

**FRENCH AS A SECOND LANGUAGE TEACHERS' CONCEPTUALIZATIONS AND  
PEDAGOGICAL VIEWS OF INTERCULTURAL AWARENESS, INTERCULTURAL  
COMPETENCE, AND GLOBAL CITIZENSHIP**

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### **Abstract**

This mixed-methods research investigated Grades 7, 8, and 9 Ontario Core and Immersion French as a second language (FSL) teachers' conceptualizations of intercultural awareness (IA), intercultural competence (IC) and global citizenship (GC). Questions that guided the research were: 'How does a purposeful sample of FSL teachers conceptualize GC?', 'How do they conceptualize and connect IA and IC to GC?', and 'How do these conceptualizations influence teachers' curriculum interpretation and implementation?'. Both questionnaire and interview findings showed this group of FSL teachers focuses mainly on developing students' communicative skills, while culture plays a secondary role in their teaching. FSL teachers born abroad unveiled a disposition to promote a deeper cultural knowledge among their students, compared to their Canadian born peers. Additionally, the study indicated that the classroom context influences how teachers perceive and teach culture. In more homogeneous settings, the focus tends to be on communication and sociolinguistic skills, with culture often taught through 'fun' activities. Core French and French immersion participants highlighted a lack of teaching materials that incorporate IA, IC, and GC competencies. They expressed a need for professional development opportunities to better understand the role of GC in FSL education. This study distinguished itself from other FSL research by offering two key suggestions. FSL teachers would benefit from learning about the deep connection between language and culture to enhance the breadth and depth of cultural instruction in language learning. Additionally, they would gain from understanding their role as cultural mediators (CM) who are aware of their own cultural biases, are open-minded and curious about other cultures, and aim to foster peaceful interactions among members of diverse cultures. Cultural mediation promotes deep cultural understanding, the development of IA and IC skills, and potentially fosters GC in FSL education.

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*Keywords: global citizenship, intercultural awareness, intercultural competence, FSL education, FSL teacher conceptualizations, FSL curriculum, Core French, French Immersion, cultural mediation, language-culture in language education.*

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## **Chapter 1 – Introduction**

I was born and raised in Brazil where I learned English and French. When I started teaching FSL, I viewed language learning as a way of opening doors to new friendships and cultural encounters. However, at the beginning of my career I was dismayed by my very young students' disinterest in and resistance to learning French. Their behaviour led me to pursue a master's degree in an attempt to find a way of motivating them to learn French. During my master's study I learned about Michael Byram's (1989) Intercultural Communicative Competence (ICC) and began to understand the role of culture in language learning. When I incorporated the intercultural approach in my teaching, I noticed my students became more interested in learning French, which had been indicated in my master's study findings. I taught at a rural school where I was the only non-born Canadian, and the student population was mostly from the local area. Their cultural homogeneity led me to seek ways of exposing them to the global diversity and expand their cultural understanding beyond the French culture. That's when I became aware of the Global Citizenship (GC) approach to education and the idea of fostering curiosity and openness towards others who live locally and globally. My interest in the idea of teaching FSL through GC led me to go back to university and earn a Ph.D. in education.

In Ontario, Canada, Global citizenship (GC) is a goal of French as a Second Language (FSL) as evidenced in the elementary (Ontario Ministry of Education [OME], 2013) and secondary (OME, 2014) curricula. The 2013 FSL elementary curriculum encompasses the three programs, Core French (CF) and Extended French (EF) from grade 4 to 8, and French Immersion (IMM), from grade 1 to 8. The 2014 document also addresses the three programs, from grade 9 to 12. Additionally, GC is a general educational goal, named as one of seven transferable skills that aim to prepare all learners for “job flexibility, frequent career re-orientation, and work and civic life in a globalized, digital age” (OME, 2020-2023, para. 1). Learning for GC, according to

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the OME, instills a desire for lifelong learning, while preparing learners to face new realities and to succeed in the modern world. In FSL education, GC fosters cultural understanding in addition to language learning, and helps students live and work in a bilingual country and become active citizens of the world (OME, 2013, 2014). FSL aims to prepare students for GC through developing their intercultural awareness and intercultural competence, “[t]wo essential elements of the FSL curriculum” (OME, 2013, 2014, p. 10). According to both FSL curricula, students develop IA “by exploring diverse cultures and expanding their ability to differentiate between personal, cultural, and universal behaviours, traditions, and beliefs” (OME, 2013, 2014, p. 10). The documents state that IC is demonstrated through students’ “attitudes, knowledge, and skills, including their French-language skills, needed to interact with people in French-speaking cultures effectively and respectfully” (OME, 2013, 2014, p. 10). The curriculum does not explain how IA and IC interact and contribute to GC but focuses mainly on advising teachers to encourage students to compare sociolinguistic conventions, attitudes, behaviours, word choice and pronunciation used by different groups (OME, 2013, 2014). Learning about these surface aspects of culture, although necessary, only exposes students to the culture’s most obvious characteristics, which are superficial. According to Puren (2002) learners need to develop deep cultural understanding to become interculturally competent. Baker (2012) and Byram (2020) explain that teaching about the cultural appearances is a traditional way of teaching culture in the language classroom, which focuses on the acquisition of knowledge about another country’s culture, in addition to language for communication. Intercultural awareness, explains Baker (2012), means more than just knowing about a culture; it is a view of culture and language as fluid and active, and not attached to a certain group. This awareness is promoted through critical comparison of first language and culture with the target culture and through ongoing

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engagement, which foster ethnorelativism through reflective practice (Liddicoat, 2011). Some authors consider IA is a prerequisite for IC (Narancic-Kovac & Kaltenbacher, 2006), which encompasses “[k]nowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others’ values, beliefs, and behaviors; and relativizing oneself” (Byram, 1997, p. 34). IA, according to Baker (2012) and Liddicoat (2011), is deeply connected to Byram’s ICC model. IA is not a pre-requisite for IC but an essential component, for IA promotes critical comparison of two cultures and reflective practice during interactions, while IC uses IA skills to orient learners’ actions through diverse contexts, motivating them to stay curious about others, helping them deepen their understanding, and guiding their actions during misunderstandings to maintain peace among members of diverse cultures. IA and IC promote deep cultural understanding of self and others and have the potential to motivate learners to develop skills of GC, “an orientation in which people learn to balance reflective openness to the new with reflective loyalty to the known” (Hansen, 2011, p. 1). GC fuels learners’ curiosity about the unknown, guides them to question their own biases of what they know and don’t know, and helps them learn from others locally and globally.

When language learners “understand the many pragmatic and humanitarian benefits of language learning” (Larsen-Freeman, 2018, p. 61), they confront their own monolingual and monocultural biases and may develop empathetic behaviour that will help them thrive in a diverse world. GC in language education, familiarizes learners with global diversity, and inspires them to reflect on their roles as members of both local and global communities. While GC is an FSL curriculum goal, the document primarily emphasizes the development of communication skills across the four strands: listening, speaking, reading and writing (OME, 2013). Intercultural understanding of French communities across the globe is integrated as a

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curricular expectation spanning each of the four strands. The Ontario FSL curriculum documents anticipate learners will “develop skills in accessing and understanding information about various French-speaking communities and cultures, and ... apply that knowledge for the purposes of interaction.” (OME, 2013, p. 10). Exploring diverse cultures may enhance cultural awareness but does not necessarily motivate individuals to reflect upon their own cultural beliefs while learning to appreciate diversity, which can lead to GC. Additionally, research indicates language teachers focus on teaching the language (Faetz, 2011; Marshall & Bokhorst-Heng, 2018) centering on grammar, and culture is taught as a supplement (Olson & Burns, 1983).

Curriculum goals and expectations may not find their ways in the classroom, despite the existence of research and government policies. In the classroom, where teacher and students meet, the relationships they develop shape how and what learners learn (Auerbach, 1995; Morgan, B., 1996) because teacher's perceptions of learners affect the choice of teaching materials, methods, and even sitting arrangements. Auerbach (1995) views the classroom as a microcosm that is influenced by the wider social and political structure, the macrocosm. She explains “[p]edagogical choices about curriculum development, content, materials, classroom processes, and language use, although appearing to be informed by apolitical professional considerations, are, in fact, inherently ideological in nature” (Auerbach, 1995, p. 9). In essence, although the relationships among teacher and learners can shape teachers' curriculum interpretations, government's educational ideologies also influence all aspects of teaching, including but not limited to, material availability, administration, professional development (PD), and school sociocultural atmosphere. Consequently, it is not clear how FSL teachers conceptualize and connect IA, IC and GC or how they prepare learners to become global citizens.

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There is a paucity of studies focusing on FSL teachers' conceptualizations of IA, IC, and GC and their implementation in FSL teaching. This research aims to investigate how FSL teachers conceptualize and interconnect Intercultural Awareness, Intercultural Competence and Global Citizenship and how these conceptualizations guide their choice of pedagogical resources. I conclude this chapter by explaining why the study is needed and subsequently presenting the questions that guided this research.

The rationale for conducting this study stemmed from changes in FSL education that were brought forward by the 2013 and 2014 curricula. The documents aim to prepare learners for GC and introduce intercultural awareness and intercultural competence as essential elements of the FSL curriculum. Therefore, there was a need for investigating how teachers conceptualize Intercultural awareness (IA), intercultural competence (IC), and global citizenship (GC), and how they choose teaching materials to foster IA, and possibly GC. I investigated how Grades 7, 8, and 9 core and immersion FSL teachers conceptualize IA, IC and GC, how they interconnect these principles, and how they choose resources to convey the ideas. Teachers' conceptualizations are socially constructed, contextually situated and in constant change (Fullan & Hargreaves, 2016), and are influenced by numerous factors related to self and the profession which in turn influence their pedagogy and classroom practices (Cummings, 1989; Goh, 2015). Therefore, teachers' interpretations of the curriculum depend, in part, on how they conceptualize IA, IC, and GC.

Although government policies expect students to learn to become interculturally competent global citizens, the few studies undertaken since 2013 and 2014, when the new curricula were published, have demonstrated that FSL teachers tend to focus on developing students' communication skills. Thus, there is a need to investigate how FSL teachers

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conceptualize IA, IC, and GC and how their conceptualizations influence curriculum implementation.

The following central questions served as the basis for this investigation:

How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship?

How do they conceptualize and connect intercultural awareness (IA) and intercultural competence (IC), to global citizenship (GC)?

How do these conceptualizations influence teachers' curriculum interpretation and implementation?

In the next chapter, I present the literature I reviewed in order to investigate FSL teachers' conceptualizations of IA, IC, and GC and how they influence teachers' choice of pedagogical material. I organized the literature review in the five themes that helped me understand the existing research and the gaps that needed investigation to build my research. The five themes were presented in the following order: introduction of the Canadian bilingualism goal and how it influences FSL education in Ontario; the role of culture in language education in the 21<sup>st</sup> century; the influence of globalization in education and the purpose of GC in education; how the Ontario FSL curriculum depicts IA, IC, and GC; and the role of teachers' conceptualizations in teachers' choices of teaching materials and curriculum interpretation. I finish the literature review explaining the focus of my study and sharing the research questions and the conceptual framework that derived from the literature review.

## **Chapter 2 – Literature Review**

This literature review is organised in five parts. In the first part, I introduce the Canadian bilingualism goal, the influence of the CEFR on the more recent FSL curriculum, and the structure of FSL education in Canada and Ontario. In the second part, I explain how culture has become an essential part of language education in the 21st century. In the third part, I discuss how globalization has imposed changes in language education and introduce the concept of GC. In the fourth part, I outline how the Ontario FSL curriculum presents IA, IC, and GC and the reasons why teachers' conceptualizations influence their choice of teaching approach and curriculum implementation. In the final section, I describe the focus of my study and share the research questions and the conceptual framework derived from the literature review.

### **French as a Second Language (FSL) in Canada – Canadian Politics and the goal of Bilingualism.**

Canada is a bilingual country that strives to encourage its citizens to learn both French and English. Therefore, it is important to understand the rationale behind the government's pursuit of this objective and the methods used to motivate learners to learn both languages. The history of the bilingualism in Canada is deeply intertwined with political struggles between the majority English-speaking population and the efforts of the minority French-speaking people from Quebec to preserve their language and culture. The Quiet Revolution of the 1960s was a period of political unrest in Canada. During this time, the Quebecois nationalism and separatism intensified, accompanied by demands from French Canadians for the protection of their language and culture, as well as greater participation in the federal government (Jedwab, 2020). Consequently, The Royal Commission on Bilingualism and Biculturalism (B&B) was established in 1963 to avoid a national-unity crisis, explain Laing and Cooper (2019). The B&B

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Commission implemented the first Official Languages Act (OLA) in 1969, declaring the equality of the status of English and French in the country (Government of Canada, 2021a). The OLA also established FSL programs with the impetus of addressing linguistic tensions and disparities between English and French-speaking Canadians, particularly in federal institutions (Hayday, 2015). In 1971, as a solution to dissuade the francophone nationalism and include the increasing Canadian multicultural identity, Prime Minister Pierre Elliot Trudeau introduced the Multiculturalism Act, “a policy of multiculturalism within a bilingual framework”, which has been instrumental in preserving French language and culture, particularly in Quebec (Haque, 2012). However, Haque explains that members of minority groups critique the implementation of the bilingualism for often marginalizing the Canadian multiculturalism and reinforcing a binary cultural framework that overlooks the country's broader linguistic diversity.

Over the years, the Ontario FSL curricula continue to focus notably on promoting French national and global cultures. The inclusion of indigenous culture in the 2013 and 2014 Ontario FSL curricula, resulted from the Truth and Reconciliation Commission's Calls to Action 62 to 65 (Government of Canada, 2024). Call to Action 62 requests:

We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for kindergarten to Grade Twelve students (para.1).

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In the 21st century, the Canadian government claims bilingualism “[p]romot[es] the expression of Canada’s cultural diversity, [i]ncreas[es] opportunities for economic and cultural exchanges at the international level, [s]trength[ens] Canadian leadership and diplomacy in many international organizations” (Government of Canada, 2021b, para. 3) and actively encourages Canadian students to learn both languages.

Under the Canadian constitution, education is a provincial responsibility, and local school boards organize their second language (L2) programs based on their students’ needs (Arnott et al. 2017; Kissau, 2005). Nevertheless, English and French are the official languages of Canada, as recognized by the Canadian Constitution that gives the federal government power to support official-language learning across the country (House of Commons, 2018), the Official Languages Act (Revised Statutes of Canada [R.S.C.], 1985), and by “[t]he Government of Canada [that] recognizes its responsibilities and undertakings with respect to those languages” (CMEC, n. d., para. 1). The Council of Ministries of Education, Canada (CMEC) further explains that the Section 23 of the Canadian Charter of Rights and Freedom (1982) acknowledges children of Anglophone and Francophone Canadian citizens, residing in areas where their language is considered minority-language, have the right to access publicly funded education in their community. In the line with the ‘Official Languages Act’, the Government of Canada is also committed to promote English and French as a second language education, providing financial assistance to provinces and territories “to offer members of official-language minority communities education in their own language and to provide everyone with the opportunity to learn English and French as a second language” (CMEC, n. d., para. 4). Besides supporting English and French minority groups to learn the two official languages, Canada also seeks to motivate the growing number of newcomers to learn French (Government of Canada, 2018).

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According to Statistics Canada (2022), 23% of the Canadian population was born abroad and speaks a diverse range of languages, which has increased the country's cultural and linguistic diversity. The Canadian federal government, aiming to promote the French-English bilingualism, has invested in improving French education and in increasing the number of FSL learners in the country. In 2019, “nearly 1.7 million young Canadians [were] studying French as a second language, of which around 430,000 students [were] in French immersion classes outside Quebec” (Government of Canada, 2019, para. 3). Additionally, French learning became mandatory in all provinces and territories, except for Alberta, where “it is up to school boards to decide whether to provide FSL programs” (House of Commons, 2018, p. 5).

Becoming proficient in both official languages may increase newcomers' opportunities for professional success. The Government of Canada collaborates with the CMEC to support and promote English and French minority groups and second language education, to foster cultural enrichment at both local and national levels, and to equip learners with a competitive advantage in the job market.

Canada aims to increase the bilingualism rate to 20% of the population by 2036 (House of Commons, 2018), but this objective has significant challenges. For instance, the long-standing FSL teacher shortage across Canada (Culligan et al., 2023) and declining FSL students' retention after the mandatory elementary years (Arnott, 2019; Masson et al., 2017; Ryan & Sinay, 2020) are obstacles that could restrain the government from reaching its goal. Student retention may be affected by the availability of FSL programs at the diverse school boards, explains Canadian Parents for French (CPF) (2017). In general, schools offer two FSL programs, Core French (also known as Basic French) and French Immersion. French immersion is seen as “a proven successful Canadian approach to second language learning” (CPF, 2017, p. 2), whereas Core

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French is considered problematic. Arnott (2019) investigated the reasons why a group of 63 Grade 10 core French felt motivated or demotivated to study French. She concluded that the negative attitude towards learning the subject was linked to no future advantage to learn the language and teacher incompetence. Arnott's finds are similar to Desgroseilliers (2012) who indicated teachers' lack of language proficiency, and the poor quality of teaching methods and resources, are some of the core French problems. As a matter of fact, such issues also concern officials of the federal government (Byrd Clark, 2012; Carr et al., 2014) who, acknowledge the vital role of bilingualism in shaping Canada's economic future and have been committed to improving FSL education for several years (Vandergrift, 2006). In 2006, Laurens Vandergrift suggested that the Common European Framework of Reference (CEFR) (Council of Europe [COE], 2001), became a common framework of reference for language education in Canada because it "best responds to the criteria for validity and addresses the particular needs in the Canadian context, [also providing] a point of reference for language teaching and assessment, without imposing a particular curriculum, teaching methodology or standard for achievement" (Vandergrift, 2006, p. 17). The CEFR was developed to promote the learning of two or more languages (Arnott et al., 2017), foster mutual tolerance and understanding (Trim, 2007), mobility, and language proficiency for employment among members of the European Union (COE, 2001). There are political discrepancies between the context of the European Union and that of Canada which affect the way the CEFR has been used as a framework for FSL education. The European Union is a supranational political and economic union, where citizens speak many languages and interact with many cultures. Consequently, the CEFR was developed to foster plurilingual and pluricultural competences among European citizens (Candelier et al., 2012), "encompassing the full range of languages available to [each citizen] (COE, 2001, p. 168). In

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contrast, Canada is a single nation where English and French are official languages with equal status, according to the federal government (OLA, 1969) and the government supports official language minority communities across the country (Haque, 2012). Therefore, in Canada, the CEFR was adapted to a bilingual and multicultural framework.

