" process, achieved through discussion, allows students to shape their own individual identities through the sharing and learning of others' individual identities. This "transactive" conversation is what was lacking in the classroom. Students were taught about "white privilege" and considered perspectives of various groups, and were asked to pick topics that they cared about for their culminating task. Picking one's culminating task topic based on personal interest or identity would be in line with Pinar's (2009) ideas and his emphasis on individuality, but this "transactive" process, achieved through discussion, did not occur. Pinar (2009) writes that situating "cosmopolitanism as the challenge, not the solution … posits conversation as central to its cultivation" (p. 27). Discussions did occur in the classroom, but they were mostly centered around different groups (such as with the graffiti exercise), as opposed to how the individual students felt or thought about the topics. Pinar (2009) citing Appiah writes, "I am urging that we should learn about people in other places, take an interest in their civilizations, their arguments, their errors, their achievements, not because that will bring us to agreement, but because it will help us get used to one another" (p. 27). Getting used to one another is the minimum. I hope that my students learn to appreciate their differences, collaborate and that everyone's voices are respected and valued. On this note, Pinar (2009) says, "given the horror of human history, getting used to one another is, I suppose, a lofty enough aspiration. As a teacher, however, one hopes for even more, namely the study of knowledge that transfigures the one and the other" (p. 29). The "transfiguration" of knowledge is achieved through conversation. Through learning about individual experiences, one learns and knows more about the other, but this also informs and

transfigures the self (Pinar, 2009). This element, this sharing of identities and subjectivities, was mostly lacking in this "lived curriculum" (Aoki, 1993/2003). So, to answer my second research question, in terms of day-to-day classroom activities, students did not narrate their cosmopolitan identities for a variety of reasons. Notably, the racial tension in the classroom was a barrier, as students did not generally interact with the "other" so to speak; the groups in class were mostly racially homogenous. Furthermore, the activities in class were not conducive for students to explore their individual identities. Instead, the activities were aimed at generalizing perspectives for groups of people, and did not leave room for the exploration of subjective experience. In the next section, I analyse how the culminating task and the use of the digital space during the culminating task allowed more space for students to narrate their cosmopolitan identities, and how it was successful and unsuccessful in that regard.

PART TWO: DIGITAL TOOLS

Digital Design: The Culminating Task

From the inception of my research, I knew that the intervention in my study would include digital spaces. The digital space had a few main functions. Firstly, as discussed in my literature review, youth are often perceived as not being active citizens, but may very well be if we consider their online activities (Baumann, 2012; Bell, 2005; Bennett, Freelon, Wells, 2010; Bennett, Wells, Freelon, 2011; Choi, 2016; Gleason & Von Gillern, 2016; Herrera, 2014; Jones & Mitchell, 2016; Kahne, Hodgin, & Eidman-Aadahl, 2016; Kim & Choi, 2018; Mascheroni, 2017; Nelson, Lewis, Lei, 2017; Tupper 2014; Weller, 2003; Wood, 2014). As such, the digital space that students used in their culminating task was a way to legitimize their civic actions by bridging their online iterations of civic engagement (petition signing, activism, knowledge mobilization, etc.) with actual civic engagement as defined in the classroom and curriculum. Secondly, the digital spaces were also used as a way for students to express themselves. As per my literature review, digital spaces increased a sense of belonging among marginalized youth (Ng-A-Fook, Radford, Norris, & Yazdanian, 2013), provided additional access to conversations and engagement (Fournier-Sylvester, 2013), and functioned as a tool for youth to construct, deconstruct and reconstruct their identities within school settings (Ng-A-Fook, Radford, & Ausman, 2012; Radford and Ng-A-Fook, 2015). Thirdly, I saw the combination of the two previous functions working together in the

name of cosmopolitanism. One where students are able to share aspects of their identities and subjectivities (Hansen, 2010; Pinar, 2009; Radford, 2017), and leverage this learning to become cosmopolitan citizens, active in local, national and international spheres (Banks, 2009). Digital or virtual spaces seemed to me, a perfect space for cosmopolitanism to be practiced, and, therefore, I inserted it as an essential part of the culminating task. For the complete connections between the design of the culminating task and theories present in my literature review, please see Appendix 3. For the summative task instructions, please see Appendix 4.

Identity and Subjectivity in Digital Spaces

As part of their culminating task work, students were asked to create a profile on the class's Civics and Citizenship website. This is a site that I created using Google Sites. Each profile led you to an individual Padlet workspace, which was embedded on the Google Site. The workspace was there for students to demonstrate their learning, showcase the components of their culminating task, express themselves through their personalized digital space, and so that students could see each other's workspaces. Because the class website was public, students created their own space, curating information for it, and showcasing their civic actions on it, it was also interpreted as a tool for digital citizenship (Choi, 2016). Students had free range on their profile photo and how they organized their Padlet workspace. The freedom of expression that the Padlet allowed was similar to that of Radford & Ng-A-Fook (2015) and their use of the Ning space. Their research demonstrated that marginalized students had a creative place to construct their own identities in an otherwise rigid school setting. As such, I wanted to allow for a similar type of experience. The decision to allow students to personalize their digital spaces also came from the desire for students to share aspects of themselves, such as their identities, a component of cosmopolitanism (Hansen, 2010; Pinar, 2009). *Figure 8* shows the profile photos that students chose. This was on the homepage of the class website. I have removed names, and replaced them with the letter S for "students," and a number to differentiate them. These labels correspond to the labels in the interview data. For example, S1 is the same student labelled S1 in the interview excerpts.

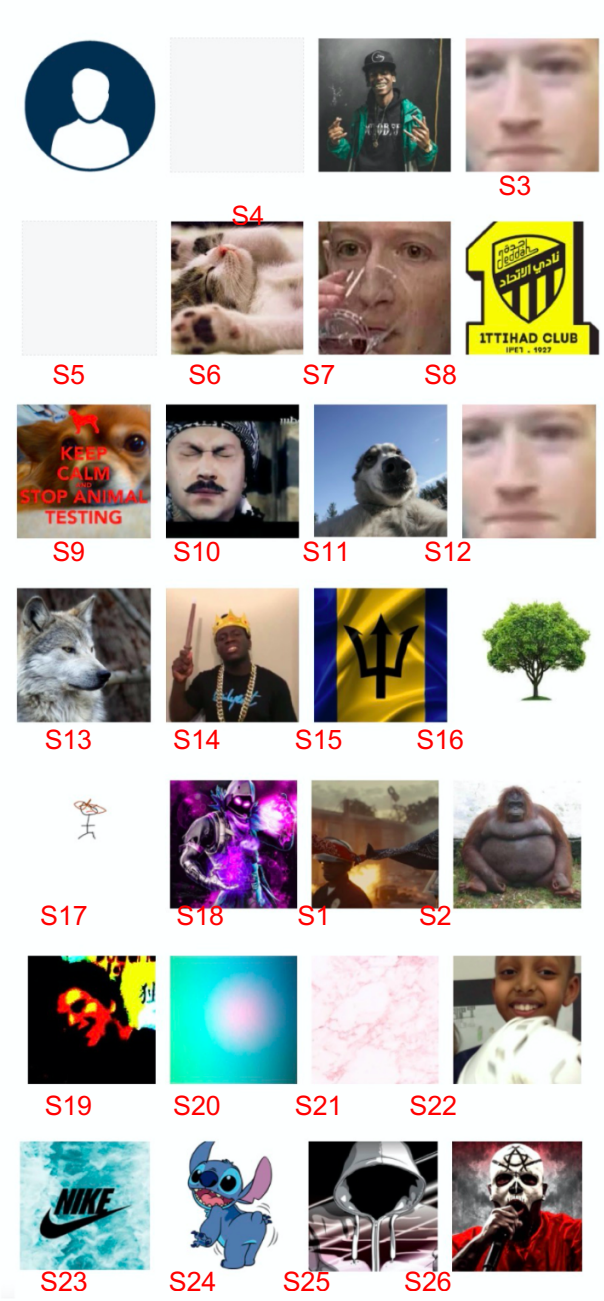


Figure 8 *- Students profile photos on the main page of the Civics and Citizenship class website.*

When students were asked to select profile photos, they all seemed excited to do so. The photos are all very different, perhaps indicative of personal taste or identity being displayed, and are each a performance of subjectivity. The exception to this is the three students (S4, S7 and S12) who chose similar Mark Zuckerberg memes[2] as their profile photos. This was a popular meme in 2018

[2] From the Oxford Learner's Dictionary (2020), the definition of a meme is, "an image, a video, a piece of text, etc. that is passed very quickly from one internet user to another, often with slight changes that make it humorous."

after Facebook's Mark Zuckerberg testified before the U.S. congress (Sung, 2018; Comedy Central, 2018). The somewhat awkward videos from that hearing led people to believe (mostly jokingly) that Zuckerberg was a robot, lizard or alien, because of how uncomfortable he appeared (Sung, 2018; Comedy Central, 2018). The students may have selected this as a joke because they thought it was funny, or perhaps it was to ridicule or make a joke of the culminating task. My assumption, based on their resistance to engage in other lessons, is that the students who chose these memes were likely undermining the importance of the task and ironically indicating how uncomfortable they were with the task, or perhaps performing their identity as Pinar (2009) explains. It is possible that students were performing for their peers, their knowledge of memes, which might be considered cool or trendy, but based on my observations, their use of the meme seemed to me to indicate a lack of interest or purposeful ridicule of the task. Pinar (2009) quoting Marx says that "identity is an ensemble of social relations" and the function of identity "is to stabilize [and] mobilize… these relations" (p. 33). In a class where the white students might have felt like their identities, or their collective identity of "whiteness" was being criticized through talk of white privilege, they could have been stabilizing and mobilizing their identities. The purpose of selecting a profile picture was to allow students to express their individuality, or elements of their identities. It was my desire to step away from the collective identity by asking them to choose a profile picture that represented them as Pinar (2009) would encourage in order to foster a cosmopolitan mindset. The lessons in the classroom up until this point, however, did not necessarily match this sentiment and desire for individuality. Activities like the graffiti exercise and the video on white privilege promoted discussions about collective identity, and it is my interpretation that the white students had enough of feeling like they were targeted for being white. So, to push back against this idea of collective identity that was clearly not making them feel good up until this point, I think the white students chose to collectively signal that they, as belonging to the group of white students in the classroom, felt that this class and activity was worthy of ridicule.