The CEFR was adopted in Canada as a guideline for language education, and in Ontario it became benchmark in the design of the 2013 and 2014 Ontario FSL curricula (Rehner et al., 2021). The most recent curricula (OME, 2013, 2014), follows CEFR propositions (Piccardo, 2013) and promotes language learning through the “communicative and action-oriented approaches to teaching French put[ting] meaningful and authentic communication at the centre of all learning activities” (OME, 2013, 2014, p. 9). The focus on oral communication is considered essential to second language education, explain Rehner et al. (2021), reflecting the Ontario Ministry’s hope to increase students’ satisfaction and retention in French courses beyond Grade 9, which would help them become proficient in French and ready for employment opportunities designed for skilled bilingual individuals (Turnbull, 2011).

Almost a decade after the inclusion of the CEFR on the FSL curriculum, Rehner et al. (2021) reported on how the framework is influencing French teaching and learning in Ontario. The researchers shared a teachers’ overview of classroom activity that focuses on oral skills development, through sociolinguistic and pragmatic competences. The curriculum states, “students need to acquire a strong foundation in the French language [with a] focus on communicating in French” (Ontario Ministry of Education 2014, p. 6). Therefore, FSL teachers are adopting “a socio-culturally-informed approach to teaching in which language is presented in context and through tasks that are interactive and useful to language learners in their everyday

lives” (Rehner et al., 2021, p. 3), showing that language learning and practice need to be relevant to students' communication needs.

Given that FSL education is under the jurisdiction of each province, it is important to examine how bilingualism is promoted in Ontario, where this research was conducted.

### **French as a Second Language Programs in Ontario**

Ontario public schools' goals for its three FSL programs, Core French (CF), Extended French (EF), and French Immersion (FIMM), have changed over recent decades. The 1998 elementary curriculum (OME, 1998) prioritized the development of “an appreciation of French culture in Canada and in other parts of the world” (p. 2), whereas the more recent publications, aim to prepare students for GC (OME, 2013, 2014). This shift has likely been influenced by globalization, humanity's increasing interdependence and interconnectedness across time and space (Rizvi & Lingard, 2000), and by changes in the Canadian sociocultural landscape. Over the past four decades, Canada has actively embraced the recruitment and integration of newcomers to bolster its population, foster economic development, and promote cultural enrichment (Government of Canada, January 23, 2023), making the country more culturally and linguistically diverse.

The Core French (CF) program focuses on teaching French as a subject and is a mandatory course from grades 4 to 9. Extended French (EF) and French Immersion (IMM) are optional courses for the students who are interested in deepening their language knowledge and proficiency. In EF and FIMM students learn French as subject, and French is the language of instruction for one or more additional subjects (OME, 2020). Extended French explains Masson et al. (2021) is not ubiquitous in Canada and is often considered “a bridging program between Core French and French Immersion, which could account for the smaller number of studies

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available” (p.160). Therefore, for the purposes of this research, the focus will be on the French Immersion and Core French programs because they are the most prevalent FSL programs in Canada (CPF, 2017). On Table 5, I explain in detail the characteristics and goals of the three programs. Content was retrieved from the Ontario 2013 FSL curriculum (OME, 2013, p. 16)

**Table 1**

*Description of FSL programs in Ontario*

French Immersion	Extended French	Core French
<p>In a French Immersion program, French must be the language of instruction for a minimum of 50 per cent of the total instructional time at every grade level of the program and provide a minimum of 3800 hours of instruction in French by the end of Grade 8.</p> <p>French Immersion programs must include the study of French as a second language and the study of at least two other subjects taught in French. These two subjects must be selected from the following: the arts, social studies (Grades 1 to 6) or history and geography (Grades 7 and 8), mathematics, science and technology, and health and physical education.</p>	<p>In an Extended French program, French must be the language of instruction for a minimum of 25 per cent of the total instructional time at every grade level of the program and provide a minimum of 1260 hours of instruction in French by the end of Grade 8.</p> <p>The program must include the study of French as a second language and the study of at least one other subject taught in French. That subject must be selected from the following: the arts, social studies (Grades 1 to 6) or history and geography (Grades 7 and 8), mathematics, science and technology, and health and physical education.</p>	<p>Core French is mandatory from Grades 4 to 8 for all students in English-language elementary schools.</p> <p>Students entering Grade 4 must receive French instruction in every year from Grade 4 to Grade 8 and must have accumulated a minimum of 600 hours of French instruction by the end of Grade 8.</p> <p>There is one compulsory secondary credit for students in Ontario to receive their secondary school diploma, usually taken in Grade 9.</p>

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One of the subjects usually taught in EF and French IMM is Social Studies, which is often closely associated with citizenship education (Evans, 2006; Sears, 2018). In Canada, History and Social Studies are regarded as subjects that provide learners with opportunities to broaden their perspectives from the local community to a more comprehensive understanding of self and society (Sears, 1996, 2018). Therefore, teaching these subjects in FIMM and EF enables learners to explore Francophone communities in depth, while seeking to understand their roles in the Canadian social and cultural fabric.

The Ontario FSL curricula aim to prepare students “for active participation as world citizens” (p. 6) locally, nationally, and around the world. Emphasizing IA, students are encouraged to “learn about Canada, its two official languages, and other cultures” (OME, 2013, 2014, p. 7), including the French-Canadian, First Nations, Inuit and Métis (FNMI) and French cultures worldwide, according to their grade. Unlike the European CEFR approach, in Ontario the framework does not promote learning the languages and cultures of minority groups, in FSL, although they are largely represented within the Ontarian sociocultural fabric. However, the Ontario curriculum recognizes that learning languages is a dialogic exercise that promotes understanding and acceptance of others through IA, IC, and GC (OME, 2013, 2014). By preparing learners for GC, the curriculum enables them to explore diverse cultures, and practices inclusion and equity while developing proficiency in FSL.

### *Core French*

Core French (CF) is a compulsory subject in Ontario, from grade 4 to 9 inclusive, and serves over 85% of the Canadian student population (Knouzi & Mady, 2014; Lapkin & Carr, 2018). The CF primary goal is to develop basic communication skills in French, including listening, speaking, reading, and writing, while also fostering an understanding and appreciation

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of French-speaking cultures. Nevertheless, its effectiveness has been a concern in Canada for over four decades (Knouzi & Mady, 2014), where it is seen as the FIMM's 'poor cousin' (Stern, 1983). CF programs are traditionally based on form-focused instruction (Lappin-Fortin, 2014) which are more teacher-centered, grammatically focused, and do not foster oral communication.

Several efforts have been made to change CF instructions into a more student-centered methodology, but only a small selection of teachers has adopted the various methods, and the reason could rest on teachers' pedagogical beliefs (van de Oudeweetering & Voogt, 2018).

Arnott (2015) gives an overview of how haphazardly CF teaching methods are implemented. She talks about the multidimensional project-based method (LeBlanc, 1990) which was successfully implemented in a few provinces, but did not become 'popular'. Another program used by CF teachers is the Accelerative Integrated Methodology (AIM) which is still favoured by many teachers (Arnott et al., 2019); however, the authors argue that those who use AIM are not afraid of intentionally changing the directives and materials if they do not suit their teaching context.

Finally, during the past decade, teachers have been introduced to the CEFR standards through the new FSL curricula (OME, 2013, 2014), but Arnott (2015) expresses concern over the way teaching methods are used sometimes as "a trendy pedagogical idea" (p. 279) instead of being regarded for their pedagogical values. Concerns about CF are long-lasting, and curricula depicting intercultural expectations and the goal of helping students become global citizens who "thrive in an ever-changing global community" (OME, 2013, 2014, p. 3) may bring positive change to this program if teachers understand the importance of teaching language through an intercultural approach and implement it in their teaching.

### *Extended French*

The Extended French program in Ontario, Canada, was created to enhance French language proficiency among students beyond the Core French program and aims to provide a more extensive French language education, enabling students to achieve greater fluency and an understanding of the culture.

The objective of the extended French program is to develop a higher level of proficiency than CF, although not as extensive as in the Immersion program. According to the FSL curriculum (OME, 2013) “School boards have the option of offering an Extended French and/or a French Immersion program based on local demand and resources; where such a program is offered, students may enrol in it rather than in a Core French program to meet the mandatory requirement for the study of French in English-language schools” (p. 15).

Unlike Core French, which offers limited hours of French instruction, Extended French requires students to take additional subjects in French, increasing their exposure and practical use of the language. This program is designed to help students develop strong communication skills and cultural awareness, which are valuable for personal, academic, and future professional opportunities.

### *French Immersion*

In Canada, FIMM “was instituted by parents in Québec who wished their children to learn French in order to have social, political, and economic advantages” (Roy, 2008, p. 396). The program was developed with a focus on fluency “in an initially unknown language through content-based teaching in the second/foreign language, at no expense to the home/first language of the students” (Swain & Lapkin, 2005, p. 170) and teachers followed the English curricula to

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teach the same subjects in French, using French as the language of instruction (Swain & Lapkin, 2005). The aim of the programme is to develop fluency in French, enabling students to function effectively in both English and French.

Swain and Johnson (1997) identified core features of the Canadian immersion program and one of them was the classroom's culture that represented the local community. Swain and Lapkin (2005) revisited these core features arguing that learning should reflect the new cultural diversity reality across many cities, "[t]he classroom culture needs to recognize the cultures of the multiple immigrant communities to which the students belong" (Swain & Lapkin, 2005, p. 172). Learners need to see themselves represented in language learning and teachers should take the classroom culture into consideration when teaching FSL.

Canadian society and schools have become increasingly diverse since 2005 and it is crucial for language education to reflect this diversity if the goal is to promote bilingualism among all Canadians. Instead of solely focusing on the technical linguistic process, language education should incorporate students' cultures and identities to allow them to view learning as a social act and themselves as social agents (Norton, 2000). When language teaching creates opportunities for cultures to meet and interact, it fosters the development of bilingual and bicultural identities (Lantolf & Pavlenko, 2001), giving students the ability to see the impact that language has on their own lives and in the world around them. Since Canada is the home of many cultures, incorporating students' cultures and identities in FSL education, will help them develop a multicultural identity and a sense of global citizenship. However, many students learn language primarily as a communicative process, neglecting the cultural component of language. As globalization has led to increased human interconnectedness and interdependence, culture has

become an important part of language learning in the 21st century; thus, language education needs to become language-culture education.

### **Language and Culture Education**

Many researchers agree that culture and language are intimately related (Byram, 1989; Castro et al., 2004; Kramsch, 1998; Risager, 2011; Yesil, & Demiröz, 2017). Even when culture is not explicitly taught, “it is difficult to teach language without an acknowledgement of the cultural context in which it is used” (Baker, 2012, p. 63). According to Risager (2011) and Baker (2012), the role of culture in language learning has become essential in preparing language learners for intercultural communication in the 21<sup>st</sup> century through Byram’s (1989) work. Byram’s theory of culture pedagogy, published in 1989, was the first to integrate language learning and culture and to speak to the significance of this relationship in the learning of languages, explains Risager (2011). Cultivating this interconnection continues to be important in language teaching and learning because “it is known that language functions as one of the most significant ways of transmitting cultural knowledge in today’s globalized world” (Yesil & Demiroz, 2017, p. 80). Studies point to the potential for second language learning to help learners develop both IC (Byram, 1997, 2020; Sercu & Bandura, 2005) and GC competencies (OME, 2013, 2014; Osler & Starkey, 2005a, 2008; Yemini et al., 2019) through teaching and learning that foster curiosity, understanding, interaction, and mediation (Porto & Byram, 2015; Starkey, 2007; UNESCO, 1987, 1995). Deardorff and Jones (2012) argue that “the concept of IC is increasingly linked to notions of GC” (p. 292). However, the way these principles are interpreted and taught can change the teaching outcome.

Language education has changed with globalization. In the past, being able to communicate effectively in the target language was considered sufficient for social

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understanding, but since the second half of the 20th century, humans have become more globally interconnected through personal and professional sociocultural relationships, which has led to an increase in interest and need to learn languages (Cates, 2013). Increasing human interconnectedness turned the language classrooms into a place of pluri-cultural and pluri-lingual encounters, leading language educators to incorporate education for global understanding and sustainability, a content-based communication approach, with support from non-governmental organizations (NGOs) like Oxfam and UNICEF, to address learners' diverse needs (Cates, 2013). The LinguaPax project, for example, initiated by UNESCO in 1987, aimed to promote peace and international understanding through language learning and recommended introducing topics centered on mutual respect, peaceful coexistence, and cooperation among nations (Cates, 2005).

Eidoo et al. (2011) suggest that global interconnectedness may also create tensions among humans as their cultures and beliefs become more intertwined. For this reason, it is crucial for speakers to be prepared not only to communicate but also to understand varying worldviews and to be able to navigate potential conflicts that may arise during the exchange of information (Kramsch, 2020). Therefore, some researchers argue that language educators should place less emphasis on linguistic features and focus more on the need to respect fundamental differences in values, knowledge, and individual's social status (Kramsch & Hua, 2021; Morton, 2019). This is especially important, given that political and administrative efforts to promote diversity and inclusion often neglect the importance of respecting these fundamental differences (Kramsch, 2020).

The connection between language and culture is controversial but a necessary part of language learning (Kramsch, 2013). According to Gonen and Saglam (2012) and Kramsch

(2013) culture is an inherent part of language and represents the behaviours and beliefs of people which are built over time and across space but are not defined by a geographic location.

Teaching language as culture allows learners to develop communication skills and cultural understanding says Kramersch (1993), who explains when speakers of different languages meet, they create a 'third place', or a hybrid space where meanings from diverse cultures and language intersect and create new meaning. These spaces provide a multifaceted view of cultural identity, where learners negotiate the meaning of diverse cultural elements, resulting in unique meanings and practices (Kramersch, 2009). Otherwise, Lussier (2011), and Yesil and Demiröz (2017) argue that language plays a critical role in facilitating communication and understanding of symbolic meanings, helping speakers acquire another cultural mindset. The interconnectedness of language and culture is evident as language speakers unveil their social and cultural identities when engaging in dialogue, that "links not only two interlocutors in each other's presence, but readers to distant writers, and present texts to past texts" (Kramersch, 2013, p. 62). Through dialogue, argues Kramersch, language speakers are prompted to reflect upon their own and the other's culture, to develop the ability to see oneself from the outside, and to communicate through another language while reflecting on their interactions.

In recent decades, language learning has emphasized the development of communication and interactions within social contexts, with increased consideration given to the cultural component. This approach to language education often portrays language as intricately linked to a monolithic target culture, and learners are expected to mimic native speakers' behaviours, values, and sociolinguistic appropriateness in authentic cultural contexts (Byram & Kramersch, 2008; Lussier, 2011). Although some teachers recognize language education should focus on critical language awareness and historical consciousness, they also acknowledge the difficulty to

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overlook their own understanding of culture to accept different views of history (Byram & Kramersch, 2008). The conceptualization of culture as homogeneous is consistent with a popular conception of culture in language education known as the PPP model (perspectives, practices, and products), which is used to measure learners' proficiency in documents such as the American Council on the Teaching of Foreign Languages (ACTFL) (Canale, 2016). This model, according to Canale, associates cultural practices to geo-political environments and assumes that they are equally experienced by all members of a certain group, and culture is the element that causes individuals to behave similarly. This type of comparison "implicitly promot[es] the conceptualisation of culture as an accumulation of homogeneous and uncontested 'facts' to be learned" (Canale, 2016, p. 240) and learners are led to view cultures as representing predictable and stereotypical ways of living and behaving. Focusing mainly on the general cultural characteristics of a nation or group prevents students' from experiencing diverse cultural perspectives, which leads to a narrow and one-dimensional understanding of others. Instead, Canale (2016) argues that learners should be encouraged to deepen their learning through the exploration of diverse cultural perspectives and experiences that will enable them to develop an appreciation of the complexities and the diversity of human experiences.

Language teachers' views of language and culture are influenced by the curriculum's political agenda, by sociopolitical circumstances, and by teachers' perceptions of the complex relationship between language, culture, language ideology and identity (Marshall & Bokhorst-Heng, 2018). For example, in New Brunswick the only bilingual Canadian province, the French immersion curriculum presents an ambivalent view of culture, according to Marshall and Bokhorst-Heng (2018). The Francophone's curriculum promotes strategies and initiatives to

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to contribute to learners' success and identity building and to "vitality of the French language and culture, as well as the development of the Acadian and Francophone community and New Brunswick society as a whole". (DEECD, 2014, p. 19), and consider culture and language as builders of society. The French IMM curriculum, on the other hand, views the French culture as an object that can be observed from the outside, and "prioritizes the use of French for (multicultural) citizenship and for its utility" (Marshall & Bokhorst-Heng, 2018, p.293). These incongruities may affect how teachers incorporate cultural content in their language instruction and may lead them to teach language as a code, which prevent students from experiencing the dialogical relationship between language and culture (Marshall & Bokhorst-Heng, 2018). While learning language as a code prepares students to communicate, learning language as culture, in addition to developing learners' communicative skills, allows them to engage in critical reflection about the target culture and their own, as well as to develop curiosity and positive attitude towards members of other cultures.

In Canada, there have been studies on the role of culture in language learning (e.g., Byrd & Dervin, 2014; Lussier, 1997, 2011; Stern, 1983). However, a literature review conducted by Arnott et al. (2019) showed that most studies undertaken between 2000 and 2017 focused on developing students' language learning for communication, in French Immersion (FIMM) and Core French. Studies investigating FSL students' development of a sense of Canadian citizenship were linked to their linguistic abilities in additional languages (e.g., Sabatier et al., 2013).

Studies investigating FSL teachers' perceptions of IC were conducted by Bokhorst-Heng and Marshall (2019) and Marshall and Bokhorst-Heng (2018), who explain teachers do not see themselves as intercultural mediators, and do not consider "deep cultural discussions to have a place in their classrooms, although each teacher demonstrates some level of intercultural

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awareness regarding the language/culture dialectic in their private lives” (Bokhorst-Heng & Marshall, 2019, p. 290). The fact that teachers do not see themselves as intercultural mediators may reflect the province of New Brunswick’s view of French Immersion, as program that in addition to teaching French communicative skills, helps learners develop a positive attitude towards the Francophonie plurielle and other culture, which can be used as a professional advantage. The focus on learning language for personal lucrative purposes instead of understanding diversity may result from an ideological view of languages as “bounded wholes that are linked to the construction and reproduction of a homogeneous community” (Byrd Clark, 2010, p. 385) that aims to maintain the hegemony of one language and culture and does not promote community diversity.

Byrd Clark (2010) explains that in multicultural societies like Canada, characterized by an increasing number of individuals who possess multiple languages and cultures, the utilization of language proficiency for community integration and professional advancement becomes a significant consideration. She conducted a study to investigate how the diverse linguistic and cultural experiences of a group of FSL teachers with an Italian background influenced their conceptualizations of French teaching and learning in Ontario, Canada. The aim was to understand the motivations, sense of belonging, and perceptions of these individuals regarding language learning and how they felt they were perceived by others. Findings revealed participants did not view French as their second language, a perspective that conflicts with “current FSL policies and practice [that]do not reflect such diversity and multidimensionality” (Byrd Clark, 2010, p. 379) but views language education as “fixed, homogeneous and unidimensional” (p. 380). Some participants acknowledged that although they love speaking Italian, they decided to teach French as a functional choice because Italian does not offer the

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same financial rewards as French. One of the teachers brought up the issue of belonging, when they considered themselves betrayed by their Italian accent because they were seen as an Italian who taught French, instead of essentially as a French teacher. These issues reflect the national political approach that focuses on the French-English bilingualism, and views language learning as skill training, which according to Byrd Clark (2010), reflects Chomsky's (1965) competence/skill model that does not take into account the social and cultural aspects of language learning. If the Ontario government aims to prepare students for GC, FSL education must reflect the population's sociocultural diversity, instead of treating language learning as skill acquisition for communication and professional advantages.

In Ontario, both FSL curriculum documents (OME, 2013, 2014) aim to promote GC and argue that IA promotes GC. IA skills are fostered through deep knowledge, understanding, and acceptance of cultural diversity, but can be interpreted as learning about superficial views of other culture(s) such as food, festivals, fashion, and folklore, which does not foster the development of GC (Andreotti, 2006; Banks, 2008). Instead, intercultural education should explore the deep facets of culture and motivate learners to question their own beliefs while reflecting on the beliefs of others (Hansen, 2011). Additionally, Castro et al. (2004), Sercu (2001), and Sun (2013), observe that foreign language teachers believe communication skills should be the focus of foreign language education, in lieu of culture. Several reasons contribute to the omission of culture learning in language education; among them, pressures to produce measurable results and the curricular focus on linguistic competence (Byram & Risager, 1999; Sercu, 2001), lack of suitable material (Castro et al., 2004; Gonen & Saglam, 2012; Pennycook, 1998; Starkey, 2007), and lack of preparation for teaching culture (Castro et al., 2004; Gonen &

Saglam, 2012), are some of the factors identified in the field of L2 education that could influence teachers' teaching choices.

Globalization has encouraged human mobility and, as a consequence, the world has become a global village where many cultures and languages coexist and strive to live, learn, and work together, peacefully. Education has adapted to the global movement by prioritizing the preparation of learners for life in a diverse sociocultural environment, which is the approach chosen by international organizations, such as the Council of Europe and the UN, and nations around the world, including Canada, for education in the 21st century. Next, I will present literature on how globalization has influenced education around the world and in Canada, with a focus on FSL education in Ontario and on the concepts of IA, IC and GC.

### **Globalization and its Influence on Canadian Education and Language Education in Ontario.**

Education reflects national political preferences that are often shaped by the global economy and politics (Cerna, 2013). Globalization is considered as an expansion of capitalism, which changed the economic, cultural, social, and political fields in many countries, and facilitated “the establishment of a neo-liberal state and policies that permit globalisation to flourish” (Guttal, 2007, p. 523). Under the neoliberal ideology, education became a market focused enterprise that neglects the ideal of building human beings who contribute to the community and to democracy, explains Guttal (2007). The author explains that the focus is rather on the development of human capital, a set of skills and knowledge that can be ‘transferred’ and adapted to employment opportunities, to help advance the global economy. Education under the neoliberal influence focuses on helping learners acquire transferable skills that will be useful to each individual’s financial success, a self-focused mentality that does not seek to contribute to

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the growth of the community. Global citizenship is considered a transferable skill by many educational institutions across the globe. UNICEF (2019), for example, proposes an assessment of transferable life skills, one of them being GC, to measure students of age 12 to 14 and share the results “with national ministries of education to allow them to track progress and design policies and programmes to enhance life skills” (p. 35). In Ontario, the Ministry of Education (OME, 2020-2023) acknowledges GC as one of seven transferable skills, “the skills and attributes that students need in order to thrive in the modern world” (para. 2) and requests educators to interweave the skills into the curriculum.

The impact of curricula that aims to promote GC as a way of developing human capital has not been widely explored, according to Hayden et al. (2020). The authors investigated students' reaction to the International Baccalaureate's (IB) global citizenship goal and noted learners developed individual skill for individual benefits, which led the authors to question the ethical value of this type of curriculum that disrupts existing attitudes and behaviours that aims to build “a sustainable better world for all” (Hayden, et al., 2020, p. 600). Despite the neo-liberal view of education for GC as connected to personal advantages, Connell (2013) stresses that education is a social exercise that nurtures learning and interpersonal encounters and fosters consideration for others. Therefore, educators may choose to interpret curriculum as a tool to develop ethical human beings, based on the human capacity for critical dialogue (Hansen, 2008); as a consequence, promoting inclusion and empathy to foster coexistence in an interconnected global community.

### *Global Citizenship*

Citizenship education, at the end of the 20th century, shifted from allegiance to state institutional laws and regulations to focus on individual responsibilities (Kramsch, 2020) within a globalized world, and in many countries, GC became an educational goal. GC has various

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interpretations; some see it as a way to promote the development of global solidarity (Banks, 2008; Guilherme, 2002; McLean & Ng-A-Fook, 2013), others perceive GC as global social citizenship (Dean, 2013), where human-beings negotiate their universal interdependence and form a global civil society. This type of society is rooted in Harbemas' (1989) idea of public sphere, a social space for critical debate. Szerszynski and Toogood (2013) argue that in the 21st century, advancements in communications technology have broadened the scope of the public sphere to the global scale and created space for the emergence of a global civil society, empowering individuals to express their concerns and raise awareness about environmental and humanitarian issues that impact both local and global contexts. A global civil society expands beyond the traditional understanding of citizenship that is attached to a state, say Dower and Williams (2002), and citizens may become global citizens who are members of the wider community of humans.

Cosmopolitan citizenship (CC) and GC are sometimes used interchangeably because they both aim to improve human life and promote equity, diversity, inclusion, and responsibility. However, CC promotes change from within, while GC promotes cultural understanding and effective communication and collaboration with others (Deardorff, 2006). Cosmopolitan citizenship is a philosophy 'for' and 'of' life (Appiah, 2006; Hansen, 2011, 2014; Tagore, 2008) that can be linked to the idea of "globalization from within" (Beck, 2000, p. 153), respect for the rights of humans (Osler & Starkey, 2005a), the environment (Nussbaum, 2011), and building planetary fellowship (Mignolo, 2000; Nussbaum, 2006; Sund, & Öhman, 2011). The view of GC used in this research is related to Cosmopolitan citizenship, a frame of mind that fosters a personal inward change. CC, according to Hansen (2011) promotes an openness to others, an

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appreciation of diverse perspectives, and a commitment to acting ethically in the local and global community.

Hansen's cosmopolitan ideal "positions people to learn from, rather than merely tolerate others" (Hansen, 2011, p. 1). The CC perspective echoes Dewey's (1985) definition of democratic education, which stresses an "[i]nterest in learning from all the contacts of life is the essential moral interest" (p. 370). Hansen (2010) suggests that a cosmopolitan perspective in education "opens a space for genuine education alongside the needs of socialization" (p. 20), and teachers and students work together to develop skills of CC. Hansen's (2010) model calls upon teachers and learners to focus on democratic communication, engage in local and cosmopolitan socialization, study new traditions to better understand local richness and limitations, move from a "superficial or folkloric acquaintance [and] consider what it means, in first place, to be a human being and what it would mean to help constitute their own humanity" (p. 20). The CC model promotes self-reflection, fosters personal change, opens space for understanding of an individual's diverse and intersecting identities, and has the potential to expand local learning to global magnitudes.

Over recent decades some scholars have expressed opposition to CC. Rorty (1994), for example, contends that citizens should be loyal to their countries instead of trying to solve universal conflicts while ignoring local ones. Anderson (1991) argues that nationalism is universalistic, but migrants keep their bound political identity instead of connecting with new perspectives. Himmelfarb (1996) and McConnell (1996) argue that cosmopolitanism is utopic, and consequently, dangerous. Robbins (1998) and Taylor (1996) suggest nationalism and cosmopolitanism are not very different. Taylor (1996) says "we have no choice but to be cosmopolitans and patriots, which means to fight for the kind of patriotism that is open to

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universal solidarities against other, more closed, kinds” (p.121). Many people view nation as an imagined community they identify with (Norton, 2001) and uphold the concept of a nation as a concrete representation of society. This concept is influenced by the nation’s history where it is depicted as a single, distinct, and long-lasting entity, guided by norms that rule aspects of diversity within the group (Condor, 2006). Nevertheless, the present reality reveals that national borders have become more malleable and the world more interconnected through trade negotiations, education, and intercultural relationships. Therefore, it is everyone’s responsibility to develop skills that will promote human mutual understanding and solidarity.

Global citizenship and cosmopolitan citizenship emphasize the recognition of our shared humanity and responsibilities towards one another in an interconnected world. Both GC and CC advocate for embracing diversity, fostering inclusive communities, and promoting social justice on a global scale. Nevertheless, in the field of education, the term ‘global citizenship’ is often preferred by educational leaders in many countries (Anderson et al., 2017), including Canada (Turnbull, 2011) and Ontario (OME, 2020-2023). The choice of the term global citizenship could be attributed to the fact that it is more widely recognized and easier to understand by the broader audience. Additionally, the term aligns well with educational frameworks and initiatives that prioritize intercultural understanding, sustainable development, and global competencies, which are promoted by international educational policies such as the Education 2030 agenda (UNESCO, 2015), the CEFR (COE, 2001), and the Program for international student assessment (PISA) (OECD, 2018).

In the next steps of this literature review, I will examine global citizenship in Canada and in Ontario. I will share how the FSL Ontario curriculum incorporates culture in French education

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through IA and IC and will end the chapter exploring the literature about FSL teachers' conceptualizations.

### *Global Citizenship in Canada*

In Canada, the federal government and provincial ministries of education have supported GC education since 2000 (Turnbull, 2011). Therefore, many curricula aim to develop “students’ ability to act as responsible global citizens and environmental stewards” (OME, 2018 p. 11) and recommend students should “participate fully as citizens in Canada and in the world” (OME, 2013, 2014, p. 6). However, Canadian global citizenship education creates an ideological tension between national self-interest and neo-liberal understandings of global interactions (Jefferess, 2008), and an ethic of care for the world that emphasizes empathy and understanding of other cultures (Richardson, 2008). This type of behavior not only creates a challenge for global citizenship education but also discourages the representation of minorities’ viewpoints within the educational context (Andreotti & Souza, 2008). This argument is reinforced by Eidoo et al. (2011) who claim that Canada is home to many newcomers, and teaching global citizenship may create tension among students who feel excluded locally and identify with issues presented as global. Complexity such as the interaction between marginalized and dominant cultures which can be viewed as a local and a global issue, should be identified and unpacked through the teaching of GC, suggest Eidoo et al. (2011), in order to help newcomers feel included in the Canadian society.

In practice, although the GC discourse is included in educational policies, there is usually a lack of support for teachers from provincial government officials, school boards, and schools’ administrators, who many times see GC education as a choice, or an add-on (Mundy & Manion, 2008; O’Sullivan & Vetter, 2006). The lack of professional development and the absence of generally accepted definition have led Canadian teachers to interpret GC inconsistently, and a

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very popular way is fundraising for charity (Bickmore, 2014; Mundy & Manion, 2008).

According to Tarc (2015), this interpretation reinforces benevolent, neo-colonial viewpoints that challenge the GC principle of solidarity, a sense of unity and action for the betterment of all.

Other popular approaches that sabotage GC are the 'them versus us' scenario where students are led to believe they are more fortunate than others, reported by Mundy and Manion (2008), and the belief that GC education is only suitable for high-achieving students, disclosed by Goren and Yemini (2017) and Osler (2011). These practices reject the principles of equity, diversity and inclusion, that are fostered by GC education.

Concerns have been raised by Canadian academics such as Larsen and Faden (2008), McLean, Cook, and Crowe (2008), McLean and Ng-A-Fook (2013), Pike (2008), and Tarc (2015), regarding the quality of GC education provided to teacher candidates. These scholars advocate for a more effective approach to GC education to ensure that teacher candidates are adequately prepared for the challenges of fostering GC in their classrooms. Next, I will explain the goals of the more recent FSL curricula and how the documents aim to educate FSL learners in the 21st century through IA and IC.

### **Ontario FSL Curriculum**

Cummins (2001) argues that language learning has become a site of struggle in which pressures relating to cultural integration and assimilation, assessment, learning activities, and student-teacher relationships can either challenge or reinforce these conflicts. While curriculum can be a contributing factor to these struggles, it can also be used as a tool to address them. In the 21st century, many stakeholders, including those in education, are calling for new education policies "that target the development of broad, transferable skills and knowledge, often referred to as 'Deeper Learning' and/or 21st century skills" (Goldman & Pellegrino, 2015, p. 33) to

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prepare learners to live in a world where technology, industries, and societies are increasingly interconnected.

In 2016, The Ontario Ministry of Education published the document *Towards Defining 21st Century Competencies for Ontario*, clarifying how the province aims to transform teaching and learning to “ensure that students develop the knowledge, skills, and characteristics to become personally successful, economically productive, and actively engaged citizens” (OME, 2016, p. 55). The document explains that global citizenship is one of the competencies needed to succeed in the 21st century because it “contributes to society and the culture of the local, global, and digital community in a responsible, accountable, and ethical manner” (OME, 2016, p. 56). It is important to note that “Ontario schools have some of the most multilingual student populations in the world” (OME, 2007). Therefore, L2 curricula must reflect this pluralistic reality and foster inclusive citizenship education. When global citizenship is taught in FSL education, it has the potential to motivate students to learn French and actively engage with people from diverse backgrounds (de LiraSilva, 2019). By emphasizing the importance of understanding and valuing different cultures, FSL programs can contribute to the development of students as global citizens. Therefore, it is important to understand how the Ontario Ministry of Education incorporates global citizenship principles in FSL education.

Language learning in the 21st century is increasingly viewed as an intercultural rather than an international experience (Burner & Osler, 2021) which creates an environment that encourages the development of GC skills among learners. The Ontario FSL curricula (OME, 2013, 2014) aim to prepare students “for active participation as world citizens” (p. 6) and identifies IA as a key aspect of GC, “which encompasses citizenship at all levels, from the local school and community to Canada and the world beyond” (OME, 2013, 2014, p. 10). In the

following section, I will examine how these competencies are represented in the curriculum and compare them to the relevant literature.

The Ontario Ministry of Education presents intercultural understanding (IU) as an FSL overall expectation “included in each of the four interconnected strands (Listening, Speaking, Reading, and Writing)” (OME, 2013, 2014, p. 10). The curriculum states that IA and sociolinguistic conventions (SLC), the appropriate use of utterances and the “desirability of learners making an active contribution to the development of conversations” (Holmes & Brown, 1976, p. 423), are building blocks to develop IU. Although the curriculum mentions IC, it promotes intercultural understanding to prepare students to learn about other cultures and communicate effectively with their members. However, IC nurtures the development of relationships and dialogue, and encourages interlocutors to become sociocultural mediators who are able to negotiate meaning (Puren, 2002). Developing IC, in addition to linguistic, sociolinguistic and discursive competence, requires certain attitudes, knowledge and skills that according to Ragoonaden (2011), are related to curiosity, open-mindedness and the ability to see the other without judgement. The author suggests FSL education should focus on the development of intercultural competence. Byram’s Intercultural Communicative Competence model (1997, 2020) consists of three components: knowledge, *savoir-être* (attitude-curiosity/openness) and three skills: *savoir-faire/apprendre* (skills of interaction/discovery), *savoir comprendre* (skills of interpreting and relating), and *savoir s’engager* (critical cultural awareness). According to Byram (2020), *knowledge* encompasses knowing self and other, and having “general knowledge of processes of societal and individual interaction” (p. 63), *savoir-être* “involves readiness to suspend disbelief about other cultures and belief about one’s own” (p. 62), *savoir comprendre* is the “ability to interpret a document or event from another culture, to

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explain it and relate it to documents from one's own" (p. 65), *savoir s'engager* is an "ability to evaluate... values present in one's own and other cultures and countries" (p. 66), and *savoir-faire/apprendre* represents the ability to critically evaluate self and other and develop skills to interact according to different contexts (Ragoonaden, 2011). Byram's ICC model prepares language students for meaningful interactions with individuals from other cultures by developing the necessary competencies for effective intercultural communication (Byram, 1997). For this study, I will not investigate *savoir comprendre* as it is less relevant to the research questions. The focus is on teachers' conceptualizations of IA, IC, and GC and aims to foster self-reflection to reveal their understanding of these concepts.