Other students took the task more seriously and selected profile photos that matched their culminating task topics. For instance, S9's topic was on animal cruelty, and her profile photo matches that. Another example is S16 who chose climate change, and the photo of the tree relates to environmentalism. Other students seemingly chose profile photos to match their interests or elements of their identities. For instance, S18 chose a character from a game that he enjoys, and S8 chose an image of his favourite sports team. Like Kiko and Moe in the work of Ng-A-Fook,

Radford and Ausman (2012), students in this class were utilizing the online space as a way to narrate and create their own identities.

Some of the profile photos, including the memes, I found to be quite perplexing. The three "meme students" (S4, S7, S12), as well as S14 and S26 were all white, and were part of the group of students who were very resistant to talking about white privilege (discussed in Part One of this chapter). The culminating task became another means of them performing their hatred and resistance to the idea of human rights of social justice. I would prompt students to think about social issues, or injustices happening to them or people they know, as means to select something personal to them, but the group of white boys seemed to have difficulty picking their topics, some only selecting one towards the end of the course. There was some tension here between the "plan[ned] curriculum" and "lived curriculum" here (Aoki, 1993; 2003). The plan worked out well for the racialized students in the classroom who did not seem to have this same issue as some of the white students. Many of the racialized students picked social issues that were personal to their experiences such as racism, and youth gang violence. I found this distinction between how easy it was for racialized BIPOC students to select social issues vs. the racialized white students selecting social issues to be a prime example of the white privilege the white students were so resistant to explore within the contexts of the classroom. In a school where the principal spoke about his white privilege at school assemblies, this concept was already on students' radars. Despite their familiarity with the subject, it was clear that white students did not want to engage with that topic, even within the context of an assignment. Perhaps feeling limited by the label of "white privilege" students could not engage in discussions about privilege or social justice as individuals, like the assignment asked them to do. The singularity of identity that Pinar (2009) calls for, seemingly did not take place for the white students. For me and the teacher candidate, it seemed that this would be a great time to circle back to the discussion on white privilege. Many of the white students just listened passively, whereas one of the more vocal students exclaimed that he was "done with identity politics" (observation notes, January 17, 2019). Between the previously mentioned racial divide in the classroom, and this un-openness towards the culminating task, it seems increasingly possible to me that the "meme students" profile pictures may have been signaling not only a joke, but perhaps that they thought the assignment or class to be a joke, even though the class and assignment asks them to investigate serious topics on social justice (surely nothing to "joke" about). They seemed to think the concept of white privilege was a joke, something they need not

care about, and/or perhaps felt limited by. I saw these actions are a direct rejection of the concept of whtie privilege, and clear resistance to investigating systemic racism on the part of the white students. When I brought this up to the teacher candidate she seemed to be in agreement, but according to her interview with the research assistant, she thought some of the racist remarks made by the students were just jokes (participant interview, January 29th, 2019). It is clear that with this emphasis on social issues in the culminating task and some of the classroom activities (white privilege video, graffiti activity, Wordle), some of the white students were not very pleased with the classroom content, and may have even felt singled out. The profile pictures for S14 and S26 depict Black individuals, even though the students themselves were white. With previous mentions of "Black privilege" and other comments and actions (like in the graffiti activity, *Figure 7*), I see the use of these profile photos as a performance of harm towards Black people, as well as performance that negates white privilege. The students were sending a message, just as the students with the "meme" profile photos were also sending a message. Though this did not come up in the class (2018-2019), with regards to the recent events in the United States surrounding the Black Lives Matter movement and the death of George Floyd at the hands of police officers (McLaughlin, 2020), I would imagine that these students would be in line with those sayings "all lives matter." They wholeheartedly rejected the opportunity to examine their privilege, thoughtfully investigate issues of social justice, and actively performed hurtful and hateful actions towards Black and other racialized groups in the classroom with their profile photos and participation in activities (like the graffiti activity).

Racism was discussed in the class through the white privilege video, the graffiti exercise, and similar activities, but it was not spoken about from a personal standpoint. Though the teacher candidate did not reveal why this was, I believe it is because she had concerns about what would emerge outside of the planned curriculum, ironically it is emerging otherwise. Like Radford (2017) discusses, teacher candidates are often fearful about getting in trouble for talking about politics or anything deemed too risky. Despite the discomfort from the teacher candidate in talking about racism, the BIPOC students persisted and did not shy away from the topics of racism or privilege. Elements of students' digital spaces included sharing why their topics were important to them, for instance in a sound clip, one student said, "Hi my name is [S3] and the issue I chose is youth gang violence in Ottawa. The reason I picked this topic is because it's happening in my own neighbourhood" (participant data, 2018). Another student wrote on their Padlet:

> I chose Racism as my topic for the Social Action Research Project because it is an issue that I care about. Most people seem to not care about Racism [sic] this particular issue should be talked about, especially with young people who might understand why [sic] shouldn't people be racist to one another. (participant data, 2018)

The student writes that most people do not care about racism. Based on the behaviours I observed in class, it was apparent to me that marginalized students experiencing racism did care about racism, since many of them chose that as their social issue for the culminating task. Actual discussions, however, about race, or about why some of these topics were personal to students did not take place to the extent that I wanted. The "transactive" process of reflective openness that Hansen (2010) discusses did not occur in the classroom, nor was it encouraged for the digital spaces. Students did have access to everyone's digital spaces to read, but they were not encouraged to do so in the classroom until the last day of class during the presentation of their projects. As such, conscious and encouraged "reflective openness" (Hansen, 2010) did not occur. However, despite the fact that meaningful conversation was not encouraged among students, students did indeed narrate their cosmopolitan identities through their work on their digital spaces. To begin to answer my second research questions, the personalisation and opportunities to share aspects of themselves (personality, likes, perspectives, etc.), all a part of Pinar's (2009) cosmopolitanism did happen in the online spaces. So in that sense, one could say students narrated their cosmopolitan identities, and were able to do so through the use of the digital platform. But, the transactive process, the discussions and "reflective openness" that is so essential to educational cosmopolitanism (Hansen, 2010) was not encouraged to the extent I would have expected to see in a classroom that is trying to foster cosmopolitanism. As such, the narration of cosmopolitan identities was more successful on the digital platforms, but on a day-to-day basis, was less successful. In the culmination of the class, however, students did a "gallery walk" to present their social action research projects to their peers and invited members of the staff and community. On this day, students also had the opportunity and were encouraged to ask their peers questions about their projects. In this sense, the narration of cosmopolitan identities was successful. It is unfortunate that it was at the end of the course and I did not have the opportunity to observe the "transactive process" over a longer period of time.

Resistance to Digital Spaces and Technology

From the beginning of my collaboration with the teacher candidate on this study, she was resistant to the use of technology and digital spaces. No doubt, her own lack of experiences with digital technologies played a role in this, which she had repeated several times to me, and alluded to in her interview with the research assistant (participant interview, January 29th, 2019). Towards the end of the experience, however, she did have a more positive outlook on the use of the digital. For instance, in the following interview where RA represents the research assistant conducting the interview and TC represents the teacher candidate, she had this to say on "the digital:"

> RA: ...what do you think of when I say the word 'digital'?
> TC: To do with online. Computers.
> RA: Did you take up digital technologies in your class?
> TC: Yes. We did a lot on a workspace. There was a class website that they worked on. Can you tell me a bit about that website? About the website assignment?
> RA: Oh, sure. So it was just a website, they each had their own padlet, and then there
> TC: was another page that was 'Prompts and Updates', so that's where we, the teachers, would put in all the stuff that you [the students] need to do and on their workspace they showed the path toward their social action research project that they did themselves. So that was just their own space to put their own work on as they felt like they wanted to. I think we were hoping, or I was hoping—I think other teachers as well—that more would come on than just the bare minimum. There was a lot of, at first they had to add a picture and then they had to add on some links and then they had to start to make connections and, you know, at the end, but by crunch time of summative, ya, they looked pretty good, some of them, but I think we were hoping to have more on there, but things like technology got—wifi in the school's down, or the computers are so slow, or we're having a silly day and slamming down our classmate's computers so we're slowing things down exceptionally, so things like that didn't quite work out maybe [sic] as could've been awesome. But for the most part, pretty cool. (participant interview, January 29th, 2019)

Here, the teacher candidate discusses some of the hopes of the digital spaces, notably that it would encourage students to hopefully do more than "just the bare minimum." As she says in the quotation above, it seemed that she was really prioritizing quantity over quality. Some of the digital spaces had less posts, but in terms of their narration of cosmopolitan identity, they were successful in that regard. Moreover, although she speaks about the digital spaces in a positive way at times, stating that they were "pretty cool" and "pretty good," she also downplays its importance (saying it was "just" a website) and she highlights some of the challenges of technology such as with, "wifi in the school's down, or the computers are so slow, or we're having a silly day and slamming down

our classmate's computers so we're slowing things down exceptionally." The teacher candidate cannot seem to make up her mind if the digital platform was problematic or not useful ("just" a website) or that it was "awesome." The confusion on the teacher candidate's part about the value of the workspaces continued in her conceptualization of the digital workspaces. Notably, instead of seeing the workspaces as the projects themselves, her phrasing seems to suggest that the digital spaces is where the projects are housed. In particular, she says, "...on their workspace they showed the path toward their social action research project that they did themselves. So that was just their own space to put their own work on as they felt like they wanted to." The "path toward" and "put their own work on" seem to suggest that the teacher candidate saw the workspaces as a place where the projects could be displayed, rather than the digital space being the work itself. Considering using the digital was completely out of the teacher candidate's comfort zone, by giving her the opportunity to be a part of this project, there was some movement towards more comfortability in regard to digital technology, and she is on the right path for beginning to conceptualize the digital as a real and legitimate means for digital citizenship. For the most part, in my discussions with her, she did not seem to think that the digital spaces were legitimate tools for social action. Instead, she often talked about how the computers were distracting or that students could not behave around them (i.e. "having a silly day and slamming down our classmate's computers). As such, I do not believe that the teacher candidate promoted the digital spaces as pedagogical tools that could help students become more civically engaged. Classrooms are "messy spaces" (Vasudevan, 2014) and nothing really ever turns out like you plan or except. This is the tension between the "plan[ned] curriculum" and "lived curriculum" (Aoki, 1993; 2003). Despite the teacher candidate's resistance and the limited time I had to do this work in a half-credit course, students still benefited from the online platforms and narrated their cosmopolitan identities. Fascinated by the other research around how digital spaces can open up student learning and identity formation, I was still amazed as I watched it unfold in this particular classroom with what seemed like so many obstacles such as a lack of leadership for AT, resistance from TC, and conflict amongst peers.

Varying Definitions of Digital Citizenship

Thinking about the teacher candidates response to the digital spaces alongside Choi (2016) and Coleman (2006), it seems that the teacher candidate understood that the students were doing their civic actions offline, and then putting their work on the digital space as proof of their work

instead of participating in civic actions digitally, or utilizing the digital to promote their voices on civic issues (Choi, 2016; Coleman, 2006). Both the teacher candidate and the associate teacher seemed to have mixed definitions of digital citizenship. In the following interview excerpts, the teacher candidate and the research assistant remain represented by TC and RA respectively, and the associate teacher is represented by AT. Beginning with the teacher candidate, she had the following to say on digital citizenship:

> RA: Ok, so taking this a bit more broadly, what does it mean for the idea of digital citizenship? First of all, what does that mean to you? If I say the words 'digital citizenship', what do you think of?
> TC: I guess it means being a good citizen digitally… (participant interview, January 29th, 2019)

The teacher candidate seems to think that digital citizenship is about being a good or responsible citizen. Yet, in other parts of the interview, it did seem that the teacher candidate understood digital citizenship as more than just Ribble's (2004) definition. Take this exchange as an example:

> RA: Stepping away from this specific examples of your classroom but just more as a concept, do you see this kind of activity as something that does or can carry on beyond the school? That will help students to carry on beyond the school in terms of becoming engaged with the issues? So if you have a student who decided in your class to take up homelessness, for example, do you see a bridge between what they do in that classroom and what they learn in that classroom to being able to implement, to use their tools and learned skills outside the classroom?
> TA: Sure. Yes, I do. I think that the process of actually looking into it and seeing "Who's responsible for this, and how would I do it, and what has been done?" That part, I think, sort of opened their eyes and they got more interested in it that way and they would comment, "Oh, I even heard on the news about that person we were talking about," so that was good. And, as well, so many of them made Instagram accounts to promote awareness and a few of them got 50 followers right away, so they were super excited about that, and it wasn't just all their friends. I think they saw that, wow, something could happen here. So that was cool. (participant interview, January 29th, 2019)

Here, it appears that the teacher sees the benefit of the digital skills that students learned. Moreover, her comment, "I think they saw that, wow, something could happen here" and the recognition that social media can play a part in promoting awareness about social issues seems to demonstrate that she understands that the digital can be used as a tool for students to become civically engaged outside of the classroom, something more in line with Choi's (2016) view of digital citizenship, or Coleman's (2006).

The associate teacher's understanding of digital citizenship followed a similar pattern. At first, it seemed as through her definition aligned with Ribble's (2004):

> RA: What does the word 'digital' mean to you in relation to your experience as an educator?
> AT: Social media, mostly. At this age, it's mostly just social media. But if I were to think outside, like just in my own life, I think about, I don't know, just more than social media. I don't use social media, so I use it more as just a communication platform for my work and for my family.
> RA: And did you see this being taken up by [teacher candidate]? Specifically digital citizenship?
> AT: Ya, she really tried to introduce the idea of, "you can have a voice online" and there's a difference between having a voice online that trolls, you know, hiding behind things, but that's just nonsense and she put that to rest right away. But being a responsible digital citizen online by getting involved in forums like that and researching them, and really just educating yourself, finding information. (participant interview, January 24, 2019)

In this quotation, the associate teacher talks about social media and being a responsible citizen by practicing good online research skills and finding information online. As the interview goes on, her definition seems to expand to include digital citizenship as a tool for civic engagement. When questioned specifically about digital citizenship, the associate teacher said:

> RA: Along that line, bringing it back to citizenship, recent education policies have introduced the concept of digital citizenship. How would you define this concept?
> AT: Well I remember introducing that topic many years ago, and it was being a responsible digital citizen, and it was more again being responsible online, so being a responsible citizen online. A lot of focus was on cyberbullying and sexting and all that. That was the approach, but now I think being a digital citizen would just be more involved in anything, retrieval of information or getting involved in larger platforms online. I'm a digital participant in Amnesty, for instance. I mean, I got to the offices and stuff, but I'm also on an online forum for that. That to me is digital citizenship. (participant interview, January 24, 2019)

Initially, the associate teacher's response exists within the realm of Ribble's (2004) responsible digital citizenship when she mentions her initial introduction to the concept. She speaks about "being a responsible digital citizen… being responsible online" and "cyberbullying, "sexting." But then she goes on to talk about being a "digital participant" through online forums. This seems to extend her understanding of digital citizenship to include using the digital as an extension of one's citizenship (Choi, 2016; Coleman, 2006). She furthers this point by saying later on in the interview

that she felt the teacher candidate expanded on her teaching of citizenship, she said, "well [the students] know what a democracy is, so let's see a democracy in action digitally" (participant interview, January 24, 2019). Being a part of this project pushed the associate teacher, even if it is just in conversation, to go beyond her textbook and usual hand-me-down lessons from the six weeks of civics. She further demonstrates her understanding of digital citizenship through the next excerpt of the interview:

> RA: From what you've experienced, from what you've seen working with [teacher candidate], what direction do you see digital citizenship going and how might you want to address that going forward in the future?
>
> AT: I'd like to see kids participating more in online campaigns to give them a sense that it's Africa, or it's East Asia, but it's right next door to you, because you have it online. It's right there in front of you. It's no longer a problem that's happening over there, it's not going to affect us. It really is, it's right there in front of you now via the laptop. So I'd like to see more engagement in that. I'd like to see more activity that way, and starting just with basic research. You know, where is Sri Lanka, but you know, now the globe is right there in front of you. (participant interview, January 24, 2019)

In this excerpt, the associate teacher speaks about how digital technologies can make you a global citizen. This idea exists within digital citizenship (Gleason, 2018, Gleason and Von Gillern, 2018), and it is also in line with definitions of cosmopolitanism (Osler & Starkey, 2003; Tarc, 2013; Banks, 2009; Pinar, 2009), one with multiple attachments and global identifications. Hence, why I saw cosmopolitanism as a way to facilitate digital citizenship, and vice versa. In the SSHRC study that inspired my own research, the goal was partly to investigate how digital spaces could play a role in engaging marginalized youth in urban schools. In this regard, my study offers the insight that the digital spaces were indeed successful at allowing students to be digital citizens, even if the teacher candidate and associate teachers were not promoting digital spaces with that goal in mind.

The teacher candidate and the associate teacher had mixed definitions of digital citizenship. On the one hand, it seemed to follow Ribble's (2004) definition of responsible citizens online, and protecting oneself from cyberbullying. On the other hand, there were some examples of digital citizenship as an extension of one's citizenship practices into an online space, where one can participate as a citizen on the global stage (Choi, 2016). So, if there was an understanding of digital citizenship, why were the digital workspaces not treated as a product of digital citizenship? The following excerpt provides answers:

RA: This assignment, this project that your students did, how does that help them become digital citizens?

TC: I think the idea might have been more, if possible, to have them interact more with each other, so I'm going to look at your padlet and say, "Whoa, cool [student name]. I see what you're doing here. What about this?" So just to get a bit more of a dialogue going. Unfortunately these students, they weren't as engaged as they could be sometimes about getting it done. And also just the amount of goofing around, there was a constant worry that they would delete each other's work, or to be unkind to each other or something like that. So on the direction of my AT [Associate Teacher], we did not do too much of—there was some share your work, like show me what you've done, let's talk about it, but not, "I'm going to go onto your Padlet now and write some stuff". No. The level of responsibility wasn't quite there yet. I think with an older group, or a more academic group, maybe not an open class, maybe then that would be an opportunity for that. Maybe. But I think for this level, this group, it wasn't quite there yet. (participant interview, January 29th, 2019)

In this quotation, the teacher candidate says that her associate teacher advised her not to have students look at each other's Padlets because they lacked maturity. There was a fear that the students would "goof off" or delete each other's work. As such, this important aspect of sharing de-legitimized the workspaces as real tools for discussion and digital citizenship. The adults became the gatekeepers to "these students" because they did not trust the students, nor their ability to manage the situation. Nevertheless, the digital platform, despite the teacher candidate and associate teacher's delegitimizing of the digital spaces, the presence of these platforms created opportunities and space for students to share their identities. To add on to my answering of my second research question, despite this action taken by the teacher candidate and associate teacher in blocking students from engaging more deeply with the digital spaces, students were able to narrate their cosmopolitan identities through their work.