The student population in FSL classrooms across Ontario is often linguistically and culturally diverse. Therefore, incorporating the ICC model in FSL education can foster effective intercultural communication among learners in the classroom and between learners and the French culture, promoting inclusion and equity. These values are essential for living and working in a multicultural society like Canada.

### *Intercultural Awareness and Intercultural competence*

Lussier (1997) argues that language is not only a linguistic code but a socio-historic phenomenon and cultural expression, which implies that communication is never neutral but influenced by sociocultural experiences. Therefore, language is a social act, a cognitive operation, and an intercultural process that involves affective factors that influence the relationship between language, thought, and culture (Vygotsky, 1962).

According to the Ontario curricula (OME 2013, 2014), IA and IC are elements of FSL education in the 21st century. IA "is the development of awareness and understanding of one's own and other cultures" (Kourova & Modianos, 2013, p. 62). However, IA can be seen as superficial knowledge because it does not necessarily promote deep cultural understanding.

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Jacquet (2009) argues that IA generally focuses on the relationship among cultures in the present time, which promotes learning that is not significant, and does not foster understanding of others. According to Appiah (2006), Hansen (2014), and Tagore (2008), authentic understanding and respect can only happen when individuals question the origin of cultural differences and confront their own beliefs.

Woodgate-Jones and Grenfell (2012) also have concerns about the superficiality of IA because it focuses on learning about another culture, to find similarities and differences between two worldviews, instead of reflecting on the new learning which could ultimately foster change in one's own beliefs. Conversely, intercultural competence (IC), explain Woodgate-Jones and Grenfell (2012), goes beyond the body of knowledge because it promotes cross-cultural competence and change in attitudes. IC may nurture intercultural dialogue and a deep understanding of alternative worldviews, inspiring learners to act to improve human life, which encompasses GC (Appiah, 2006; Hansen, 2014).

Kirsch (2008) identifies the following skills developed by IC:

[O]bserving and identifying, comparing and contrasting, dealing with or tolerating ambiguity, accepting difference, decentring and taking the perspective of somebody else, interpreting messages and limiting the possibility of misinterpretation, and defending one's own point of view while acknowledging the legitimacy of those of others (p. 157).

Intercultural competence is a key factor in promoting a better understanding of the other and establishing cognitive and affective links between the acquired knowledge and the new experience of otherness (Ragoonaden, 2011). Additionally, learning language through IC also fosters the development of effective communication skills, and skills of interaction described as the ability to manage constraints with interlocutors (Byram 1997, 2020).

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The mediator or intercultural speaker “needs to draw upon their existing knowledge, have attitudes which sustain sensitivity to others with sometimes radically different origins and identities, and operate the skills of discovery and interpretation” (Byram, 2020, p. 38). Byram’s description of mediation aligns with Vygotsky’s writings (1978) that suggest children learn through two major types of mediation, metacognition mediation “refers to the acquisition of semiotic tools of self-regulation [and cognitive mediation,] refers to the acquisition of scientific concepts representing the essence of some class or phenomena” (Karpov & Haywood, 1998, p. 27). Therefore, learning a language requires both types of mediation, metacognitive skills enable learners to understand cultural signs and processes, and cognitive which is the language structure, and cultural-historical knowledge of the target group, among other skills.

It is mediation that distinguishes the intercultural speaker from the native and the foreign language speakers. The mediator establishes relationships between members of diverse cultures and facilitates understandings in real-life interactions drawing upon skills of interaction and discovery (*savoir faire/apprendre*), “the ability to learn about other culture, its practices, and the ability to operate under constraints and promote mutual respect” (Byram, 2020, p. 98).

The FSL classroom has the potential to become the place where learners develop a sense of belonging to Canada's society. For this reason, it is important to understand the factors that influence teachers’ conceptualizations of language education and their teaching choices. In the following section, I will examine the relevant literature that influence teachers’ conceptualizations.

### **Teachers’ Conceptualizations**

Teachers’ conceptualizations of teaching are formed by their conscious and unconscious personal and professional views (Zozakiewicz et al., 2002). According to Zozakiewicz et al.,

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teachers may have clear understanding of teaching concepts they do not practice, while at the same time, they may demonstrate a concept during teaching that has not yet been consciously articulated, making it difficult to understand what teachers' think about. When attempting to describe teachers' conceptualizations, "concepts, beliefs, personal knowledge and practical knowledge arise" (Zozakiewicz et al., 2002, p. 17), and together they influence how teachers teach.

Teachers make decisions about learning content, materials, and instructional approaches, which are influenced by their conceptions, judgments, and life experiences (van de Oudeweetering & Voogt, 2018). Their conceptions are shaped by their professional knowledge and beliefs, and by "wider institutional discourses and cultures" (Biesta et al., 2015, p. 624). Additionally, research has shown that classroom negotiations between teachers and students also influence curriculum enactment, and the same resource can be taught differently (Goodson & Ball, 2012). As such, teachers' pedagogical decision-making is complex and influenced by a range of factors including their professional competence, sociocultural experiences, teaching context, curriculum and pedagogical goals, and materials (Li & Harfitt, 2017).

Scholars have argued that teachers' course planning and classroom instruction are informed by various factors, including the socio-cultural and physical systems in which they operate. The sociocultural environment influences teachers from a young age, according to (Lortie, 1975), who says teachers begin to construct their teacher-selves rooted in their long student life. Sociocultural interactions produce "objectifications of self-understandings that may guide subsequent behaviour" (Holland et al., 1998, p. 4), and the material environments such as teachers' "professional vision of the purposes of education" (Biesta, et al., 2015, p. 624) also determine how and what they teach. Additionally, Biesta et al. argue that facets of teachers' self-

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perception may either enable or constrain their acts of agency in the classroom. These aspects, along with wider institutional discourses and cultures, and professional visions of education, also determine how and what teachers teach.

According to Morgan (2004), L2 teachers are encouraged to view themselves as agents of change and active meaning-makers. Empowerment to make changes, however, does not usually come from instruction or deliberation, explains Morgan, but from reflecting on their capacity and legitimacy as agents of change. Teachers need to have the opportunity to experience agency in ordinary life, even in the classroom, to develop a foundation for learning through conscious reflection. When teachers reflect, they can nurture agency and allow themselves to question, negotiate and resist power (Canagarajah, 1999). Reflection promotes learning as learners engage in semiotic mediation (Vygotsky, 1987), a process of interpreting the world through signs and symbols. Vygotsky argues that humans use a combination of social processes and cultural resources to learn; therefore, everyday experiences and scientific concepts influence meaning making. Hasan (2002) explains that learning or “concept formation is not a passive, receptive process; rather, it involves the active participation of the learners in their learning” (p. 4) which is manifested through visible and invisible mediations. Visible mediations are focused on a specific concept “requiring conscious reflection, as when someone intentionally guides or mentors a student in the acquisition of academic concepts or development of a competence” (Moll, 2014, p. 35). Invisible mediation starts early in life and reflects “how people internalize the social world they experience” (Moll, 2014, p.35-36) and create habits of mind (Hasan, 2002). These internalizations are important as they influence how learners engage in visible semiotic mediation.

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By reflecting and questioning their conceptualizations of IA, IC, and GC, FSL teachers will be engaging with visible and invisible mediation and may reframe old perceptions to adapt to a changing world that has become more and more diverse. Thus, language teaching/learning could become an authentic scenario for students and teachers to understand and appreciate different ways of life, and “to learn to empathize with speakers of other languages” (Redondo et al, 2009, p. 183), to become critical of injustice, and perform acts of agency that could promote diversity, equity, and inclusion in the classroom, at school and in the world. The classroom is a place where identities are constructed and changed (Pennycook, 1999); therefore, a place where students can learn to become global citizens while learning FSL.

Language teachers often lack awareness of their own conceptualizations of language education and how these ideas influence their teaching practices (Farrell, 2007). However, they exercise agency when they “attempt to control or influence curriculum in an effort to achieve their desired outcomes” (Jenkins, 2020, p. 167). Even when teachers are under the pressure of external policy or rules, and of the teaching context, they are “full of agentive power to transform the ‘de facto’ written curriculum into the enacted one” state Li and Harfitt (2017, p. 413), who identify a certain competition between teachers and textbooks. This type of competition, Remillard and Taton (2015) argue, should not happen, but rather both parts should collaborate in the creation of meaningful instruction for students. Due to factors such as lack of training, content knowledge, and/or awareness of their beliefs about language teaching and learning, some teachers may attempt to adapt curriculum according to their own interpretations, which are influenced by their personal and professional views and the teaching context (Spillane et al., 2002).

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Teacher agency is a multifaceted concept that is influenced by both societal and cultural structures, as well as school elements (Jenkins, 2020). A sociocultural approach to agency highlights the importance of considering the social contexts and cultural tools that shape individuals' beliefs, values, and ways of acting (Wertsch, 1991). The beliefs and actions of individuals are molded by cultural, historical, and social structures, which are reflected in policy mandates, curriculum guidelines, and state standards (Vygotsky, 1962). These tools are constantly evolving as individuals utilize them in their daily work. The Ministry of Education in Ontario has set a goal for students to become interculturally competent global citizens (OME, 2013, 2014). Findings from Schweisfurth's (2006) study show that when teachers are committed to making global education a priority, they find opportunities to implement the skill through Civics Education, a compulsory subject under Ontario's curriculum guidelines that is taught in the English and FSL streams. However, research that supports this goal in FSL education is scarce and suggests that teachers do not see themselves as intercultural mediators because they view communication as the main goal of French education (Marshall & Bokhorst-Heng, 2018), informing that teachers' conceptualizations and acts of agency need to be investigated because they play a critical role in FSL teaching and learning in Ontario.

### **Focus of the Study**

This research study was designed from a combination of the literature and my standpoint as an FSL teacher who has observed students' disinterest in learning the French language. I aimed to investigate how teachers conceptualize and include GC in FSL education. This teaching approach may foster the development of skills of inclusion, empathy, and responsibility, as well as understanding and acceptance of diverse worldviews which are needed to perform well in a globalized society. However, there is a paucity of research on FSL teachers' conceptualizations

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of IA, IC, and GC and how they link their conceptualizations to their professional practices. Conceptualization in this research refers to Brilhart's (2007) view of teachers' conceptualizations as deriving from their constructed understanding, beliefs, and values about teaching, which are shaped by personal experiences, memories, and contextual factors. These conceptualizations encompass teachers' knowledge *for* practice, knowledge *of* practice, and knowledge *in* practice (McLaughlin, 2002); concepts that are linked to the elements of this study's conceptual framework, are curriculum, personal and professional views, and professional context. The goal of this study was to explore grades 7, 8, and 9 FSL teachers' conceptualizations of IA, IC, and GC and how they implement the concepts in the classroom. The choice of participants is related to the Geography and History curriculum expectations for the selected grades, emphasizing students' need to learn to appreciate Canada's cultural diversity associated with global interdependence which may promote GC (OME, 2013a). Additionally, French IMM teachers usually teach Geography and History and CF teachers are motivated to integrate cross-curricular content in the French course (OME, 2013, 2014). I created the conceptual framework to guide this research based on the principle that knowledge is contextual and transitory, and is formed by the context, local interactions, time and place. My objective was to understand how a small group of FSL teachers conceptualize Intercultural Awareness, Intercultural Competence, and Global Citizenship.

### **Conceptual Framework**

The study's conceptual framework was formed by three elements that emerged from the literature and influence teachers' conceptualizations of IA, IC, and GC. They were, the professional context, teachers' personal and professional views, and the curriculum.

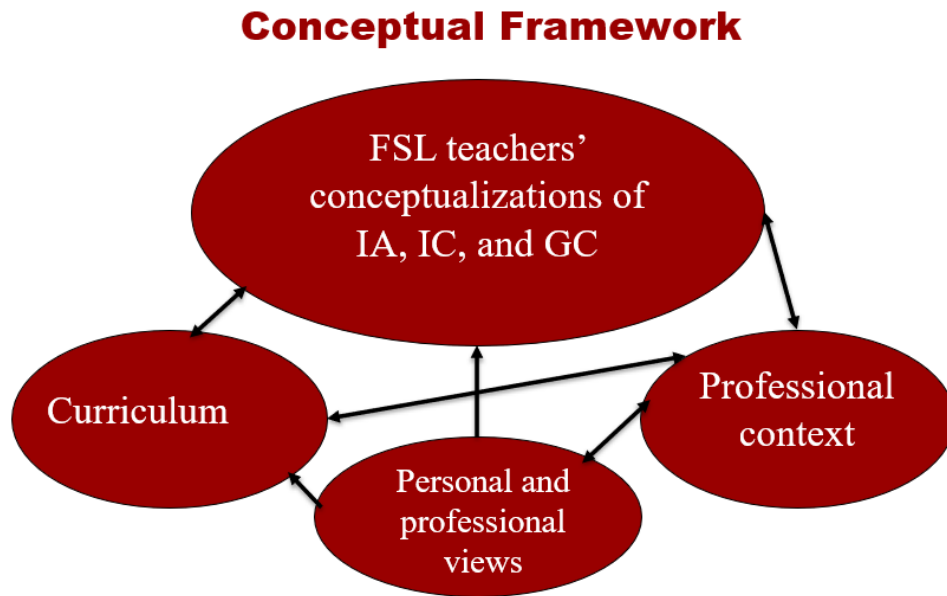


Figure 1: Conceptual Framework (personal figure).

Teachers' daily practices are "in part a projection of [their] view of the institutional role of the *teacher* and in part a projection of a unique individual identity based on the teacher's autobiography. [They are] also ... a reflection of the characteristics of the learners and the context of instruction at the level of the classroom, the school, the district, and higher levels of context" (Pennington & Richards, 2016, p. 7). As a consequence, to investigate FSL teachers' conceptualizations of IA, IC, and GC, it is necessary to investigate teachers' personal and professional views, the curriculum, and the professional context, which includes the teaching context. The teaching context influences teachers' conceptualizations because teaching/learning is "a socially constructed activity that requires the interpretation and negotiation of meanings embedded within the context of the classroom" (Johnson, 1996, p. 24). Interpretation and negotiation of meaning, according to Pennington and Richards (2016), also take place outside the classroom and connect to teachers' instructional and professional identities and narratives.

### *The professional context*

Teaching is complex and requires multiple engagements “with a variety of social and technical realities” (Cappello & Tupper, 2015, p. 353) inside and outside the classroom. It is important to acknowledge that the school is a place where power dynamics are at play; therefore, relationships with stakeholders, such as school administration, staff, and parents, as well as professional development and available resources inform the professional context. The classroom context is a particularly important element of the professional context because it is where teacher and students negotiate identities (Pennycook, 1994) and where learning happens. It influences and is influenced by teachers’ conceptualizations, the curriculum, and teachers’ personal and professional views. Within the school context, teaching language is still seen by many as a profession of lesser importance and language teachers are often regarded as technicians who are only responsible to deliver academic content (Pennycook, 1990).

Teachers’ perceptions about CF and French IMM programs have been “largely anecdotal”, according to Arnett and Mady (2017). The authors indicate that “only one formal study [Lapkin et al., 2006] has considered the views and, to some degree, the experiences of FSL teachers across Canada” (p. 20). French immersion and Core French programs differ significantly in terms of resources, student experiences, classroom environments, parental perceptions and respect for the profession. Teachers in both programs face different challenges and opportunities related to the nature of their teaching contexts (Lapkin et al. 2006). The authors undertook a national survey of FSL teachers, funded by the Department of Canadian. The survey results indicated, there is a lack of school support to both programs, but CF teachers experience lack of support twice as often as French IMM. For example, CF teachers struggle with not having their own classroom space “to create an atmosphere conducive to second

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language learning” (p. 15); “resources are not available in French; there is always translation” (p. 14) according to French IMM teachers; “meeting the needs of all students including learning disabled, physically challenged (non-verbal) and gifted all in one classroom” (p. 14) say the CF teachers, while French IMM teachers have to deal “with Francophone students in an immersion class” (p. 14). Student motivation is a great challenge, especially for CF teachers because “[t]he general attitude that FSL is a course to be tolerated only until the end of grade 9” (p. 14). Lack of parental support is noticed especially in CF because “it’s just French” (p. 15), but French IMM also notice that there is either “very high or very low expectations on the part of parents” (p. 15).

In recent years, Canada has faced issues related shortage of qualified FSL teachers (British Columbia School Trustees Association, 2019; Canadian Parents for French, 2017; Modjeski, 2016) especially in Ontario, the province that has the largest enrolment in FSL education (Masson et al., 2019), “as a result FSL teachers have been in high demand” (p. 5). Nevertheless, problems faced by FSL teachers in both programs do not show improvement.

Language teachers often face pressure from various stakeholders. Kerr et al. (2011) and Byrd Clark (2012), explain that parents, students, and teachers’ colleagues, try to influence language teachers to conform to “what is ideologically deemed the standard linguistic variety and legitimized accent” (p. 148), a view of language learning that does not reflect reality because even withing the same country accents change. In France, for example, people speak 28 different regional accents (Marc, July 13, 2017), therefore speaking the standard language does not ensure learners will be able to easily communicate with French speakers from around the world. Focusing on the standard accent should not be the focus of language learning, explains Kramsch (2006), who argues language teaching should develop “the ability to translate, transpose, and critically reflect on social, cultural, and historical meanings conveyed by the grammar and the

lexicon'' (p. 103). The critical reflexivity in socio-cultural and historical meanings in language learning help teachers and learners become reflexive of their thoughts and actions, take into consideration how they influence teaching and learning, as well as how they interact with other contexts (Byrd Clark & Dervin, 2014). Being conscious of one's own actions and beliefs can promote GC and motivate speakers to improve their language proficiency to avoid misunderstandings.

Teachers' language proficiency is another factor that influences the learning context. To many non-native language teachers, proficiency of the target language is considered "their most identified weakness" (Faez, 2011, p. 39). In Canada, the majority of FSL teachers are second language speakers of French and may require language support at times (Lapkin et al., 2006; Bayliss & Vignola, 2007) which may contribute to the denigration of the profession. Despite acknowledging their responsibility in maintaining and improving their language skills, Bayliss and Vignola (2007) explain that teachers also report that they need some form of support from their employers, and often the support does not exist.

Pressure about language proficiency and teaching content can significantly affect the teaching context through teachers' choices of teaching materials. It can also affect teachers' teaching confidence and agency, which could constrain them from considering incorporating IA, IC, and GC in their teaching. Research on language teacher identity and agency is a relatively new field of study (Norton, 2010; Varghese et al., 2005). According to Varghese et al. (2005) two factors have contributed to this delay: the perception of language teachers as knowledge transmitters who implemented the correct learning methodology, and a lack of research that examined the complexity of language teaching and learning. However, recent research in the language classroom has demonstrated that it is a complex environment where teachers decide the

learning outcomes under the influence of diverse stakeholders. One of the factors that influence teachers' decisions is their sense of agency, which "result from the interplay of individual efforts, available resources, and contextual and structural factors as they come together in ... always unique situations" (Biesta & Tedder, 2006, p. 137), also contributing to teachers' self-evaluation as professional educators (Wray & Richmond, 2018). Teachers' acts of agency, argue Wray and Richmond (2018), are not always a response to government policies, but can be considered as reflecting a teacher's own values.

### *The curriculum*

The concept of curriculum can be viewed along a spectrum, ranging from a static document that prescribes learning outcomes to a dynamic proposition that emerges from interactions among educators, learners, subject matters, and diverse contexts such as communities, families, government documents and policies, schools, and historical developments (Scott, 2016). The interpretation of the curriculum used for this research is the dynamic concept where interactions with stakeholders, among other factors, influence how teachers interpret and implement the curriculum (Barkhuizen, 2017). Curriculum and policies, impact the way teachers conceptualize education (Norton, & De Costa, 2018) and although they can affect teachers' views negatively, they can resort to alternative approaches and foster a positive learning experience among learners (Morgan, 2002). At the beginning of their careers, language teachers rely on preconceived notions of language teaching they learned as students (Faez, 2011), on teacher education discourse (Kubota, 2019), and on their social identities (Canagarajah, 2017) to develop their teaching approach and promote learning. However, as their careers develop, their perceptions will change continuously, influenced by their teaching

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experiences, contexts, materials, relationships, and professional development, giving teachers the opportunity to reflect on how all these factors connect and foster positive learning.

Curriculum innovation is complex, explains Măță, (2012) “because of the various factors embedded in the teaching process” (p. 1222) that influence how teachers perceive changes. Additionally, teachers’ perceptions of the world, conscious and unconscious (Bailey & Nunan, 1996), are influenced by institutional discourses and practices, materials, and by their prior training (Biesta et al., 2015). These factors have an impact on how teachers interpret and implement the curriculum, says Kırkgoz (2008) who argues that teachers need continuous training and development opportunities “particularly during the critical first few years of the innovation process to promote the implementation of curriculum innovation” (p. 1859). In Ontario, teachers were not required to prepare students for GC until the latest Ontario FSL curricula (OME, 2013, 2014) and they may resist changing their teaching approaches to accommodate new curriculum goals. Since IA, IC, and GC are relatively new curriculum expectation and goals respectively, investigating how teachers view the curriculum and incorporate the expectations will promote a better understanding of how students are being prepared for GC.

### *Teachers’ personal and professional views*

Prior knowledge and new experiences, even social views that are not connected to teaching shape teachers’ thinking and influence their pedagogical conceptualizations, as noted by Canagarajah (2017) and Gee (2001). Additionally, the context, expectations from others and own expectations, can affect teachers’ conceptualizations (Day et al., 2006). From a young age, teachers’ personal and professional views and interpretations can shape their understanding of teaching skills and goals. In fact, Lortie (1975) explains that when teachers are young students,

their teachers influence how they will perceive their role as future educator; “[w]hat students learn about teaching is intuitive and imitative rather than explicit and analytical” (p. 62).

With these concepts in mind, I created the conceptual framework to guide my research, aiming to explore how the teaching context, the curriculum, and teachers’ personal and professional views, influence teachers’ conceptualizations of IA, IC, and GC and their implementation in FSL teaching. Additionally, I created the following research questions to guide my investigation.

### **Research Questions**

*How does a purposeful sample of French as a Second Language teachers conceptualize global citizenship?*

*How do they conceptualize and connect Intercultural awareness and intercultural competence to global citizenship?*

*How do these conceptualizations influence teachers’ curriculum interpretation and implementation?*

I consider the first question that investigates teachers’ conceptualizations of global citizenship as an umbrella question for this research and the two additional questions as complementary. Since I understand GC as intertwined to the concepts of IA and IC, for the purpose of this research, it was necessary to separate them and create a second question, to better understand how teachers perceived the competencies needed to teach GC in FSL. The third question is related to *praxis*, or the application of the theory because it is not always that individuals put their theoretical beliefs into practice. In the next chapter, the research methodology, I explain how I designed my research, derived from my philosophy of teaching and the conceptual framework. This research employed a qualitative approach based on pragmatism and social constructivism, a combination that allows for exploration of phenomena,

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emphasizing the practical consequences of actions and the socially constructed nature of meanings. I introduce the methodology that guided this research, followed by a description of the research design and an explanation of how the survey respondents and interview participants were recruited. Subsequently, I present the data collection instruments, which are: online survey, individual semi-structured interviews, and teaching resources. At the end, I clarify how data was analyzed and unveil the themes that emerged from the data and will inform the research analysis and findings.

### **Chapter 3 - Research Methodology**

Educational research uses both qualitative and quantitative designs (Creswell, 2015; Denzin & Lincoln, 2005) with the choice reflecting how the researcher frames the study to investigate a problem and find possible answers (Koro-Ljungberg et al., 2009). My research goal was to understand teachers' conceptualizations which are influenced by their perception of the world and impact their professional lives. I chose to conduct a mixed-methods approach, combining qualitative inquiry, a holistic analysis that promotes deeper understanding of participants' experiences and their views of reality (Creswell, 1998) and "the strength of a quantitative methodology in theory testing" (Clements, 2024, p. 1). The mixed-methods approach is beneficial for research because it uses multiple techniques and sources, reducing the limitations of relying solely on either qualitative or quantitative method, argues Jick (1979), who explains that these methods should be viewed as complementary, not as rivals.

The epistemology that guided this research on teachers' conceptualizations is pragmatism, which also incorporates social constructivism. The term social construction is found in John Dewey's *Pedagogic Creed* (1925) where he states the "psychological and social sides of education are organically related" (p. 20). The pragmatic theory developed by John Dewey emphasizes the importance of understanding human experience in relation to their perceptions and their actions (Dewey, 1985). Dewey explains that when experiences are connected to perceptions and actions in a circular relationship, they become meaningful, because actions are interpreted based on perceptions, leading to the beginning of a new cyclical process that will develop new perceptions, conceptualizations, and possibly actions. According to Denzin (2012), through pragmatism the researcher seeks to understand "the consequences and meanings of an action or event in a social situation. This concern goes beyond any given methodology or any

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problem-solving activity” (p. 82). This research aimed to investigate how teachers' conceptualizations influenced the ways in which they understood and responded to the Global Citizenship (GC) curriculum goal. It is based on the assumption that the teachers' choice of responses and the ways they choose to use them in the classroom are influenced by how they conceptualize the curriculum goal.

Dewey argues that meanings, social practices and reality are not inherent but socially constructed (Garrison, 1994). The way we perceive the world varies and depends on how social group's interpret behaviours and actions, therefore, “[t]he same existential events are capable of an infinite number of meanings” (Dewey, 1981, p. 241). Vygotsky's (1962) social constructivism considers social interactions as knowledge builders, and reality is built from created thoughts that are tested by the individuals' social reality, which helps them create meaning of the world. Therefore, Dewey (1981) and Vygotsky (1962), associate social interactions and actions as a way of building knowledge.

Social constructivism explains that learners actively construct their own knowledge through experiences and interactions with others. Dewey (1982) asserts that knowledge has the power to foster personal growth and transformative experiences; nevertheless, society and state have ethical responsibility to nurture individual's development, regardless of their ethnic, social or economic backgrounds. Dewey argues that individual growth should be regarded as tool to build responsible citizens.

### **Research Design**

Teachers' conceptualizations are unique and result from social experience inside and outside the classroom (Auerbach, 1995). Exploring how teachers conceptualize IA, IC, and GC requires a qualitative approach which seeks “in-depth understanding of particular sub-groups and

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of the underlying processes, values, dilemmas, emotions, conflicts and relationships which give rise to specific outcomes” (Drury et al., 2011, p. 19). Therefore, a qualitative approach served as the frame to investigate the question: *How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship?*

I used case study to design my research, which is an appropriate way to investigate a problem or concern (Guest et al., 2017). The case study approach investigates a phenomenon within its context, using a variety of data sources (Baxter & Jack, 2008; Creswell & Creswell, 2018; Yin, 2013). According to Baxter and Jack, having a variety of data sources allows researchers to examine data from different perspectives, enabling them to identify multiple facets of the phenomenon. Case study involves a detailed investigation of the particularities of a subject (Yin, 2013) and provides insights into “the dynamics present within single settings” (Eisenhardt, 1989, p. 534). Abiria et al. (2013), used several data collection instruments, including interviews, surveys, and artifacts, to obtain a holistic understanding of how five primary teachers adopted the plurilingual approach while facing obstacles such as opposition from stakeholders, limited resources, and many students. Likewise, my research aimed to understand a complex concept affected by social, contextual, cultural, governmental, and institutional factors, that demand a comprehensive investigation to better understand FSL teachers' conceptualizations of IA, IC and GC, and their impact on the selection of teaching materials.

Ontario is a province known for its diversity, with its capital Toronto, being one of the most diverse cities in the world, but there are small towns in the province that are still monocultural (Statistics Canada, March 29, 2023). Since my research involved participants from diverse regions of Ontario, adopting a case study as the research method allowed me to examine unique aspects of diverse contexts and how they influenced teachers' worldviews and teaching

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decisions. Moreover, case study method is considered most appropriate for studying “how” and “why” questions (Yin, 1994), and when “current perspectives have little empirical substantiation” (Eisenhardt, 1989, p. 548). Due to the limited research available on how FSL teachers conceptualize IA, IC, and GC, conducting a single case study helped me identify nuances of FSL teachers’ conceptualizations and their connection to the curriculum, professional context, and personal and professional views, all of which can influence teachers’ conceptualizations as found in the literature. This research study collected data through three instruments: an online survey, individual semi-structured interviews, and teaching resources provided by the participants. The next section discusses the practical components of the research.

### *Participants and recruitment*

Participants in this study consisted of a purposeful sample of Ontario public-school teachers teaching Grades 7, 8 and 9 Core French (CF) and French immersion (FIMM). Creswell (2015) defines purposeful sampling as the selection of “individuals and sites to learn or understand the central phenomenon” (p. 205). The study focused on teachers of Grade 7, 8 and 9 students because they are expected to learn to appreciate the diversity of Canadian society and the complexity of global interdependence in Geography and History (OME, 2013a), skills that can promote GC. French Immersion (FIMM) and Core French (CF) students learn the same Geography and History curriculum, although immersion students learn the curriculum content in French, and their CF counterparts, in English. The phenomenon that linked FIMM and CF teachers was the curriculum expectation to teach diversity and global interdependence, concepts that foster inclusion and equity at the local and global contexts and, according to Piggott and Cariaga-Lo (2019), a better life that can be shared with others.

An online survey was used to collect initial data and recruit participants due to restrictions imposed by the COVID-19 pandemic across the Ontario school system. From Mar

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17, 2020, when Premier Doug Ford declared the first state of emergency (Rodrigues, March 17, 2020), until January 2022 schools remained out of reach for visitors. The survey also served as a tool to recruit teachers to participate in online semi-structured individual interviews.

During the pandemic, online surveys became an even more important tool for research (Moises, 2020), as they are a convenient and cost-effective data collection method (Berg, 2009; Minnaar & Heystek, 2013), and in the case of this research, enabled me access to research participants from a wide geographic area.

To recruit survey respondents, I created a poster to explain the research goal and to invite Grades 7, 8, and 9 FSL teachers to participate in the investigation of their conceptualizations of IA, IC, and GC (see Appendix B). The poster was uploaded to my personal social media accounts, on Facebook, LinkedIn, and Twitter, and to five FSL Facebook pages that I am a member of, including Ontario Core French Teachers, Ontario Virtual Core French Teachers, Toronto District School Board, Ontario Elementary French Teachers, and French Immersion Teachers. I had been a member of the Facebook pages for about a year, where I sporadically posted teaching resources and videos about global citizenship to establish credibility and avoid appearing only to request help.

Despite my original confidence that I was going to find teachers interested in my research, I became skeptical as time went on. The news at the time was reporting that the pandemic was impacting teachers, and they were experiencing burnout and exhaustion (dal Monte, 2021; Will, 2021), which could have led them to refrain from participating in extra-curricular activities. Will (2021) noted that their “stress levels skyrocketed as they pivoted to teaching online, in socially distanced classrooms, or both at the same time”, (para. III).

Furthermore, Dr. Stephanie Arnott, advised me, in conversation, not to expect a large number of

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respondents due to her experience leading an FSL Pan-Canadian research study around the same time, where the number of the survey respondents was lower than the expected, potentially because of the pandemic.

March 31, 2022, was the first time I uploaded the poster and the survey link on social media. Subsequently, they were reposted on April 06, 13, and 27. According to my personal notes, on April 14, I only had 18 respondents and the numbers increased very slowly until April 27, when I posted the research poster and the survey link for the last time. Additionally, I contacted a few FSL teachers I know, seeking their assistance. Using the snowball sampling method, which according to Parker et al. (2019) is a form of networking that “has become a popular means of recruiting research participants when seeking access to hard-to-reach populations” (p. 3), I was able to find more survey respondents. I decided to close the survey on June 14, when it had 41 respondents and started focusing on the interviews. I had eight interview participants who were identified through the last survey question which was an invitation to participate in a 40-minute individual semi-structured interview. The teachers who agreed to be interviewed provided their email address for further contact. The participant recruitment phase lasted 75 days, and although the number of survey respondents and interview participants were not very high, Mazur (2020) explains that research samples have been smaller in the past decade because “many researchers reported that their intentions were not to generalize their findings” (Mazur, 2020, p. 45). My research goal was not to find a generalizable answer to my questions, but to begin to understand a subject that had not been studied before. Vygotsky’s (1962) social constructivism and Dewey’s pragmatism (1981) acknowledge that individuals build reality through their thoughts and actions within their social context, which enables them to make sense of the world. My research sought to identify commonalities and differences in FSL teachers’

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conceptualizations of IA, IC, and GC across diverse contexts, and to comprehend the factors influencing these conceptualizations. The insights gained from this study could help guide teacher educators and professional development creators in understanding the factors that may influence teacher's conceptualizations of the competencies and their choices of teaching materials.

The survey respondents were from 16 different school boards, while interview participants were from five of the 16 areas, and they ranged in years of teaching experience from 1 to 25 years. By using social media, I successfully achieved my goal of having teachers from a large geographic area in Ontario, participate in my research.

### *Pilot interview*

To ensure that the content of the teachers' answers would address the interview questions, I conducted a pilot interview with one FSL teacher. Piloting interviews is a common practice in qualitative research (Majid et al., 2017) to test the effectiveness of the questions. As my research questions were a combination of pre-existing questions from other studies and my own, based on relevant literature, my supervisor, Dr. Kane, recommended piloting the interview questions to ensure they aligned with my research questions. I contacted a colleague, asking for her help, which she kindly provided. The pilot interview successfully answered the research questions, but my colleague noted that some teachers may not be as culturally aware as she is, having visited several countries. Consequently, they could find the questions on intercultural awareness and intercultural competence challenging to answer. Although I debated changing the questions, I opted to keep them, since IA is a curriculum expectation and IC is depicted as a component of GC by the curriculum.

### **Research Methods**

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I first reported on the online survey, subsequently, I focused on the teachers' interviews and speculated on what participants said, and on the assumptions embedded in their responses. Instead of analyzing the resources separately, I investigated the participants' interview comments on how the material was linked to their conceptualizations of IA. It is noteworthy that teachers' resources relate directly to research question number three. To be transparent with the reader, I assumed a reflective role as the researcher who analyzes and showcases the data, relying on, as much as possible, how the data speaks to me, using direct quotes and paraphrasing statements when appropriate.

Data were collected through an online survey, virtual semi-structured interview, and artifacts provided by the teachers. I analyzed the data manually and used NVivo to organise coded phrases, compare data from the different methods and find similarities and differences.

In designing the survey, I drew on the literature to create closed statements that relate to personal and professional conceptualizations of IA, IC, and GC, and teachers were asked to add a checkmark to the answers that represented their conceptualizations and classroom practices. The interview questions were also based on the literature; they were open-ended, and teachers had the freedom to speak about their perceptions of the three concepts, as well as how they connected the resources they shared with me, to the curriculum and IA. Although this was a small sample of FSL teachers, interview participants and survey respondents were from diverse geographic areas and taught two different FSL programs, which shows breadth of teacher experiences and conceptualizations. Although I created most of the survey and interview questions, I also duplicated GC questions from Putman and Byker (2020), and Manion and Weber (2018). The IC questions emerged from the Ontario curricula (OME, 2013, 2014) and the work of several authors, among them Byram (1997, 2020), Porto & Byram (2015), Lussier (1997), Sercu (2004)

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and Ragoonaden (2011). Questions about teacher interpretation of GC, such as the *them* versus *us*, and fundraising for charity approaches, were shaped by the work of Mundy & Manion (2008), Bickmore (2014), and Tarc (2015). The soft approach to culture was addressed by Banks (2002), and the ways teachers determine who deserves to learn GC was informed by Osler (2011), and Goren and Yemini (2017). The questions concerning the conceptualizations of GC were based on the work of Hansen (2011, 2014), Appiah (2006), Tagore (2008), and Guilherme (2002). Questions about professional context and personal views were led by the work of Varghese et al. (2005), Biesta et al. (2015), Auerbach (1995), Manion and Weber (2018), and Holland, et al. (1998). Other concepts addressed by the survey and interview were teacher agency, informed by (Morgan, 2004, 2010; Biesta & Tedder, 2006; UNESCO, 1995), and language proficiency guided by Richards (1998), Salvatori and MacFarlane (2009), and Faez (2011).