PART THREE: CITIZENSHIP EDUCATION

Although there were some barriers for students narrating their cosmopolitan identities within the classroom, and in terms of the digital spaces, the digital was a useful tool for students to engage in civic action. When looking at the civic actions students took as a part of their culminating task, many of them were digital. Several students created Twitter and Instagram profiles that would be dedicated to their social action. On these platforms, they linked to petitions, places where people can donate, and informed their followers about social issues. Additionally,

some students linked their Padlet digital workspace to their social media platforms as a way to encourage their followers to read the research they had conducted on their topic. One group of students worked together on their topic of youth gang violence in Ottawa, and in their neighbourhood. They used email to contact the city councillor of their ward and express their concerns about youth gang violence, as well as provide solutions based on their research. In response, the city councillor sent them an email back demonstrating that she had listened to their concerns, took them seriously, and provided details on how the city is trying to address gang violence. The councillor also connected the students to a police officer who was also able to answer some more of their questions about youth gang violence in their area. In response to this, one of the students (S4) from this group said,

> I felt like I was involved with the community because I actually emailed people… So I felt like I actually did something productive… Yeah, we chose topics that actually affected us personally, and people we knew and stuff, so it was nice to get to choose our own topics, and seek out problems in the community that we see... (focus group interview, January 23, 2019)

Most of the other students did not engage with different levels of government as this participant did, but in response to the question "Did you feel like you were being an active citizen in the project?" One student answered, "I don't know, I felt like we had control of what we could do" and another responded "to make an impact" (focus group interview, January 23, 2019). In turn, there was this sense among students that they could be in control and be active citizens. They got to choose things that mattered to them, and felt like they could actually participate in their communities right now; they did not need to wait until they could legally vote.

Although the teacher candidate's and the associate teacher's definition of citizenship or digital citizenship did not include this idea of "digital citizenship as CR" (Choi, 2016) or "transformative citizenship" (Coleman, 2006; Banks, 2008), it is clear that the students felt (particularly those who engaged with levels of government) like they could do something productive in their community and make a real difference. Transformative citizenship or digital citizenship as CR involves challenging and resisting existing power structures (Choi, 2016) and although students worked within existing power structures by contacting government officials, they were also challenging these power structures by contacting officials and speaking out.

Another element that I want to return to here is the difference in the level of engagement in the project between the racialized students in the classroom and the white students. I spoke

before about the reluctance of some of the white students in participating in the culminating task, whereas the racialized students were much more engaged and open to the task. This research seeks to better support BIPOC students and those who experience marginalization, and I believe that this project opened up the opportunity for these demographics to participate in civic action. The students researching youth gang violence, and those answering that they "felt in control" and like they "could make an impact" are all racialized students. This research project opened up the space for engagement and agency that the students might not have experienced in the more classic civics experience described in the literature review of this thesis (Claes, Hooghe, & Stolle, 2009; Kane, Ng-A-Fook, Radford & Butler, 2017). One of my main goals of this research was to try and better support marginalized students in becoming more civically engaged in their civics courses. Despite digital spaces not being promoted as a tool to help students narrate their cosmopolitan identities, this did occur. Importantly, for the goal of my study, the culminating task also engaged BIPOC students in their civic actions. Even with these positive outcomes, I think my research also brings attention to the problems of what civics even means considering the racial divide, tensions and hatreds that seemed to circulate in the classroom. The culminating task's aim was in line with a cosmopolitan curriculum, but the activities in the daily lessons were pulled from older department office and resource archives, and focused more on collective identity, rather than the cosmopolitan conceptualization of individual identity (Pinar, 2009). The racial tension seemed to derive from the daily lessons in which white privilege and collective identity were the focus. So, for white students who seemingly felt uncomfortable, possibly attacked by the lessons, and who did not participate in the opportunities to express and narrate one's individual identity that was afforded by the digital platforms, their civic engagement was not positively impacted.

Cosmopolitanism in Citizenship Education

The civics curriculum document did not lend itself to cosmopolitanism, and the teacher candidate and associate teacher put limits on operationalizing the concept into action. As such, one would expect that attempting to implement a cosmopolitanism curriculum would be mostly unsuccessful. However, the digital helped to offer the students an opportunity to narrate their cosmopolitan identities, despite the gatekeeping from the teacher candidate and associate teacher. Furthermore, from the students' work, they did in fact narrate their cosmopolitan identities on their digital spaces, and the culminating task did seem to have a positive impact on their civic

engagement. Additionally, and importantly, I see cosmopolitanism operating in the classroom is to bridge this racial divide that was evident in this study. Returning to Pinar (2009) who (recalling Appiah) notes, "I am urging that we should learn about people in other places, take an interest in their civilizations, their arguments, their errors, their achievements, not because that will bring us to agreement, but because it will help us get used to one another" (p. 27). In response to this Pinar (2009) hopes that humans can do more than just learn to "get used to" one another. This is what my ideal hope for what the action research project may have opened up in the classroom. I hope that our students can learn more than to tolerate one another, and become compassionate citizens of the world. As Banks (2009) writes former "goals of citizenship education are obsolete today because many people have multiple national commitments and live in more than one nation (p. 2). Globalization and multiculturalism are forcing educators to rethink traditional nationalistic approaches to civic education. Marginalized students are often not served in these approaches, and they are outdated considering the interconnectedness of the world. Notably, Butler & Miley (2020) write that, "this emphasis on the individualized citizen within a reified globalistic society … can be understood as the new consensus on citizenship education in Ontario" (p. 25). Moreover, as per Hansen (2010), "cosmopolitanism raises new questions about civic and citizenship education and, in general, about how education can equip people to negotiate justly and peacefully cultural, religious, ethnic, and other differences" (p. 3). There were obviously some differences in the classroom that I studied, and the students were not equipped to navigate these differences. Tarc (2013) points to the importance of reading practices and multimodal literacy in a cosmopolitan framework, which he calls "cosmopolitan literacies" (p. 119). I am suggesting that a cosmopolitan outlook to civics education, with cosmopolitan literacies would equip students with the necessary mindset to navigate these differences. A cosmopolitan orientation to civic education would also help promote transformative citizenship (Coleman, 2008), and digital citizenship as CR (Choi, 2016). As Mira and Garcia (2017) point out, there is a flaw in the current civic education courses, which is that civic education "encourages [students] to engage in public life based on the core assumption that the infrastructure of our democracy is sound—that all citizens enjoy equitable access to opportunity and can use the tools of self-governance to remedy any threats to such opportunity" (p. 137). As pointed out in the literature review, many youth who are marginalized, Canadian born or new Canadians, are not given the opportunity to challenge this infrastructure and it is not present in civic classrooms. A cosmopolitan framework might allow students to question

and challenge the structures that are present within their own communities and nations, and even globally. In cosmopolitanism, this begins with being critical of the self and the other as Tarc (2013) signals in his promotion of cosmopolitan literacies. Pinar (2009) writes, "National independence would only reinscribe colonial binaries ... if political action did not support the restructuring of the character of the individual" (p. 31-32). Here Pinar is referencing others who promote subjectivity as the key to decolonization. For Pinar (2009) and for cosmopolitanism, big structural changes begin with this "knowledge that transfigures" the one and the other" (p. 29). Hansen (2010) would agree, as he writes:

> In concrete terms, students deserve the opportunity to study local traditions and inheritances, both for their own sake and as a platform to engage larger world horizons of experience, knowledge, and point of view. They also deserve like opportunities to study new traditions and inheritances, both for their own educational sake and as a platform to more fully grasp the beauties, the distinctiveness, and the limitations in local horizons. A common denominator in these efforts, at any age level and in any subject, would be work-in-depth so that teachers and students can move beyond a superficial or folkloric acquaintance. (p. 20)

In engaging with "larger world horizons," students also recognize "limitations in local horizons." Not just the limitations, but also the "beauties" and "distinctiveness" that exist in their worlds. To achieve this, students must move beyond a "superficial acquaintance," and that requires discussions (Hansen, 2010), and getting to know the experiences of others (Pinar, 2009), concepts that are central to cosmopolitanism.

On the whole, I would argue that a cosmopolitan orientation of civic education would allow students to engage with transformative citizenship (Coleman, 2008), or if combined with the use of digital technology, digital citizenship as CR (Choi, 2016). Cosmopolitanism would also be useful in UPHS civics classes where a majority of classes are multicultural. This is because, as was exemplified by my study, too often conversations about race and difference come from a place of collective identity, rather than from a place where students can develop their individual identities and draw upon their subjective experiences. Cosmopolitanism encourages students to think about their own thinking, their own subjective experience, and to question it and consider it in relation to those around us. This practice in cosmopolitanism gives students the space and tools to consider and navigate differences (Tarc, 2013). The fostering of a cosmopolitan outlook among students in civic education would allow students to become cosmopolitan citizens. As Pinar (2009) writes, "studying the alterity of actuality cultivates cosmopolitanism" (p. viii). Cosmopolitan

citizens whose “allegiance is to the worldwide community of human beings” and who are committed to “human rights and social justice, values that transcend national boundaries, cultures, and times” (Banks, 2009, p.17) seems to me a good direction to head in terms of citizenship education. In 2020, human rights and social justice are matters of public conversation in the light of a global pandemic that are exposing human rights inequalities, especially where issues of racial injustice are at the forefront (McLaughlin, 2020). It is clear that students need the tools to navigate these conversations, as my own research also points to this conclusion.

CHAPTER SIX: JUXTAPOSITION OF ANALYSES AND CONCLUSION

In this chapter I juxtapose my analysis of the "curriculum as plan[ned]" (Chapter Four) and the "lived curriculum" (Chapter Five) (Aoki 1993; 2003). The goal of this chapter is to answer my third and final research question: "What conclusions can be made after juxtaposing the narrations of the lived experiences of students with conceptions of cosmopolitan citizenship found (or not found) in the Ontario civics curriculum?" I found that even with the potential for a cosmopolitan curriculum within the "curriculum as plan[ned]" and the "lived curriculum," cosmopolitanism is something that students must actively live cosmopolitanism. It is not something that you can passively learn about.

Brief Summaries of the "curriculum as plan[ned]" and the "lived curriculum"

My conclusions from Chapter Four, the "curriculum as plan[ned]" (Aoki 1993; 2003) are that although the goal of the Ontario civics curriculum is similar to that of cosmopolitanism, it does not explicitly teach or provide teachers and students opportunities to explore "cultural identification" (Banks, 2009, p. 20), "reflective openness" (Hansen, 2010) or "subjectivity" (Pinar, 2009) which are key concepts and practices for a cosmopolitan curriculum. The front matter of the curriculum promotes students being responsible citizens, as well as citizens that engage in concepts that exist within cosmopolitanism. Case in point, the Citizenship Education Framework (Ministry of Education, 2018) promotes ideas such as "human rights" (p. 162), "moral and ethical dilemmas" (p. 10), "common good" (p. 7), and "connectedness to … global communities" (p. 10). The specific and overall expectations of the curriculum also touch on similar subjects. As such, I believe there is potential for a cosmopolitan curriculum within the existing Ontario civics curriculum policy documents. Thus, the answer to my first research question, "In what ways (if at all), are conceptions of cosmopolitan citizenship present in the Ontario Grade 10 civics "curriculum-as-plan[ned]"?, I could not conclude that the curriculum was a cosmopolitan curriculum because it lacked the explicit teaching or exploration of cosmopolitan concepts found in Banks (2009), Hansen (2010) and Pinar (2009).

My conclusions from Chapter Five, the "lived curriculum" (Aoki 1993; 2003) are that, despite attempting to promote a cosmopolitan curriculum through digital citizenship practices to better support youth who experience marginalization in an UPHS, the beginning teacher candidate being evaluated by the associate teacher was more preoccupied with controlling the students

behaviour rather than encouraging these practices. The exploration of one another through subjective experience is central to employing cosmopolitanism as a pedagogical outlook or tool (Pinar, 2009), but the teacher candidate and associate teacher worried about students "goofing off," and thus they did not encourage it. Despite the teacher candidate and associate teacher not utilizing the digital tools to the extent that I had hoped, the digital tools did allow marginalized students to narrate their cosmopolitan identities and be active digital citizens. Therefore, the answer to my second research question, "In what ways do (or do not) students narrate their experiences of cosmopolitan identity in the 'lived curriculum'"?, is yes. Students did narrate their cosmopolitan identities in this study. As such, I do contend that cosmopolitanism is a worthwhile avenue to explore for citizenship education as it can help teachers and youth navigate the "messy spaces" (Vasudevan, 2014) of difference present in the classroom.

Living a Cosmopolitan Curriculum

In juxtaposing these two, the "curriculum as plan[ned]" and the "lived curriculum" (Aoki 1993; 2003), I found that even with the possibility for a cosmopolitan curriculum, a cosmopolitan outlook does not just occur, it needs to be adopted on purpose. Teachers need to be immersed in the thinking and practices of cosmopolitanism; policy documents are not enough. As mentioned, the Ontario grade 10 civics curriculum has elements of a cosmopolitan curriculum within it. The framework more strongly advocates for cosmopolitanism as it explains the purpose and outcomes of the Ontario civics curriculum, whereas the overall and specific expectations are less representative of cosmopolitanism. This is important since it is the overall expectations that teachers work with and have to operationalize in their classrooms. Additionally, though there was the desire for students to narrate their cosmopolitan identities in this study, some of the key concepts, such as discussions about the self (Hansen, 2010; Pinar, 2009) were not adopted by the teacher candidate and associate teacher in this study. The potential for what a cosmopolitan curriculum allows for was there, as students did share aspects of themselves and their identities in their work as digital citizens (via the culminating task). The results of this were powerful as BIPOC students used their voices to connect with and challenge government officials, all while drawing on their identities and individual subjectivities through the use of the digital platforms. Thus, even though there was the potential of a cosmopolitan curriculum in both the Ontario civics curriculum, and within the "lived curriculum" of this study, without the purposeful adoption of it and its

associated concepts, it is not as effective as it could be. For instance, students who were racialized as white did not feel served by the course in this study and did not benefit from some of the cosmopolitan concepts in the same way that the marginalized students did. Perhaps, had the teacher candidate and associate teacher had more fully engaged in practices of cosmopolitanism (Banks, 2009; Hansen, 2010; Pinar, 2009; Tarc, 2013) more students would have been engaged in the course.

Another conclusion that I drew from the juxtaposition of the two curricula in my study is the importance of fostering a cosmopolitan orientation within students, rather than using cosmopolitanism as an instructional strategy, or an expectation of the curriculum. For instance, the teacher candidate adopted plenty of instructional strategies that sought to have students recognize privilege and difference (ex: white privilege video, graffiti exercise). Though well intentioned, and surely related to cosmopolitanism, these instructional strategies were not used with the intention of fostering a cosmopolitan mindset within the students, and, thus, they were not very successful. There is a difference between experiencing something, and learning about something. On this point, Hansen, (2010) writes:

> [I]t is certainly possible to treat cosmopolitanism as a proposed solution to contemporary problems generated by globalization and other macro forces. This defensible approach allows one to deploy cosmopolitanism as a tool or instrument for analysis and reform. But it is also possible to regard a cosmopolitan outlook not as a "solution" to anything—as if, to pose the matter polemically, life were solely an engineering problem—but rather as a way of living, or way of being, that answers to life's unimagined possibilities and it's all too determinant predicaments. (p. 10)

Cosmopolitanism is more than learning about privilege, or learning about difference. Students learn about feminism, socialism, capitalism, and all of the other "isms". But simply learning about cosmopolitanism is not enough. To experience cosmopolitanism, one must grapple with, as Pinar (2009) puts it, "the problem of my life and flesh" (p. 8). On cosmopolitanism in the educational setting, Pinar (2009) writes, "It is a problem to be studied as it is lived through and acted upon" (p. 8). Therefore, living the cosmopolitan curriculum, through a cosmopolitan orientation is necessary.

Adding "cosmopolitan orientation" to the Ontario curriculum will not benefit students unless they are given the opportunities to live this experience. As illustrated in the study, the goal of the culminating task was to promote cosmopolitan practices among students, but these practices were not lived equally throughout the course. Some students still narrated their cosmopolitan

identities through the use of digital platforms, but not all students did. Students would need to engage in and be immersed in the practices of "reflective openness" (Hansen, 2010) when discussing their multiple identifications (Banks, 2009) and drawing upon their individual subjectivities (Pinar, 2009). As such, I think that it is important to bridge this gap between the "curriculum as plan[ned]" and the knowledge it intends for students to learn, with the classroom experience. There should be more of an emphasis on students experiencing citizenship, rather than learning about citizenship and civic action. The language of the overall expectations surrounding civic action is passive. Case in point, expectation C1 is: "analyse a variety of civic contributions, and ways in which people can contribute to the common good" (Ministry of Education, 2018, p. 164). Expectation C2 is: "assess ways in which people express their perspectives on issues of civic importance and how various perspectives, beliefs, and values are recognized and represented in communities in Canada" (Ministry of Education, 2018, p. 164). Expectation C3 is: "analyse a civic issue of personal interest and develop a plan of action to address it" (Ministry of Education, 2018, p. 164). The language of the curriculum is passive. A teacher could interpret this and incorporate these expectations into the classroom in a way that gets students analysing and assessing a variety of sources, without ever asking students to share and discuss aspects of themselves and their life. This would fit well within the limits of the curriculum. This approach, however, does not encourage students to experience citizenship, let alone cosmopolitan citizenship.

Conclusions

Now more than ever youth are confronted with important topics that deal with difference. I think about the strong support for the Black Lives Matter movement took place during the summer of 2020 (McLaughlin, 2020). I think about racism in Canadian institutions such as with the news of Senator Beyak and her racist comments towards residential school survivors (Tasker, 2020). I think about misogyny in the workplace, as United States congresswoman Alexandria-Occasio Cortez needed to defend herself against a congressman calling her a "F*****g B***h" in July 2020 (Sprunt, 2020). All of these concepts and issues within society are lived by students. As I saw with my research, students in the UPHS that was my research site experienced racism, and I am sure it is not an isolated incident. Students in all schools live the experience of racism, misogyny, and all of the "isms" that result from differences. Students need the tools to navigate these differences in class, and as citizens of Canada and the world. Cosmopolitanism combined

with digital citizenship practices proved to be useful in supporting BIPOC students engaging in civic action in my study, and I believe that it can be even more successful if school boards and teachers commit to these ideas and develop the skills needed to live a cosmopolitan orientation with their students.

I conclude that the responsibility of remedying this relies on the Ministry of Education and the school boards in investing in professional development and hiring practices that does not leave the civics course as an undesirable and last minute option for (mostly) new hires. At my research site, the principal had the desire to find ways of making a change in terms of the civics course and shared my goal of better supporting marginalized students who typically underperform in this course (Claes, Hooghe, & Stolle, 2009; Kane, Ng-A-Fook, Radford & Butler, 2017). He opened the door to research opportunities that breathe new life into the course and subverts the narrative of working with students who need to be controlled because of their "goofy" behaviours. Regardless of this principal's desire to support students by inviting researchers into his school, the issue of the treatment of this course as undesirable does not allow for big changes at a Ministry or school board level to take place. A change in attitude surrounding this course, better hiring practices that prioritize high quality teachers with experience in the course, and a desire to make this course valuable through cosmopolitan ideals can transform this civics course in UPHS.