### *The online survey*

Online survey for research purpose has gained recognition as a convenient data collection method (Minnaar, & Heystek, 2013; Lefever et al., 2007) especially since the COVID19 pandemic began. I used this primary method of data collection (O'Leary, 2014), to gather FSL teachers' background information, and investigate how FSL teachers viewed their role as educators, and the role of culture, citizenship, IA, IC, and GC in French education (see Appendix C for questions). Additionally, I aimed to become more familiar with the future interview participants (Quad, 2016) and to use the survey data to strengthen the interview questions (Madge & O'Connor, 2002). Overall, the survey data helped identify general patterns of teachers' conceptualizations and provided information on how they implemented IA, IC, and GC concepts in their teaching.

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Confidentiality and anonymity are benefits of using online survey. However, I was able to identify the teachers who agreed to be interviewed because they provided their names and email addresses for further communication. I used Microsoft Forms to create the survey. The first survey question was the consent form, and teachers had to select the 'I AGREE' box to allow me to use their survey data. Afterwards, the survey addressed seven subjects: the first was teachers' background where they answered about their geographic location, teaching assignment, and years of experience teaching FSL. The following sections aimed to explore teachers' views of FSL in education, their perceptions of citizenship education and GC, their perception of the role of culture in French education and how it was conveyed in the classroom, their perception of IA, IC, and GC in their teaching, and finally, how they viewed the connection between FSL and other subjects in French learning. The survey response formats were, short answer and multiple choice, 4-point and 6-point Likert scale ranking from strongly agree to strongly disagree. At the end of the survey, I asked participants to participate in a 40-minute semi-structured individual interview and provided a text box where they were asked to write their name and email address. I sent the interested individuals a recruitment email with the consent form to be signed and sent back to me before the interview (see Appendix F). Concomitantly, I asked participants to send me an IA teaching resource that I used during the interview to ask them how the resource promotes IA.

All participants were informed they could withdraw from the research at any time, and I used my uOttawa email address to communicate with the participants before the interview.

### *Individual semi-structured interviews*

Changes in technology over the past few decades have affected traditional face-to-face interviews and promoted online research interactions (Janghorban et al, 2014). According to Denscombe (2003), the quality of the data collected through online methods is comparable to

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that collected in person. Additionally, there are several advantages associated to using online interviews for research, one of which, is the possibility to have participants from a wider geographic area (Creswell & Poth, 2018; Madge & O'Connor, 2002) "in both an expedited and economical manner" (Berg, 2009, p. 183), which was relevant to my study. Engaging virtually with research participants from different geographic areas gave me the opportunity to learn about their views of IA, IC, and GC in their context, enriching my study.

The individual semi-structured interviews were based on an interview guide (Appendix C). Creswell (2015) posits interviews provide safe spaces for participants to share their experiences through detailed responses that create rich data. As the interviewer, I took into consideration the participants' points of view (McMillan & Schumacher, 2010) while asking open and focused questions which prompted the participants to share their conceptualizations of AI, IC and GC.

Individual qualitative semi-structured interviews are beneficial when the researchers want to promote in depth conversations, while avoiding peer pressure, which is one of the negative effects of group interview (Minichiello et al., 1995). They are also more efficient than group interviews, according to Guest et al. (2017), "at generating a large breadth of items" (p. 705), which is an advantage for my research, since the more diversified the answers, the better it was to understand how research participants conceptualize curriculum expectations and goal.

### *Teaching resources*

In a qualitative study that involves classroom practices, the use of documents and/or artifacts, such as teaching resources, can reveal unique aspects of the same symbolic reality (Berg, 2012), and if the researcher approaches the data with an open mind, even allows "for the accidental uncovering of valuable data" (Merriam & Tisdell, 2016, p. 175). In my study, I asked FSL teachers to share an IA teaching resource with me to give them a voice during the interview (Creswell, 2015), and to better understand their conceptualizations. Additionally, I aimed to

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inquire why they selected the resources and to analyze and compare their responses to the rest of the interview and survey data.

Documents are considered primary data sources in qualitative research (Bowen, 2009; Bloomberg & Volpe, 2016) and are considered similar to interview and classroom observations (Merriam & Tisdell, 2016). Teaching resources are often combined with other qualitative methods to “corroborate findings across data sets and thus reduce the impact of potential biases that can exist in a single study” (Bowen, 2009, p. 28). However, document data may not always align with data from other sources, as noted by Merriam and Tisdell (2016), which could hinder the confirmation of findings instead of strengthening them. Nonetheless, if document data are integrated into the process of inductively creating categories, they can serve as evidence to support the research findings (Merriam & Tisdell, 2016). In Byker and Marquardt’s (2016) research, teacher candidates analyzed and compared a teaching resource to the Critical Cosmopolitan Theory, and the authors used the participants’ analysis of the resource to help answer the research questions. My study benefitted from a variety of data sources that supported its conclusions.

### **Data Analysis**

I used deductive, or pre-established coding from the literature review, and inductive coding that emerged from the data (Leech et al., 2011) during the data analysis process. I began the data analysis by reading every sentence from all the interviews and identifying interesting phrases or patterns, and from there I built codes. I reread all the interviews multiple times to verify or to check that what I was coding in interview #1 at the beginning of my analysis was consistent with what I was coding with interview #8 at the end. I organized my codes according to the research questions, on a spreadsheet. Additionally, I used NVivo10 to create a code book

that I compared to my codes. Following Leech et al., (2011), I used key-word-in-context to better understand how research participants used certain words during the interview, and constant comparative analysis to compare the data from the interviews and survey to find patterns.

Through this chapter, I have explained the strategies that I applied to conduct the study. This qualitative case study focused on exploring how FSL teachers conceptualize IA, IC and GC and how their conceptualizations influence their choice of teaching resources. I clarified why I chose to collect data through online methods, and I was transparent about conducting a pilot interview to check the effectiveness of the interview questions. I also explained in detailed how I used the different methods to collect data. Finally, I explained how I analyzed the data and unveiled the themes that will guide the research findings. This now leads me into the next chapter, which focuses on the findings that resulted from the data analysis.

Chapter four substantiates each of the themes with direct quotes and paraphrased statements from the data as a way of contributing to the trustworthiness of the data (Kaman & Othman, 2016). Following Yin (2009), this case study used three principles of data collection that assure its credibility and validity: multiple sources of data/evidence, creation of a case study database to analyze data, and maintenance of a chain of evidence. The next chapter will provide more evidence of these three principles. Data were collected through three instruments: an online survey, one round of individual semi-structured teacher interviews, and teaching resources presented by the teachers. Chapter 4 presents the findings of the online survey and the narratives of the interview participants.

#### **Chapter 4 – Findings: Equity, Diversity and Inclusion building global citizenship**

In the previous chapter, I presented the instruments and methods I used to collect data for this study and provided context on how I undertook data analysis. In this chapter, I present the first two stages of my analysis: First, I present the findings from the online survey completed by 41 teachers. I organise these findings according to the three research questions. Second, I introduce the eight teachers who agreed to participate in one-on-one interviews through individual narratives I constructed from the interview transcripts. I conclude with a summary of these findings before moving into Chapter Five where I present the findings from my analysis of the interviews with the eight participants.

During the survey and the interview, teachers were asked about classroom practices that promote Equity, Diversity, and Inclusion (EDI), concepts that foster interactions among students from diverse sociocultural backgrounds (diversity), through meaningful integration and participation (inclusion) and the elimination of disparities in power, resources and access among sociocultural groups (equity) (Bernstein et al., 2020). Teachers were asked if they included in their teaching themes such as news from across the globe, la Francophonie, FNMI (First Nations, Métis, and Inuit), black history and truth and reconciliation, as well as students' identities. These practices are suggested by the two FSL curriculum documents and, in addition to promoting EDI also have the potential to foster GC on the grounds that learners are motivated to explore new traditions and behaviours to understand personal cultural limitations and the diversity existent at the local and the global realms, requiring deep cultural understanding, respect, and acceptance of others as equals.

The analysis of the online survey was informed by my conceptual framework (p. 43) and where appropriate, by Byram's Intercultural Communicative Competence (ICC) model (1997,

2020). The three research questions frame the presentation of the findings from the online survey: How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship? How do they conceptualize and connect IA and IC to GC? How do these conceptualizations of IA, IC and GC influence teachers' curriculum interpretation and implementation?

### **Online Survey**

The responses to the online survey provide insight into how these 41 FSL teachers (including the eight teachers who subsequently participated in interviews) understand and practice IA, IC and GC within their classrooms. Below, I present a table that includes a selection (17 of the 31 items) of survey items organised according to the three research questions. I identify each of the item's connection to the conceptual framework (personal and professional views/curriculum/professional context) and, where appropriate, Byram's ICC Model. I present the number of survey respondents who *agreed* or *strongly agreed* to provide a sense of the relative importance of each item to the respondents. Thirteen of the items are selected because they generated the most positive responses; the majority of respondents chose *agree* or *strongly agree*. However, I also include four items where fewer than 50% of the teachers agreed as the pattern of responses to these items demonstrate ways in which this group of teachers diverge from current research and/or curriculum expectations. I speak to these patterns in the section that follows which is organized according to the research questions.

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**Table 2**

*Selected Items from the Online Survey*

Survey Items	Connection to the Conceptual Framework/ <i>Byram's ICC Model</i>	Survey Responses
<b>RQ. # 1 How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship?</b>		
Learning about other cultures gives learners the opportunity to compare diverse worldviews and learn to get along with people from diverse cultures.	Personal and Professional views/ <i>Knowledge/Savoir apprendre-faire</i>	41
I like to learn about other cultures.	Personal and Professional views/ <i>Savoir être</i>	40
I am always trying to learn about my students' backgrounds.	Professional Context/ <i>Knowledge/ Savoir être</i>	35
A global citizen helps people from other countries who are in need.	Personal and Professional views/ <i>Critical cultural awareness/ political education</i>	35
I introduce my students to different cultures to help them become more globally aware.	Professional Context/ <i>Knowledge</i>	32
I motivate my students to share their culture through their French learning.	Professional Context/ <i>Knowledge</i>	27
A global citizen is a person who has travelled to many places and has a broad knowledge of other countries.	Personal and Professional views/ <i>Knowledge</i>	20

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When I teach about current issues, I provide opportunities for my students to reflect on solutions and potential courses of action to most effectively address the issues.	Curriculum/ <i>Knowledge</i>	18
I teach global citizenship to my students.	Curriculum/ <i>Knowledge</i>	17
<b>RQ. #2 How do they conceptualize and connect IA and IC to GC?</b>		
I teach my students that learning a language helps them get along with French speaking people from Canada and from other countries.	Personal and Professional views / <i>Skills of discovery and interaction</i>	37
I teach my students that learning language will help them get a job in the future.	Personal and Professional views/ <i>Knowledge</i>	35
In FSL, my students learn about themes that affect the entire world, such as pollution, air quality, sustainability, etc.	Curriculum/ <i>Knowledge</i>	15
<b>RQ. # 3 How do these conceptualizations of IA, IC, and GC influence teachers' curriculum interpretations and implementation?</b>		
When I teach culture in FSL, I like to promote students' curiosity about other countries through the exploration of fun themes such as food, festivals, holiday, music and games.	Personal and Professional views <i>Knowledge</i>	40
I teach French culture in FSL but focus mainly on developing their communicative skills.	Personal and Professional views <i>ICC Communication</i>	34
I believe the FSL teacher's role is mainly to develop students' language skills.	Personal and Professional views/ <i>ICC Communication</i>	30

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My students demonstrate IA when they share similarities and differences between their culture and the culture of others.	Curriculum/ <i>Knowledge</i>	28
I raise funds for international charities to help my students become aware of the difficult lives people have in many countries.	Personal and Professional views/ <i>Knowledge and Savoir être</i>	4

*Question #1: How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship?*

Forty (40) survey respondents noted that they themselves like learning about other cultures and 35 are always trying to learn about their students' backgrounds, which shows that as individuals they are curious about other cultures. This curiosity is reflected in their recognition that learning about different cultures gives learners the opportunity to compare worldviews and learn to get along with members of diverse cultures (41). However, this consensus is not coherent with their responses to items that relate to classroom practices.

For example, fewer than half (17) respondents agreed with the item related to the teaching of global citizenship (aligned curriculum goals) which seems at odds with 32 reporting that they teach their students about diverse cultures to help them become open-minded. Additionally, the statement concerning critical thinking through reflecting on solutions and potential courses of action (OME,2013, p. 48) is a curriculum requirement to foster problem-solving and generation of creative ideas, yet only 18 of the teachers agreed with this item. Further, while 27 teachers agree that they motivate their students to share their cultures in FSL learning, only 18 stated they seek interesting current events and news from around the world to share with their students – findings that seem to contradict.

Respondents may be influenced by their personal views that a global citizen is typically an adult. Twenty respondents agreed that a global citizen is a person who has travelled to many

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places and has a broad knowledge of other countries, and 35 agreed that a global citizen helps people from other countries who are in need. These data reveal that respondents conceptualize the role of GC in FSL in different ways, although as individuals, most of them demonstrate open-mindedness and curiosity which are characteristics of GC. Additionally, they introduce diverse cultures to their students, which is a component of learning for intercultural awareness (IA), but the data suggests that they may not be aware of the connection of cultural awareness to GC.

*Question #2: How do they conceptualize and connect intercultural awareness and intercultural competence to global citizenship?*

Statements related to this question show that 35 respondents view language learning as an asset for future employment through learning for communication, and for global cultural understanding (37), which are both skills promoted by IC and could help learner build skills of GC. The item related to awareness of environmental global issues (OME, 2013, p. 7) is considered a positive outcome of FSL education, yet only 15 of the teachers agreed with this as part of their classroom practice. Respondents do not appear to realize that environmental education and cultural understanding foster understanding of our global interdependence and interconnectedness and promote GC.

*Question #3: How do these conceptualizations of IA, IC, and GC influence teachers' curriculum interpretations and implementation?*

Findings from the survey show that the majority of teachers (40) continue to explore fun themes such as foods, festivals, holidays, music, and games to teach culture, which suggests they are teaching for cultural appreciation, an approach used by language teachers before the Ontario Ministry of Education introduced IA, IC, and GC, in 2013 and 2014. It is worthy of mention that respondents demonstrate they follow sections of the curriculum when they report their students

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demonstrate IA when they share similarities and differences between their culture and the culture of others, and they ratify teaching IA through la Francophonie plurielle (25), and FNMI (First Nations, Métis, and Inuit) (34). However, following these explicit curriculum expectations does not necessarily demonstrate they are conscious of the connection between these themes and IA or its role in language teaching and learning, because the large majority (34) focuses on developing students' communicative skills, and 30 believe the FSL teacher's role is mainly to develop students' language skills. In sum, the data collected by the survey show a lack of congruity across respondents' choices, which do not necessarily disclose they understand the connections between IA, IC, and GC, but rather suggest that they continue to see culture as having a secondary role in language teaching and learning. On a different note, 4 teachers agreed they raise funds for international charities to help students become aware of the difficult lives people have in many countries, which may reflect their personal views of the meaning of GC. The literature suggests that Canadian teachers often interpret GC as fundraising for charity (e.g. Bickmore, 2014; Mundy & Manion, 2008; and Tarc, 2015). The relatively low number of teacher respondents agreeing with this item (4) highlights a divergence from previous research.

Next, I introduce the eight Interview participants through individual narratives I constructed from their interview transcripts which will give the reader the opportunity to get acquainted with the participants. I indicate the FSL program that each participant was teaching at the time of the study.

### **Narratives of Interview Participants**

Eight FSL teachers participated in the online individual semi-structured interviews. They came from diverse backgrounds, and three participants were born abroad. Their teaching experience ranged from two to 25 years. They worked for five different school boards located in

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three geographic areas: the Northwest of Ontario, Eastern Ontario, and metropolitan Toronto. Additionally, the eight participants included both French Immersion (2) and Core French (6) teachers, 3 of whom were teaching at secondary level and 5 at elementary level. Each teacher has been assigned a pseudonym to protect their privacy and verbatim quotations are used in the narratives that follow to illustrate different aspects.

### *Theresa (Core French): fostering diversity and inclusion*

Theresa was born in Rwanda; French is her mother tongue, and she currently teaches Core French. From Rwanda, Theresa moved to Belgium, where she attended a French Belgium school that followed the educational system of France. Living in different countries had more positive than negative influences on her view of the world. For example, she was able to go to school with people from different backgrounds and to discover diversity while “playing at school or when [she] would be invited in the friends’ houses”. Theresa shared that “living in a different country was good. It had a good impact on me because it helped me to be an open-minded person”. She proceeded to say that through her interactions with people from diverse cultures she was able to understand their culture and their countries through them.

She explained her love for teaching began at a very young age. In fact, she wasn't even seven years old when she began teaching her cousins, friends, and house staff because she wanted to share with them the better education, she was receiving from the Belgium French school. However, becoming a teacher only happened when she moved to Canada and was working on real estate. Some friends brought to her attention that Ontario needed French teachers and she decided to pursue a Bachelor of Education degree through the University of Toronto. Since her graduation she has been teaching in Southern Ontario, where the student population is very diverse, but most teachers come from a Caucasian/anglophone background.

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For this reason, she has become, in several ways, the inclusion and diversity educator for her students and teachers from her school and school board.