Changes should be made around the attitudes and hiring practices surrounding this course, but there should also be some changes made to the curriculum itself. Notably, the Ontario civics curriculum should provide guidance for teachers to help students foster a cosmopolitan orientation. Teachers and students must practice cosmopolitanism rather than learn about it. This pedagogy would include students having opportunities for "reflective openness" (Hansen, 2010) and having students consider their own subjectivities at work as they share and develop their ideas through discussion (Pinar, 2009). If combined with digital citizenship practices, students could also experience "transformative citizenship" (Coleman, 2008) or "digital citizenship as CR." As Hansen (2010) writes, "Cosmopolitanism means participating in pluralist change as an agent, as an actor, rather than remaining passive or reactive to events. [Recalling Bob White], unlike globalization or modernity, cosmopolitanism is not something that happens to people, it is something that people do" (p. 24). The "curriculum as plan[ned]" must move away from the passive knowledge of civic action. It instead needs to focus on fostering a cosmopolitan citizenship

orientation to improve the outcome of the “lived curriculum” (Aoki 1993; 2003) for students. An outcome where students are truly living a cosmopolitan curriculum.

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APPENDICES

Appendix 1: Curriculum Expectations

The three overall expectations of the Ontario Civics curriculum are (Ontario Ministry of Education, 2018, p. 149):

> **A. Political Inquiry and Skill Development**: This strand highlights the political inquiry process and the skills that students need in order to become active and informed citizens who participate purposefully in civic affairs and can influence public decision making. Students will develop their ability to use the political inquiry process and the concepts of political thinking when analysing issues, events, and developments of civic importance. They will apply this process and related skills in a variety of contexts throughout the course, thereby enhancing their ability to solve problems and to be critically thoughtful and collaborative citizens in the various communities to which they belong.
>
> **B. Civic Awareness**: This strand focuses on the beliefs, values, rights, and responsibilities associated with democratic citizenship and governance. Students will develop their understanding of how people's values and beliefs influence both their civic actions and their positions on local, national, and/or global issues. Students will explore, in the context of various issues, the roles and responsibilities of the different levels and branches of government in Canada and will determine ways in which they themselves can responsibly and effectively participate in political and civic decision making, both in Canada and the world.
>
> **C. Civic Engagement and Action**: In this strand, students will explore ways in which people in different communities express their beliefs and values, voice their positions on issues of civic importance, and contribute to the common good. In addition, students will assess whether the perspectives and contributions of different people are equally valued. Students will also explore the civic contributions of various non-governmental organizations and other groups. In this strand, students will have opportunities to express their own ideas and perspectives and to make informed judgements by planning a course of action relating to a civic issue, event, or development of personal interest.

> **The specific expectations of the curriculum are** (Ontario Ministry of Education, 2018, p. 157-166).

- A1.1 formulate different types of questions to guide investigations into issues, events, and/or developments of civic importance
- A1.2 select and organize relevant evidence, data, and information on issues, events, and/or developments of civic importance from a variety of primary and secondary

sources, ensuring that their sources reflect multiple perspectives
- A1.3 assess the credibility of sources relevant to their investigations
- A1.4 interpret and analyse evidence, data, and information relevant to their investigations using various tools, strategies, and approaches appropriate for political inquiry
- A1.5 use the concepts of political thinking when analysing and evaluating evidence, data, and information and formulating conclusions and/or judgments about issues, events, and/or developments of civic importance
- A1.6 evaluate and synthesize their findings to formulate conclusions and/or make informed judgements or predictions about the issues, events, and/or developments they are investigating
- A1.7 communicate their ideas, arguments, and conclusions using various formats and styles, as appropriate for the intended audiences and purpose
- A1.8 use accepted forms of documentation to acknowledge different types of sources
- A1.9 use appropriate terminology when communicating the results of their investigations

- A2.1 describe some ways in which political inquiry can help them develop skills, including the essential skills in the Ontario Skills Passport and those related to the citizenship education framework,* that can be transferred to the world of work and/or to everyday life
- A2.2 demonstrate in everyday contexts attributes, skills, and work habits developed in civics and citizenship education
- A2.3 apply the concepts of political thinking when analysing current events and issues involving Canada and the world
- A2.4 identify some careers in which civics and citizenship education might be useful

- B1.1 describe some civic issues of local, national, and/or global significance and compare the perspectives of different groups on selected issues
- B1.2 describe fundamental beliefs and values associated with democratic citizenship in Canada and explain ways in which they are reflected in citizen actions
- B1.3 explain why it is important for people to engage in civic action, and identify various reasons why individuals and groups engage in such action
- B1.4 communicate their own position on some issues of civic importance at the local, national, and/or global level explaining how their position is influenced by their beliefs/values

- B2.1 identify the political parties in Canada and their position on the political spectrum, and explain how the beliefs/values that underpin them may affect their perspectives on and/or approaches to issues of civic importance
- B2.2 explain, with reference to issues of civic importance, the roles and responsibilities of different levels of government in Canada
- B2.3 describe, with reference to both the federal and provincial governments, the functions of the three branches of government in Canada and the roles/responsibilities of key positions within governments and explain how the branches help ensure political and social stability in Canada
- B2.4 explain, with reference to issues of civic importance, how various groups and institutions can influence government policy

- B2.5 identify Canada's form of government and demonstrate an understanding of the process of electing governments in Canada

- B3.1 demonstrate an understanding that Canada's constitution includes different elements, and analyse key rights of citizenship in the constitution, with particular reference to the Canadian Charter of Rights and Freedoms
- B3.3 explain how the judicial system and other institutions and/or organizations help protect the rights of individuals and the public good in Canada
- B3.4 analyse rights and responsibilities of citizenship within a global context, including those related to international conventions, laws, and/or institutions
- B3.5 identify examples of human rights violations around the world and assess the effectiveness of responses to such violations

- C1.1 assess the significance, both in Canada and internationally, of the civic contributions of some individuals and organizations, including NGOs and social enterprises
- C1.2 describe a variety of ways in which they could make a civic contribution at the local, national, and/or global level
- C1.3 explain how various actions can contribute to the common good at the local, national, and/ or global level

- C2.1 analyse ways in which various beliefs, values, and perspectives are represented in their communities and assess whether all perspectives are represented or are valued equally
- C2.2 describe ways in which some events, issues, people, and/or symbols are commemorated or recognized in Canada and analyse the significance of this recognition
- C2.3 describe various ways in which people can access information about civic matters and assess the effectiveness of ways in which individuals can voice their opinions on these matters

- C3.1 analyse a civic issue of personal interest, including how it is viewed by different groups
- C3.2 propose different courses of action that could be used to address a specific civic issue
- C3.3 develop a plan of action to implement positive change with respect to a specific civic issue, and predict the results of their plan
- C3.4 develop criteria that could be used to assess the effectiveness of their plan of action if it were implemented

Appendix 2: Citizenship Education Framework

CIVICS (POLITICS)

> *The global project of the twenty-first century is political: to engage citizens in and out of government … in responding to [serious global] challenges…We need a way of understanding politics that embraces citizens both inside and outside of government since each have work that only they can do.*
>
> Harold H. Saunders, *Politics Is About Relationship: A Blueprint for the Citizen's Century* (2005)

Politics involves the study of how societies are governed, how policy is developed, how power is distributed, and how citizens take public action. The Grade 10 course Civics and Citizenship focuses on civics, a branch of politics that explores the rights and responsibilities of citizens, the processes of public decision making, and ways in which citizens can act for the common good within communities at the local, national, and/or global level. By focusing on civics and citizenship education, this course enables students to develop their understanding of what it means to be a responsible citizen and to explore various elements of the citizenship education framework.

Civics and Citizenship provides opportunities for students to investigate issues of civic importance, the roles of different levels of government in addressing these issues, and how people's beliefs and values affect their positions on these issues. Students will analyse the roles, responsibilities, and influence of citizens in a democratic society and explore ways in which people can make a difference in the various communities to which they belong. Students are encouraged to clarify their own beliefs and values relating to matters of civic and political importance and to explore ways in which they can respond to these matters.

Civics and Citizenship introduces students to the political inquiry process and the concepts of political thinking. Students will develop ways of thinking about civics and citizenship education through the application of these concepts and will use the political inquiry process as they gather, interpret, and analyse data and information relating to issues of civic importance. Students will make informed judgements and draw conclusions about these issues and will develop plans of actions to address them. This course supports the further study of politics in Grades 11 and 12.

The Citizenship Education Framework and text description are present in the front matter of the Canadian World Studies curriculum document and how this framework applies to each course in the curriculum is elaborated in the front matter. (Ontario Ministry of Education, 2018, p. 10)

Appendix 3: Connections between summative components and literature review (Design)

Summative component	Theory / Literature Connection
Asking student to pick a social issues that is important to them	In asking students to pick a social issue that is important to them, they are expressing a component of their identity. The sharing of identity is an important component of cosmopolitanism (Banks, 2009; Hansen, 2010; Radford, 2017). The lack of an identity focused civics curriculum / civics programming was highlighted by authors such as Abu El-Haj, 2009; Sears 2013; Westheimer & Khane, 2004; Kane, Ng-A-Fook, Radford & Butler, 2017; and Gleason, 2018. As such, we wanted to create a summative that allowed students to express their identities.
Idea of having students' voices heard by the government (Youth Policy)	This decision was included as an aspect of cosmopolitanism. The concepts of cooperation, social justice and human connection are core concepts of cosmopolitanism (Banks, 2009; Nussbaum, 2002). The hope is that students would see their contributions as benefiting a larger group of people, and would thus be participating in a cosmopolitan curriculum. Moreover, as pointed out in the literature review, students, particularly marginalized students do not feel as though their voices are heard (Ng-A-Fook; Radford & Ausman, 2012; Kane, Ng-A-Fook, Radford, & Butler, 2017) and thus, we wanted to give students an opportunity to share their thoughts and have their voices heard by the Federal Government.
Asking students to attempt to do something about their social issues by planning and doing a social action Asking student to document their research and actions on their "digital space"	As discussed in the literature review, youth are often perceived as not being active citizens, but may very well be if we consider their online activities (Baumann, 2012; Bell, 2005; Bennett, Freelon, Wells, 2010; Bennett, Wells, Freelon, 2011; Choi, 2016; Gleason & Von Gillern, 2016; Herrera, 2014; Jones & Mitchell, 2016; Kahne, Hodgin, & Eidman-Aadahl, 2016; Kim & Choi, 2018; Mascheroni, 2017; Nelson, Lewis, Lei, 2017; Tupper 2014; Weller, 2003; Wood, 2014). Thus, including a digital component might help them feel like they are active citizens when they use the digital as a medium for their civic action. Moreover, by asking students to do an action, and in this case, about a social issue that is important to them, we hoped that students would be participating in *digital citizenship as participation and engagement (P/E)* and *digital citizenship as critical resistance (CR)* and / or transformative citizenship (Choi, 2016; Coleman, 2008).

Allowing students to personalize their “digital space” (Profile photo and free range of the placement / creation of their “digital space”).	We wanted students to be able to personalize their “digital space” because it would be an expression of their personal identities and subjectivities. Students could also visit each other's “digital spaces”. This is a concept of cosmopolitanism because in cosmopolitanism, in sharing our subjectivities, we learn more from one another, which helps transforms and build our identities / subjectivities (Banks, 2009, Pinar, 2009; Hansen, 2010).

Appendix 4: Summative Task

Students for Change
SUMMATIVE

"A youth policy is a commitment to create a vision for youth – by youth – which can guide the priorities and actions of governments and society to ensure that youth are supported and their voices are heard and respected.

The Government of Canada wants to make a commitment to young Canadians and create Canada's first-ever youth policy, so we wanted to hear from our diverse Canadian youth to help shape it! This policy will be a tool to help achieve goals that are important to youth and that will have a meaningful, long-lasting impact for all young Canadians" (Government of Canada).

In light of the Government of Canada's vision to create a Youth Policy, you have the opportunity to have your voice heard and help shape a policy that will have the government take action on issues that are important to youth.

Your task so far has been to identify a social justice issue, generate knowledge about this problem (learn about it, and learn enough to inform others) and with this information, come up with ways that you, or others, can help solve this problem in reference to citizenship education.

Your summative task has two parts.

Part 1: Proposal

You will first create a proposal for your research. In this proposal you must include:

Information and Critical Thought	Resources
What is the issue that really grinds your gears? In a few sentences, or even in point form, introduce the issue and answer the following question ● *What is it?* ● *Why do you care (how does it relate to your values and beliefs?)* ● *Why is it happening?*	Where will you get your information? How will you know if these are reliable sources of information? In point form or in a table, list at least five of the resources you will use. Note beside each how you know that they are reliable sources of information, including the tools you used to verify their credibility. Be sure to answer: ● *Where will you get it from?* ● *How will you know if it is reliable?* ● *What tool did you use to confirm that it is reliable?*

• *What are some opposing view points? (what do other groups think?)* • *What is already being done to solve the problem?*	

<u>Part 2</u>: Social Action

After the proposal, now comes the follow-through. **Here's where you actually DO something about your issue**, report back to the class and, finally, reflect on your work. Here are the details:

You must:

- ✓ Show evidence of significant research on the topic
- ✓ Implement some kind of action (actually **do** something)
- ✓ Show us what you've done on your workspace, during a gallery walk (you will have a chrome book to show your work)
- ✓ Self-evaluate your action plan and reflect on your project
- ✓ Figure out the next steps

For your "action", you can:

- Contact an elected member of government
- Get the word out to students at [research site] (poster, presentation, etc.)
- Start a social media campaign
- Organize a protest
- Start a club
- Something else, of your choice (must be approved by [teacher candidate] or Ms Gladu)

Due Date: <u>This **MUST** be done on Wednesday, January 23rd</u>. On January 24th, you will share your projects with your classmates and some special guests during a gallery walk.

Questions to think about:

- ➢ What is the most appropriate way to get the word out?
- ➢ How do I maximize my audience to draw attention to my cause?

Things to consider if you are aiming for a Level 3 or Level 4…

- Did I read through all the directions and actually do everything? (see "you must…" list above)
- Does my action make sense? Could it actually do some good?
- Have I shown critical thinking, actual research, creativity and initiative?
- Does my workspace on the Civics and Citizenship website reflect all of the above?

What you will actually hand in/do:

Read through everything above several times and make sure you've done it all!

On your workspace:

- Show evidence of your research
    - Remember, just the links aren't enough - be sure to read and learn about your topic so that you can answer questions from your classmates, teachers, [research site principal], and the Youth Policy guest speakers
    - Photos, articles, notes, and connections between all of this information
    - Your vlog or podcast (not obligatory, but encouraged)
    - other...this is your space - you choose what else to add in to represent your work and learning!
- Show evidence of your "action"
    - this could be a screen shot, some photos, a copy of an email, etc.
- Reflect on your work
    - Did your action make sense?
    - Do you think it could potentially make a positive change? Why?
    - How would you adjust your plan next time?
    - What would be your next steps if you were going to keep working on this project?

During the Gallery Walk:

- Answer questions about your project
- Complete a reflection about your classmates' projects

Rubrics

A1: Political Inquiry and Transferable Skills

	Level 4	Level 3	Level 2	Level 1	R/I
Student researched their topic, organized their data, and considered their issue from different angles. Student is able to communicate all of this both orally with the help of their workspace	Student researched their topic, organized their data, and considered their issue from different angles. Student is able to communicate all of this both orally with the help of their workspace with a high degree of effectiveness	Student researched their topic, organized their data, and considered their issue from different angles. Student is able to communicate all of this both orally with the help of their workspace with considerable effectiveness	Student researched their topic, organized their data, and considered their issue from different angles. Student is able to communicate all of this both orally with the help of their workspace with some effectiveness	Student researched their topic, organized their data, and considered their issue from different angles. Student is able to communicate all of this both orally with the help of their workspace with limited effectiveness	Student did not meet the requirements or work not submitted/complete

B1: Civic Issues, Democratic Values

	Level 4	Level 3	Level 2	Level 1	R/I
Using reliable sources, student is able to explain their position on their civic issue using political theories. They can make connections between civic engagement and making social change	Using reliable sources, student is able to explain their position on their civic issue using political theories. They can make connections between civic engagement and making social change with a high degree of effectiveness	Using reliable sources, student is able to explain their position on their civic issue using political theories. They can make connections between civic engagement and making social change with considerable effectiveness	Using reliable sources, student is able to explain their position on their civic issue using political theories. They can make connections between civic engagement and making social change with some effectiveness	Using reliable sources, student is able to explain their position on their civic issue using political theories. They can make connections between civic engagement and making social change with limited effectiveness	Student did not meet the requirements or work not submitted/complete

C1 Civic Contributions

	Level 4	Level 3	Level 2	Level 1	R/I
Student plans and executes an appropriate action to actually create social change related to their issue. They show evidence of research, creativity, and critical thinking.	Student plans and executes an appropriate action to actually create social change related to their issue. They show evidence of research, creativity, and critical thinking with a high degree of effectiveness	Student plans and executes an appropriate action to actually create social change related to their issue. They show evidence of research, creativity, and critical thinking with considerable effectiveness	Student plans and executes an appropriate action to actually create social change related to their issue. They show evidence of research, creativity, and critical thinking with some effectiveness	Student plans and executes an appropriate action to actually create social change related to their issue. They show evidence of research, creativity, and critical thinking with limited effectiveness	Student did not meet the requirements or work not submitted/complete

C3 Personal Action on Civic Issues

	Level 4	Level 3	Level 2	Level 1	R/I
Student reflects on their project, including noting what worked, some possible adjustments for next time, and what the next steps would be...	Student reflects on their project, including noting what worked, some possible adjustments for next time, and what the next steps would be...with a high degree of effectiveness	Student reflects on their project, including noting what worked, some possible adjustments for next time, and what the next steps would be...with considerable effectiveness	Student reflects on their project, including noting what worked, some possible adjustments for next time, and what the next steps would be... with some effectiveness	Student reflects on their project, including noting what worked, some possible adjustments for next time, and what the next steps would be... with limited effectiveness	Student did not meet the requirements or work not submitted/complete

Appendix 5: Copy of Research Consent Form

uOttawa

Université d'Ottawa
Faculté d'éducation

University of Ottawa
Faculty of Education

Tel/Tél : 613-562-5804
Fax/Téléc :613-562-5144

145, Jean-Jacques Lussier
Ottawa ON K1N 6N5
Canada

www.education.uOttawa.ca

School Student Consent Form

Title of Project: Developing Mobile Media Spaces for Civic Engagement in Urban Priority Schools

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Faculty of Education, University of Ottawa
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E-mail: rkane@uottawa.ca

Linda Radford Ph.D.
Lradford@uottawa.ca

Nicholas Ng-A-Fook
nngafook@uottawa.ca

Invitation to Participate: I am invited to participate in the above mentioned research study conducted by Professor Ruth Kane (Principal Investigator), Dr. Linda Radford and Dr. Nicholas Ng-A-Fook (Co-investigators) and doctoral candidates. The project is funded by a Social Sciences and Humanities Research Council of Canada (SSHRC) Insight Grant and has been approved by the Ottawa-Carleton Research and Evaluation Advisory Committee as well as the Principal of your school.

Purpose of the Study: This research project seeks to develop a better understanding of how teacher candidates are able to work within 21st century learning environments to develop culturally responsive learning experiences that enhance the civic engagement of urban youth.

Participation: As a student in a class or activity that has a participating teacher candidate, I will be a part of regular activities that include experiences with digital citizenship. My participation in this research project goes beyond normal activities to include:

- Participation in one (1) focus group with a member of the research team. The focus group will include questions about what I think it means to be an engaged Canadian citizen and my experiences with digital media projects in my classroom or activity. The focus groups will last about 30 minutes, and will be scheduled at my convenience. The focus groups will be audio-recorded.
- Providing access to the products of my civic engagement project completed in class or activity with the teacher candidate.