Theresa is an open-minded person, who loves teaching French through a diversity and inclusion approach. Some of the activities she promoted at her school to foster diversity and inclusion of the French language include convincing her principal to buy some resources from African authors for the school's immersion students and to agree that she took the "Grade 9 students to watch French movies in Toronto when there was a festival en français, [the] Cine franco". When Theresa took her students to Cine franco her objective was to show them "how they can search somewhere in Ontario, and they can find a way to watch the French movies". Additionally, she invited a French chef to bake cookies with her Grade 9 core French because she wanted to prove to them that "whatever we learn in class can be used [in] very easy interactions such as baking cookies".

Theresa did not learn about the relationship language/culture during her B. Ed. degree, but it was the life she lived before becoming a teacher that inspired her to share her culture and other Francophone cultures with her Core French students and teachers from her school.

*Eli (Core French): Francophonie and open-mindedness.*

Eli was born in Cameroon, a French-English bilingual country. He was born on the French side of the country but felt privileged to travel and live in the anglophone part of the country. To Eli, being in touch with another culture and another language was the reason he became a language teacher. He says "that's really what helped me to connect with other cultures, other people different from my Francophone community, and eventually that motivated me because I was learning English, and [there were] people struggling around me to learn French.

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Speaking [French] motivated me to go into education and teach people how to learn a second language”.

Eli lived in Belgium and England before moving to Canada and explains that his international and inter-cultural experiences have helped him to “not only embrace internationalization, but certainly, [has] given me the opportunity to be very open to other cultures and be very curious about how we actually operate in a globalized village, how everyone's contribution is being validated and valued”. He adds, “[s]o by having that experience living in a country, for instance in the UK, where I was all by myself and learning a new language like English and struggling to enjoy my experience as an international student, really got me to appreciate the challenges that international students go through when they immigrate, or when they travel to different countries for studies”. Life experience has helped Eli understand the hardships of being an international student and led him to seek to help his international students who face difficulties when attending school in Canada. He states, “I know, and I advocate for my students who come from different parts of the world because they are certainly going through the same challenges that I went through”. Eli’s statement show that life experiences foster empathy because he wants his international students to have a better experience in Canada, than the one he had in England.

What motivated Eli to go back to school for his Bachelor of Education in Canada was his background as a language learner. He emphasizes that when living in the English-speaking part of Cameroon as a language learner and seeing “so much desire and enthusiasm from people trying to learn the language motivated [him] to become a French language teacher so that [he] could help in a very formal setting, [students] to learn a second language”. For this reason, Eli thinks the most important thing he must teach his students is to “have a broader horizon in

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embracing the world, and the people. Learning about cultures from here and elsewhere and be[ing] able to define oneself as a global citizen beyond the classroom”.

Eli teaches in Southern Ontario. In the classroom he tries to “talk about other countries that have French as an official language. But beyond that, [he looks] for resources that really connected to those cultures”. He introduces news reports in French, from the francophone world to his Grade 11 and 12 students. The Internet provides most of the resources he uses in classroom, and he has a special activity that he uses with his students to build an inclusive environment. He asks his students to create “la cartographie de la salle de classe” because “getting to know where people come from in the world, and if they have French, and exploring elements of that culture and bringing it to the classroom to do some comparison to culture here in Canada helps them understand how cultures interact”.

Eli’s goals for his students, in addition to helping them become global citizens, are for students to “really be [...] able to experience the joy of learning a second language in the classroom. And ... becom[e] ambassador[s] ...of the French language and culture here and all over the world, wherever they find themselves”.

*Virginia (Core French): communication and global awareness.*

Virginia is Canadian, from Ontario, and her only trip outside the province was to go to a city in Quebec, for a month, where she participated in the Explore program, which is a program “where you go to a French city or Francophone city for a month, where you [take] classes in the morning and then there's workshops in the afternoon”. She enrolled in this program when she decided to become an FSL teacher because she did not plan on teaching French at first, but the opportunity appeared, and she took it.

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Growing up, she studied core French from Grade 4 to 11. She took a French course during university, “I guess just to be able to expand my potential job prospects”. Her Bachelor of Education prepared her to teach Grades 1 to 6 in the general classroom. To teach French she had to take the FSL Part 1 Additional Qualification (AQ) course. Virginia was not introduced to the interrelation of language and culture, or the importance of culture in language learning during her FSL AQ course. She explains “I don't think we talked about intercultural competencies, or if [we did] it would have been a tiny section because it's not..., I'm not remembering it”.

Virginia has been teaching Grade 4 to Grade 8 for 2 years, and for most of this school year she was pushing a cart from class to class, so she focused on oral communication activities. She has not organized any extra-curricular activities because of COVID and because she is not sure if administration will approve that she takes the students out of the school for a cultural event. The one very important goal she has for her students is the development of their listening and speaking abilities because oral “communication is very important when you first meet someone”.

Virginia introduced IA to her students this year through a series of videos from Idéllo, a Canadian platform designed to cater to French learning. The videos she used, introduce students to children from Canada and other countries, and “give students some perspective on how other people live around the world”. Additionally, Virginia introduced her students to French songs from several countries, aiming to bring “more awareness to the fact that it's not just there, it's not just [in] France, that the population speaks French. [French is spoken] in lots of different other countries as well. So, [this activity] exposed them to music from different artists around the world”. She is not very confident about teaching IA or GC because she has not received any training from her school board and the resources she used were based on other teachers’

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opinions, that she found on Facebook. When thinking about global citizenship she admits that “right now it's pretty much surface level. I don't have students thinking very hard about, like, a global issue or global competencies. It's still very surface level”. And she adds, “I think just with more experience and more time teaching French hopefully I'll be able to figure ways to kind of getting students to think a little bit deeper than just the food and music and stuff like that.”

*Sharon (Core French): Communication and global awareness.*

Sharon was born in the Philippines and immigrated to Canada with her parents at the age of three years old. She has been back to the Philippines twice to visit family, and her only other trip outside Ontario was to spend five weeks in Québec City studying French. Sharon's journey as a French learner began in the Core French program. When she was in Grade 5, her teacher suggested to her parents to transfer her to Extended French, and they agreed. Sharon stayed in Extended French from grade 7 to grade 12 but chose not to take French courses at university. She decided to become a French teacher because “at the time, there was great demand [for FSL teachers], [and] opened a lot of opportunities for me”. She went to the University of Laval to attend a French intensive program and improve her language skills. Sharon's cultural experience in Quebec led her to find many connections with her Filipino culture. She observed that “there's a lot of similarities there how you greet people, how you welcome them to your home” and those similarities “opened my eyes to how unique but at the same time how similar we are to each other”.

After the Quebec experience, Sharon took the FSL Part 1 Additional Qualification (AQ) course, to be able to teach FSL in Ontario, but she was not introduced to the importance of culture in language teaching and learning. Sharon has been teaching French for 5 years. She began her career teaching Extended French, but at the present time, she teaches Grade 7 and 8

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Core French. Her students come from diverse backgrounds, mostly from South Asia, but some are from Africa as well.

She explains that some of her colleagues like to separate the teaching of language and culture “they would like to do, like one unit and then finish it. [B]ut if you look at the FSL curriculum intercultural is a big foundation... so that should be taught throughout the year”. She states intercultural competence is the aim of her program. In fact, she tells her students at the beginning of the year that she considers herself a “global citizenship educator”.

Sharon mentioned that most school administrators she has worked with do not speak French, which she finds advantageous because they allow “a lot of freedom for some French teacher to do whatever they think is best” when it comes to the curriculum. What is even more important, according to Sharon, is that teachers can be creative with their lesson planning and “more spontaneous sometimes, when it comes to seeing what the students’ interests are”. In order to incorporate IA and GC in her teaching, Sharon creates all the resources she uses in her teaching because there isn’t much out there for Core French teaching.

Sharon’s main goal for her students is “to really understand the points of connection through language. Language opens doors to connect with others”. She shared a quote with me from Martin Luther King Junior that inspires her French teaching. It says “people fail to get along because they fear each other. They fear each other because they don't know each other. They don't know each other because they have not communicated with each other”. She told me she incorporates this quote in her teaching through inquiry projects. For example, she created a project about French speakers in aboriginal and Caribbean communities. For this project Sharon gave her students the task to watch videos and create a presentation about what they learned from the other groups’ lifestyle. Through this activity she aimed to create awareness of the diversity of

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French speakers because she believes her students do not identify themselves as French speakers and “it's important they realize that French speakers are from around the world, and actually the majority of French speakers today are from Africa”. Sharon teaches French through a cultural lens because it gives “the opportunity for children to be educated.”

*Tania (French Immersion): communication and resources.*

Tania was born in Sudbury, where about 40% of the population is francophone, and moved to Ottawa before school age to accompany her father who had earned an FSL scholarship through the University of Ottawa, although he had failed Grade 13 French. Needless to say, Tania's father had to learn French very quickly. Her father's experience led her parents to enroll her in a French first language school when she began kindergarten, back in Sudbury. She finished elementary school and attended English public high school, where she was enrolled in the core French program. At university Tania decided she wanted to be a French and history teacher because she really liked French. To become a French teacher Tania took courses in French at university, during her undergraduate studies and also during her Bachelor of Education degree. She graduated with a license to teach French Immersion French and history in French. When she earned her Bachelor of Education degree, the focus of French teaching was language communication. There was no mention of the role of culture in language education.

According to Tania, the most important skill she must teach her students is communication. Although she understands that culture is important, her “main rule as an FSL teacher is the four strands”. She does not say that the other expectations are not important, but she finds it is important “for them to learn to communicate and express themselves and understand if they're stuck in, you know, in Montreal and no one speaks English, they can get their message across”. To explain how she included culture in her teaching, Tania says that she

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used to go to Montreal with her students before the pandemic. They went to 'Le cirque du Soleil', le musée de beaux-arts, etc. At her old school, she used to have students come in at lunch and play games speaking only French, but since she changed to a new school, and because of COVID, it hasn't happened.

Tania has been teaching for 24 years, in small rural towns in eastern Ontario where there is not a lot of diversity. Although her students don't come from different cultural backgrounds, she hopes they are interested in learning French.

When asked how she incorporates culture in her teaching of French, Tania explained that when she taught IB (International Baccalaureate) it was easier to incorporate culture from all over the world to her teaching, because the program and the resources were created to promote cultural understanding. She finds it hard to incorporate intercultural awareness in the immersion setting because the students' level of French is not very high, and the resources are usually created for French first language students. She gives an example of how she would incorporate IA in a core French class. "[W]e would do a flag activity and we would do, you know, some research or something on different aspects like recreation and geography and any foods in anything like that, so that would be one way of exposing the kids to the different French countries or French speakers throughout the world. That would be to me one way".

As a French teacher who has taught core and immersion, Tania believes that global citizenship and intercultural awareness can be incorporated more easily in courses such as History, Geography, and Careers and Civics in French "[b]ecause there's a lot broader expectations in those classes to touch on all those things, whereas it's just a little bit of perhaps intercultural awareness in the language portion". Immersion students are usually more interested in learning about the world than the Core students, explained Tania.

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*Linda (Core French): open-mindedness to make a difference.*

Linda was born in an English/French bilingual home and grew up in a Franco-Ontarian city in Eastern Ontario. She attended elementary French Catholic school and secondary bilingual school. After finishing her secondary education, she participated in two cultural exchanges through Canadian World Youth and went to Bangladesh and Zaire. According to Linda, this program, which was created by Pierre Elliott Trudeau and Jacques Hébert, aimed to send youth abroad and prepare them to come back to Canada and make a difference. She believes she is using “teaching as a platform to do what those two people have passed on”. After returning from those two cultural experiences, Linda studied international development, in English at the University of Toronto; subsequently, she went to McGill and studied nutrition, in order to work internationally. She did not plan on becoming a French teacher at the time because she wanted to work overseas. It was marriage that led her to think about settling down, and there was a need for Core and Immersion teachers at the time. She went to the University of Ottawa to earn a B.Ed. degree and became a teacher aiming to incorporate nutrition and physical wellbeing into her teaching. She did not learn about the importance of culture in language education during her teaching education, but that was a subject she already felt comfortable teaching because of her life experiences.

Linda has been teaching for 18 years and she has taught French, from Kindergarten to Secondary, in the Core, immersion and French First Language school settings, in Eastern Ontario. Her objectives as an FSL educator are to prepare students to communicate in French, to have fun learning, and most importantly, to be open-minded. Throughout the year, Linda incorporates diverse cultures in her teaching and celebrates several holidays. For example, she introduces Black History books and stories in February, to her immersion students, and she celebrates Kwanzaa, Chinese New Year and other holidays to expose her very homogeneous

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student population to the world “just to let kids know that there’s something other than Christmas out there”.

When talking about intercultural awareness, Linda admitted she hadn’t read the document or had any professional development on the subject. Nevertheless, her motivation comes from her personal traveling experience; she says, “I teach what I experienced, and that makes me a better teacher”. She explains “the curriculum can guide me in what I actually need to make sure that I cover”, which are the four general strands, reading, writing, listening, and speaking; hence her main teaching goal is to prepare students to communicate in French. When asked if she saw advantages in teaching for intercultural awareness, she responded “yes, I think there is advantages, for sure”, but she finds that she needs more than 40 minutes/day to teach intercultural awareness. Additionally, she explains that when she can combine social studies and French, in Core French, her teaching time doubles to 80 minutes, and she is able to introduce global cultural awareness to her students.

*Cristina (Core French): communication and open-mindedness.*

Cristina was born in Southern Manitoba in an anglophone family. She attended the French immersion program during her elementary and secondary education because her mother wanted her to learn to speak French. She has never travelled abroad, but during her school years, she used French outside the classroom when she visited her francophone friends, at church, and while participating in cultural activities, such as Franco Manitoba.

Cristina did not take many courses in French during university because she wasn’t interested, and she did not plan on becoming a teacher. It was while working as a teacher’s assistant, during her second master’s degree that she decided to become a teacher. She has been teaching for 15 years, for a school board located between Winnipeg and Thunder Bay. The

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population in the area is mostly formed by indigenous people, but her school's student population is formed by "a lot of white rural hockey players", although there is a growing number of Filipino and Eastern Asian students.

At the beginning of her career, Cristina taught elementary school as a classroom teacher for two years and decided to change her teaching focus to French immersion; however, for the last five years, she has taught Core French, from grade 5 to grade 8. One of her main goals as an FSL teacher is to help students become motivated to learn French, because "you can't really build skills, if they're not interested". To spark students' interest in learning French, Cristina shows them a variety of videos, "funny little videos that are in French, but that aren't necessarily always instructional, like ... funny commercials, funny little video clips to try and get them interested" and songs which "work really well for kind of embedding things in their heads". She aims to develop her students' oral skills and to "try to get the kids talking about things that interest them, and especially about themselves, learning about themselves and their friends". Cristina has doubts about how she should teach IA. She says the Ministry "put intercultural awareness in the curriculum, but ... they sort of throw this curriculum at teachers, ... but they never actually talked to teachers about intercultural awareness, or the metacognition piece that they wanted students to do. So, I really don't feel like I had a good understanding of the curriculum". She shared that her IA knowledge resulted from her voluntary search for professional development; however, she is still not sure if she has a good understanding of what it means, and states that if the Ministry "really want it to be significant they need to do more training on the intercultural awareness". Nevertheless, she says students should learn to become interculturally aware, otherwise they will continue to divide the world into us versus them. She explains one of the reasons for war between Russia and Ukraine is a lack of intercultural

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competence because “Ukrainians have been made to be others to the Russians”, and she adds “that's the extreme end of what can happen when we aren't able to accept the differences of others”. She understands IA as an important part of GC because if individuals are not “aware of other cultures and accepting of other cultures and willing to respect other cultures” they can't relate to people from diverse cultures or become global citizens.

Cristina has tried to introduce IA to her students, but she does not feel very confident to embrace the approach because there is a lack of professional development and resources to teach these big concepts to core French students.

*Julia (French Immersion): communication and resource*

Julia was born and grew up in Eastern Ontario, in a French/English bilingual city. She attended French immersion from kindergarten until the end of the secondary education. Her parents wanted her to be bilingual because French would help her find employment more easily, especially in a city where French was required for most jobs. She went to Queen's University for her post secondary education and graduated with a major in French. She chose to study French because it “would only be an advantage”. She became a French teacher because she enjoyed being a French immersion student and liked the idea of speaking French as a Second language. As an immersion teacher, she likes to teach not only French, but also Anthropology, Sociology, Psychology, and Careers and Civic in French, “so you still got to teach all kinds of really neat things, but just in French so it's not just FSL”. During her B.Ed. degree, the focus was on language acquisition, and the little culture she was exposed to, was presented to contrast France French and Quebecois French. It was during one of her Geography courses that Julia learned the most cultural content because she learned about the different countries that spoke French as the official language and did not focus only on Canada and France.

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Julia commented that the Ontario curriculum has changed its focus to oral French and has led her to shift her goal for her students. She tries to provide her students with “authentic context where they would actually see purpose in learning what they're learning, instead of, you know, teaching grammar to teach grammar”. As a result, her main goal for her students is to help them develop “spontaneous ability to interact in a second language and know how to behave and know how to interact”. Additionally, she has tried to incorporate culture into her teaching “because there's a lot more international travel now and kids are interested in, you know, learning about other countries”. But she does not incorporate culture when teaching Core French because even though it is a mandatory program, students usually don't want to learn French. She works at a secondary school that only offers the mandatory Grade 9 Core French, so students, mainly the ones in the applied program, who learn a lower level of French, “often [have] a negative attitude towards it because of maybe a previous experience or parents' attitudes towards it, not seeing the value in it either”.