If I do not choose to participate I will still engage in all regular activities, but researchers will not have access to my work and I will not participate in the focus groups, which will take place during the school day but outside of class time. My grade will not be impacted by my decision to participate in this research study or not.

Risks: My participation in this research is completely voluntary. I am free to withdraw at any point. I can ask questions at any time, including during the research. I

am also allowed to refuse to answer any questions. A teacher will be present during all research activities and I can address any questions or concerns I have to the teacher if I do not feel comfortable bringing them up to the researcher directly. If I choose to stop participating, or refuse to answer certain questions, there will be no negative consequences and all data coming from school work will be destroyed. Given that focus group data are highly dependent on the overall group discussion, it is not possible to remove that data if a participant chooses to withdraw from the study.

There are no risks associated with involvement in this project aside from those experienced in everyday life. I have also been assured by the researcher that even though the focus groups will be recorded using a digital recording device and pertinent quotes may be used in publications, my identity will not be divulged and, if selected, my quotes will be attributed to a pseudonym. The study results will not appear in any school records.

Benefits: This is an opportunity to have my voice and experiences heard, and to reflect on my experiences. My participation in this study will help the research team to generate insights about the teaching practices required to engage urban school students in active citizenship.

Confidentiality and anonymity: I have received assurance from the researcher that the information I share will remain strictly confidential. I understand that the contents will be used only for conference presentations and publications of scholarly articles or books, and that a pseudonym will be used in any written results of the project in order to protect my identity. I acknowledge because the focus group will be conducted with other individuals, my actual participation with the research component of this project will most likely not remain anonymous.

Conservation of data: The focus groups and will be digitally recorded and stored as electronic audio files in a password-protected folder in the University of Ottawa Docushare system and as back-up files on a separate hard drive located in the office of the Project Leader, Professor Ruth Kane. All computers with stored data will be password protected and made accessible only to select team members who have signed confidentiality agreements. Interviews will subsequently be transcribed by a sub-group of the research team. Transcripts will be stored as electronic files as above. All names and identifying features will be removed during the transcription process. Only research team members will have access to the transcript files for purposes of analysis. The data will be analyzed and processed with the assistance of computer software and the findings will be saved electronically. All files (electronic and hard copies) will be identified with unique codes that will prevent identification of individual participants. Data will be stored securely for a period of five years beyond the life of the project at which time electronic files will be deleted and hard copy files shredded. The data and final findings will be used in academic publications and conference presentations. The data will not be used to evaluate my work.

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw, all data gathered until the time of withdrawal will be destroyed (except as noted above the focus group data) and not be included in the publication of results.

Acceptance: I, _____, agree to participate in the above research

study conducted by Professor Ruth Kane, Dr. Linda Radford and Dr Nicholas Ng-A-Fook of the Faculty of Education at the University of Ottawa.

If I have any questions about the study, I may contact the researcher.

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5, (613) 562-5387, Email: ethics@uottawa.ca

There are two copies of the consent form, one of which is mine to keep.

Students, please check one of the following:
☐I am 18 years old or older
☑I am under the age of 18

Parental/guardian consent needed if student is under the age of 18:
☑**I give** permission for my child to participate in the focus group sessions and be audio- taped
☑**I give** permission for my child's classroom work to be used as part of the research project.

Note: If you do not want your child to participate in this research study, you do not need to complete this form.

Parent/Guardian signature: _____ **Date:** _____

Researcher's Signature: _____ **Date:** _____

For all participating students:

☐**I wish** to participate in the focus group session and give permission to be audiotaped
☑**I agree** to **respect the confidentiality** of the members of the focus group and I will not discuss the content of the discussions outside of the group.
☑**I give** permission for my classroom or activity work (written and digital products, artifacts, documents) to be used as part of the research project.

Note: If you do not wish to participate in this research study, you do not need to complete this form.

Student's signature: _____ **Date:** _____

Researcher's Signature: _____ **Date:** _____

Appendix 6: Interview and Focus Group Questions

Teacher Candidate Interview Questions

1) What school were you placed in this year?
2) What did you teach there?
3) What's the school like as a community?
4) Did you consider yourself a member of that school community?
5) What did you do to become part of that community, in terms of being active in engaging with that community?
6) What does it mean to be an urban school?
7) What does citizenship mean to you?
8) How do you understand citizenship in relation to your experience as an educator?
9) Do you see citizenship being taken up in the Ontario Curriculum?
10) What do you think the Ministry of Education hopes to achieve in the way that it approaches citizenship?
11) When you talked about the community of [research site], you talked about, the students were not as united. In what ways did you see the divide between students?
12) What I want to ask you about is this. This is a Wordle that was created in your class, so I've been informed.
13) Now, not focusing specifically on when this was created, how this was created, but the concept of—let's focus on that idea for a second, of Black Privilege. What comes to mind from your class?
14) In terms of your divide, as much as there might be some goofing around and all that, is there an element of this being an indication of certain attitudes within your class, as far as the way that certain students—and we won't name names by any means—but certain students may view different privileges because of who they are, how they identify?
15) I'm going to take it to another step here of that divide, or not—maybe not—we're talking a bit about a racialized divide, but what about the idea of newcomers, newcomers and people who were born in Canada, is there a divide?
16) Whether there was that divide, physical divide or not, in terms of comments made, attitudes being apparent, was there a reflection of the idea of, "What does it mean to be a citizen?" Was there a difference in the way that newcomers saw citizenship versus students who are Canadian-born seeing citizenship?
17) Were there any thoughts from that student or that you observed yourself as to why that might be?
18) What do you think of when I say the word 'digital'?
19) Did you take up digital technologies in your class?
20) Can you tell me a bit about that website? About the website assignment?

21) This use of digital technologies, how did you find you were prepared for that through your teacher education? Or did you find you were prepared?
22) How does the technology that you used help, or not, the goals that you set out for talking about the activities that they were doing, the citizenship, the civics, and those types of issues? How does the use of technology, because you used that for the assignment, how does that help, or not?
23) If I say the words 'digital citizenship', what do you think of?
24) This assignment, this project that your students did, how does that help them become digital citizens?
25) Where do you think digital citizenship, the incorporation of digital technologies might fall in that journey of becoming engaged?
26) Were there certain groups of students that you found did engage with the assignment and you saw their intent to engage with a wider community and not just for the purpose of saying it's a class assignment, but rather saying it's a class assignment but I'm really invested in it to connect with a bigger issue outside of this school? Did you see that?
27) Ok, now with those few students, could you say, where they live, where they're from, how they're racialized, those kinds of issues, do you see that as falling into their life experience that either helps or hinders them from having that engagement? Or encourages them to have that engagement?
28) Stepping away from this specific examples of your classroom but just more as a concept, do you see this kind of activity as something that does or can carry on beyond the school? That will help students to carry on beyond the school in terms of becoming engaged with the issues? So if you have a student who decided in your class to take up homelessness, for example, do you see a bridge between what they do in that classroom and what they learn in that classroom to being able to implement, to use their tools and learned skills outside the classroom?
29) I think from my side, the final question, after this experience, after this half-semester of working in this classroom and using these digital technologies and seeing how it works and seeing how the students engage with it, do you see yourself using it in your future teaching? Do you see yourself focusing on digital citizenship?
30) Is there anything you'd like to add or comment on that my questions didn't touch on but you wanted to comment?

Associate Teacher Interview Questions

1) Can you tell me a little bit about your teaching career?
2) And how long have you been teaching particularly at this school?
3) How long have you been teaching this particular course?
4) What is your school like as a community?
5) Do you consider this school to be an urban school?

6) What does that mean to you? What does urban school mean to you?
7) If I said the word 'citizenship', what does that mean to you?
8) How do you understand citizenship in relation to your experience as an educator?
9) Now you talked about the students taking ownership. How does this impact your teaching?
10) The way that you teach? Is there anything you do directly, specifically, to try and bring this out?
11) Do you see this citizenship being taken up specifically in the Ontario Curriculum at large?
12) What do you think the Ministry of Education hopes to achieve through citizenship education?
13) In what ways did your teacher candidate take up citizenship in your classroom?
14) What does the word 'digital' mean to you in relation to your experience as an educator?
15) Do you use digital technologies in your teaching? and in what ways did you see, if you saw, [teacher candidate] take up digital technologies in your classroom?
16) Taking this a bit beyond those instances, what kind of impact, larger impact do you think that has?
17) Recent education policies have introduced the concept of digital citizenship. How would you define this concept?
18) And did you see this being taken up by [teacher candidate]? Specifically digital citizenship?
19) With those messages, what practices did you see [teacher candidate] using to convey these messages?
20) Did you see a change in the students, in the classroom environment as they received and engaged with these messages?
21) What direction do you see digital citizenship going and how might you want to address that going forward in the future?
22) Any last questions or comments you wanted to add?

Focus Group Interview Questions

1) What is a community? Do you consider your school a community?
    a) Do you feel included in your school community?
    b) Do you consider your school an "urban" school? What does this mean?
2) What does the word *citizenship* mean to you?
    a) Do you experience *citizenship* in your school community? How?
3) In what ways did [teacher candidate / associate teacher] teach you about citizenship?
    a) In what other contexts have you learned about citizenship?

4) Do you think the internet has anything to do with citizenship?
5) Does [teacher candidate / associate teacher] use the internet in the classroom? In what ways?
    a) Do you think these helped you to learn more?
    b) Do you think these helped you to be a better citizen? In what ways?
6) Have you ever heard the term “digital citizenship”?
    a) If so, what do you think this means?
7) How did you feel about doing the summative task for your civics class?
    a) Did you feel like you had choice in doing this assignment?
    b) Tell us about the online workspace. How did you feel about using it?
    c) Did you feel like you were being an active citizen? Why or why not?
    d) What did you feel about the Youth Policy representative’s involvement? How do you feel about the Youth Policy in general?
8) What do you think will stick with you from what you learned in civics?

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