The immersion students have a different approach to learning French. They are in the program because they want to and “because they possibly want to work for the government or want to perhaps teach or, you know, want to travel”. Julia promotes intercultural awareness among her immersion students by comparing different francophone cultures from Europe and Africa. She states it's “so important that they recognize diversity and that there's not just one way, and I think it makes them more respectful about differences” and cognizant of different worldviews. Although Julia tries to include IA in her teaching, she hasn't received any training on the subject. She finds it difficult to incorporate IA in FSL because the older curriculum focused heavily on “language acquisition and language learning without the cultural content” and when a teacher has been teaching for over 20 years focusing on communication and does not get

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the needed training to include culture in the teaching, it is hard to change, and she questions: “how do you incorporate it? Where do you get those resources to do that in a way that is effective? How do you make it part of your teaching?”. And when you teach Core French the challenge is even greater, she admits, because it is hard to find the resources that address the big ideas because the students' level of French is very low.

Another point brought up by Julia was that teachers must feel uncomfortable to talk about culture without training, because they don't want to make mistakes and say the wrong things, so they choose to ignore the subject. Additionally, she argues that she does not find the space to teach IA in FSL because it is a language acquisition course. However, when she is teaching other subjects, such as anthropology, psychology, sociology, and careers and civics, it's easier to introduce IA and GC because you are “looking at culture or you're looking at things like that, as agents of socialization, right?”.

When asked about how she conceptualized the ministry's definition of GC, she said “I think that's tough for kids to conceptualize, like, I think it's even tough for adults to conceptualize”. She stated that her Grade 12 Immersion want a certificate at the end of high school because they want to get a job, which is a different goal, but perhaps “as they continue with post-secondary education, those pieces might fall into place like if they took you know, social justice, or political science, or they took global development or things like that” because FSL is used to open doors for employment. The idea behind FSL is to show “how people and how another language would allow them to interact”. She also believes that through Careers and Civics, which is taught in French in Grade 11, she can teach GC because it is a curriculum expectation and the resources incorporate the GC competency, making her feel confident to help students create a better world. Core French is different, she proceeds, “You can't convey a

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message like that in a language they don't understand. They don't have the capacity to understand that”.

The curriculum, according to Julia, makes broad statements about what should be taught but does not give teachers the tools to help them understand the how. There is a lack of resources for FSL, more specifically for Core French, but other courses have good resources that incorporate IA and GC, which is very important because they guide teachers in the implementation of the ideas in the lesson.

### **Chapter Summary**

This chapter presents findings from my analysis of the survey (41 responses) and the narratives of the eight interview participants. The narratives were constructed from interview transcripts with six core French teachers (Theresa, Eli, Sharon, Virginia, Cristina, and Linda) and two immersion French teachers (Tania and Julia).

When the findings of this chapter are considered through the lens offered by my conceptual framework there is a dominant influence of ‘personal and professional views’ on the ways in which the teachers conceptualise GC and how IA, IC and GC interact. The respondents demonstrate a personal interest in learning about other cultures, which resonates with Byram’s concept of *savoir être*. The narratives of the eight participants illuminate the individual teachers’ own personal, professional and lived experiences and how those influence who they are as teachers and how they conceptualize GC, IA, and IC. In general, teachers who responded to the survey (including the eight interview participants) consider themselves to be open-minded and curious and they see this as a pre-requisite of global citizenship.

The ‘curriculum’ element of the conceptual framework was illustrated by the survey respondents, who indicated a primary focus on teaching communication skills while also

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fostering cultural knowledge through various activities. Communication skills are associated with Byram's ICC model, and deep cultural knowledge aligns with Byram's *knowledge* competence. Teaching cultural knowledge through fun activities such as watching a French cooking show and celebrating traditions, were chosen mainly by CF teachers and are considered superficial cultural knowledge. Conversely, activities requiring critical thinking and self-awareness of one's beliefs, indicative of deep cultural knowledge, were primarily selected by French Immersion (IMM) teachers. Interview participants also indicated a preference for teaching communicative skill. In addition to language structure, they focus on sociolinguistic conventions to help learners communicate effectively in diverse contexts and become aware of various pronunciations. A few CF teachers, strive to use a student-centered approach, motivating students to direct their own learning while practicing language output through small group activities and cultural knowledge acquisition. Participants also promoted both superficial and deep cultural knowledge. CF teachers sought to help students practice French and understand the Francophonie by attending events outside school and inviting performers like the Chef à l'école who teaches "students to love French through baking" (Chef à l'école, n.d.).

The 'professional context' element significantly influences teachers' decision-making, with their personal and professional views also shaping how they promote global awareness. The majority of survey respondents indicated they have students from diverse cultures and foster global awareness during FSL teaching. Survey respondents demonstrated curiosity about their students' cultural backgrounds and a motivation to have students share their cultures in the classroom which aligns with Byram's *savoir être* and *savoir faire/apprendre* competences. However, few respondents indicated they include broad global awareness in their teaching or cultural interactions with members of other cultures, preferring to follow the curriculum

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expectations. This conformity can promote Byram's *knowledge* competence, provided it is not limited to surface or soft cultural knowledge. Interview participants who teach students from diverse backgrounds were CF teachers. Among them, three were born abroad and three were born in Canada, including one Franco-Ontarian who participated in an international cultural program during her youth. Teachers who were born abroad draw on the student diversity in their classrooms to teach global and cultural knowledge, promoting deep cultural learning, aligning with Byram's *knowledge* and 'curriculum' expectations. The French IMM teachers, who teach in a more homogeneous context, predominantly focus on the curriculum expectations for communicative skills. All participants still primarily focus on language communication in teaching Core French or French immersion.

The 'professional context' both influences and is influenced by teachers' 'personal and professional views' and the 'curriculum'; the three elements of the conceptual framework interrelate to shape how teachers conceptualize IA, IC, and GC, and implement cultural awareness in their teaching. In the next chapter I present the findings from the individual semi-structured interviews, and in so doing I will illuminate the common themes identified across the survey and interviews.

### **Chapter 5 – Findings: Understanding and Appreciating Cultural Diversity.**

The individual semi-structured interviews followed an interview guide (Appendix D) and the participants' responses contribute to our understanding of how this specific group of FSL teachers understood and implemented IA, IC, and GC in their classrooms. A thematic analysis of the interview transcripts identified emerging themes revealed by repeated patterns occurring within and across the teachers' interviews. This was then considered through a lens of the conceptual framework. The chapter is organised similarly to Chapter 4, presenting the findings according to the three research questions. Within each of the three sections, I cluster the identified themes as they speak to the conceptual framework under sub-headings of personal and professional views, curriculum and professional context. Additionally, I indicate when the themes are linked to Byram's (1997, 2020) ICC key concepts.

#### **Research Question #1 How does a Purposeful Sample of French as a Second Language (FSL) Teachers Conceptualize Global Citizenship (GC)?**

The table below presents the identified themes organised according to the elements of the conceptual framework with exemplar statements from the participant interviews to illustrate how the participants understood this theme. Open-mindedness/ *savoir-être* is the most predominant of the themes identified during the analysis of the data related to teachers' conceptualizations of GC. Empathy/ *savoir s'engager* is the second most predominant theme. The third theme is communication skills, an ICC competence located outside the five *savoirs*. Global awareness/*knowledge* is the fourth theme, followed by lived experiences (not related to any of the elements of the ICC model), number five, inclusion of social identities/*knowledge*, number six, and study of deep culture/*knowledge*, number seven. In the sections below I speak to the

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clusters of themes under the elements of the conceptual framework according to the frequency of the themes in the participants' transcripts.

**Table 3**

*Themes related to participants' conceptualizations of GC with exemplar definitions*

Themes	Definition according to participants
<b>Personal &amp; professional Views / <i>Savoir être</i> / <i>Savoir s'engager</i></b>	
Open-mindedness	Fosters <i>mutual respect, curiosity, risk taking</i> to face the unknown.
Empathy	Being concerned for people in other places, and in other situations and engage in action to help.
Global awareness	Broadens a person's horizon because they learn that people may view things differently and may become more respectful of differences.  -Incorporating the culture of the students in their learning, gives them an active role.
Lived experiences	Past and present lived experiences that influence classroom practice.
<b>Curriculum / <i>Communication competences</i></b>	
Communication skills	Using language to <i>learn about culture, connect and relate to people</i> .
<b>Professional Context / (not related to any of the elements of the ICC model)</b>	

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Inclusion of social identities	In addition to cultural inclusion, also incorporate social inclusion (e.g., sexual orientation, gender identity, religion, and types of families).
Study of deep culture	The inclusion of controversial cultural themes.

Before I begin sharing the analysis, I would like to clarify that IA is an FSL curriculum expectation whereas GC is a goal of many Ontario curricula areas, including both FSL documents, and has been supported by the Canadian federal government and provincial ministries of education since 2000 (Turnbull, 2011). IA is a curriculum expectation, and teachers are required to design learning experiences to help students develop this competence. GC is a curriculum goal and needs to be incorporated in FSL teaching and learning. Analysis of the data reveals seven themes: open mindedness, communication skills, global awareness, empathy, lived experiences, inclusion of social identities, and study of deep culture, which I discuss below with supporting verbatim quotations from the participant interviews.

### *Personal and Professional Views*

The predominance of themes of open-mindedness, empathy and lived experiences suggest that for these teachers, their personal and professional views which are themselves shaped through lived experience, influence how they conceptualize global citizenship. Findings across this group of FSL teachers suggest that they conceptualize GC to be closely related to open-mindedness, empathy, and lived experiences.

**Open mindedness.** The expressions open minded, open, and open mindedness were used by the participants as a characteristic of GC, and as a skill required to become a global citizen. Being open-minded was conceptualized in four ways: a way of promoting mutual respect,

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curiosity, risk taking to face the unknown and avoiding stereotypes. Eli said his experience living abroad and learning about other cultures opened his mind to diversity. He states the international experiences “have really helped me in not only embracing internationalization but certainly, given me the opportunity to be very open to other cultures” and as an educator, have led him to promote “mutual respect for each other’s backgrounds and cultures, origin and identity, [and] open mindedness”. Theresa also acknowledges that living abroad has helped her become an open-minded person because she interacted with different cultures and became aware that even when they look different, we can still find similarities.

In Theresa’s and Sharon’s opinion, being open-minded is linked to being curious about the unknown which helps overcome possible fears and explore new topics to teach their students. Theresa explains that when teachers do not have this skill, they are “scared of maybe not saying the right thing” and avoid teaching about the cultures they may not know or understand.

Open-mindedness as a characteristic of GC promotes understanding of others and of self. Nevertheless, teachers need to be cognizant of how they promote such an understanding and avoid overgeneralizations and stereotypes. Julia’s story, for example, shows how a well-intentioned teacher could be sending the wrong message to her students. She is a secondary FSL immersion teacher, who conceptualizes open-mindedness as an attitude that promotes GC. Lately, she has incorporated more culture in her teaching because she thinks it’s important “that [students] recognize that not everywhere is the same, and those cultural expectations are different in different places”. She shares an example of a reading passage when a stranger intervened to correct a misbehaving child when the parents ignored the situation, and parents remained passive in response to the stranger's action. After the reading, Julia asked her students “would that be acceptable in our culture?”, how “would that be viewed in our culture?” This suggests that Julia

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perceives our culture and other cultures as monolithic and tries to prepare her students to understand how other cultures behave. This way of depicting other cultures, in addition to being a them versus us attitude, is stereotypical because she is generalizing behaviours. When I compared Julia's idea of open-mindedness with Sharon's and Theresa's views, I noticed they are not congruent because Julia views culture as constant while Sharon and Theresa see a connection between having an open mind, being curious, and learning about others. When a person is curious about another culture and open to learn, they will have opportunities to notice that cultures are not immutable but living bodies in constant change.

**Empathy.** According to Theresa and Cristina, means being concerned for people in other places, and in other situations. Virginia, Sharon, and Linda assume there is a connection between empathy and action in GC education. Linda views the relationship between GC, empathy and action as essential for helping humanity. She emphasizes the need to engage students "so that they can do something to support and help". Linda further explains "that's what I think global citizenship is doing, you know, understanding empathy because this could be [them]", and believes these opportunities will help her students become global citizens.

Virginia views empathy not only as a connection with suffering but also as requiring action and advocacy for others who don't have a voice. She argues empathy extends beyond humanity:

When I think of global citizen one of the main things I think about is, I guess, sustainability and environmental initiatives. So, I don't think just being aware and respectful of other people's cultures is enough ...I think it also requires students to realize that they need to take action, which is I think more than just being aware, you need to

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practice doing that and I guess also encourage others to speak for the environment, for example, and take action.

**Lived experiences.** Past and present, influence classroom practice. While some teachers are aware of this influence, others may not recognize it. During the interviews, most participants talked about how their life experiences influenced their perception of GC. Eli and Theresa specifically highlighted how their experience living abroad shaped how they identify as global citizen. Eli noted “I see myself as a world citizen simply because of my lived experience coming from Cameroon, having trouble, and studying and living in three other countries before coming to Canada”. He explains that being a teacher and having students from diverse backgrounds has helped “reinforce my belief of the role that I play as a global citizen” motivating him to help his students also become global citizens. Theresa emphasized the positive impact it had in her life “living in [a] different country was good. It had a good impact on me because it helped me to be [an] open-minded person”. She was able to experience diverse cultures in very informal settings, such as the schoolyard and her friends’ homes, and realize early in her life, that despite sharing an African origin with her friends, there were subtle differences within their African cultures.

Recognizing the diversity within our own culture is important because it encourages us to avoid generalizations and stereotypes. Moreover, this awareness fosters curiosity about other cultures. Virginia suggests that living in a big city where cultural diversity is present can promote GC because:

There's such a diverse population, I think being a global citizen means ... interacting with other cultures and having a social group that is composed of different backgrounds because I feel like that helps deepen one's knowledge and understanding of these different cultures. It's not like you just read about what's happening in the news but there's more of

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a relationship, either with someone that is in that culture, or maybe they've previously been immersed in that culture.

Sharon and Linda credit their travelling for the way they perceive GC. Sharon says global citizens are open-minded, and she explains that when she went to Laval to improve her French, she compared her Philippine background to the Québec experience and found a lot in common, which made her realize that people are different and similar at the same time. Being open-minded has prompted Sharon's curiosity to explore the differences and similarities between two cultures and find out that cultures overlap, even if we also perceive differences.

Linda travelled with Canada World Youth (CWY), a program that according to her, aimed to send students to diverse countries to motivate them to return to Canada and make a difference. In the classroom, she is inspired by the legacy of CWY and by other trips, to motivate her students to make a difference in the world. Although she does not think her students need to travel to become global citizens because she likes "to think [she is] contagious", her travel experience "makes [her] a lot better at being excited to teach [GC]". For example, at the beginning of the Russian/Ukraine conflict, Linda involved her students in a fund-raise to help bring stranded Ukrainians to Canada. Nevertheless, Linda points out that the diversity of the world cultures has changed in the last 30 years and many countries have adopted the American way of life. She states, "there's still culture but I find that it's been infiltrated by North American culture". In fact, "you have to be living under a rock to not have been exposed to the American way". To address the American cultural hegemony and promote GC, Linda keeps her students curious about diversity through the exploration of culture through food which clearly shows distinction among diverse cultures.

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Julia and Tania have little experience travelling abroad yet they believe travelling helps promote GC. Julia argues that a cultural exchange to France would help students learn to behave in another cultural environment which could contribute to GC. When I asked Tania about the ways she saw herself as a global citizen, she stated she does not see herself as a global citizen because “I haven't been anywhere. Oh, no, I've been to Texas. That was a culturally interesting experience”. Tania sees travelling abroad as a component of GC and since she has not travelled much, she does not see herself as a global citizen. Tania specified that speaking French gives her a “different identity but not necessarily a global one, not having, you know, visited Francophone countries elsewhere”.

Julia and Tania have not had much international experience and they live and teach in small homogeneous communities. Linda, although living and teaching in a very homogeneous village, often travels and likes to explore the world. Finally, Sharon has travelled a few times to visit her family in the Philippines and teaches in a big city close to Toronto. All four teachers believe travelling fosters GC, although they have had different travelling and living experiences.

Julia and Tania indicated that if they lived in Toronto or even Ottawa, perhaps their teaching choices would be different. Tania, for example, focuses on the four strands (reading, writing, listening, and speaking) and argues that communication is her main focus as an FSL teacher. She does not see the connection between culture and language because “culture isn't part of the four strands”. Consequently, equity and inclusion, which are GC principles and encompass topics such as student's identities, culture, gender, religion, and class, are addressed in the classroom “almost by accident” she says. In fact, she feels that “maybe there's more of a push of teaching, the French culture” instead of equity and inclusion.

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Julia perceives a global citizen as a person who is aware, understanding and knowledgeable of diverse cultures and “able to separate [themselves] from [their] biases and [their] perception in order to have a worldview that is not dominated by [their] own values”. She acknowledges that it is hard to get students to understand diverse perspectives because her context is very homogeneous, but she is committed to promoting diversity and culture awareness among her students because if “you're not aware of other cultures, you wouldn't be able to interact with them. And then you certainly wouldn't have the ability to view things globally, or the desire maybe to engage at a global level, because you can live in your own little bubble here”.

Julia and Eli associate GC with a competence that can enhance future employment opportunities. However, Julia specifically suggests that preparing GC skills should focus on immersion students rather than core French (CF) students. According to her, CF students are obligated to study French but often lack interest in applying their language skills beyond the classroom. The students in immersion programs, however, “want a French immersion certificate because they want to get a job, like there's a different end goal right there”. Julia thinks it's hard for youth and adults to conceptualize GC and she does not think her immersion students are able to understand the concept, let alone the grade 9 core students.

### ***Curriculum***

Research indicates the curriculum influences teachers' decision-making, and this study explored how a group of FSL teachers viewed the role of the curriculum in their conceptualizations of GC. Findings demonstrated that communication skills and global awareness are curriculum elements that promote GC.

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**Communication skills.** Teachers identified communication skills as part of GC because it facilitates cultural awareness and helps people connect and relate to people who speak the target language. Sharon explains that “[t]he more languages we know the more we're able to connect with people of different cultures, the better we're able to understand [and] ... to relate to each other”. Eli explains that learning other languages can be a way of uniting people around the world “because when you learn a language, you don't only learn the skills or what you have to communicate, you also learn the culture”. Furthermore, he states, “language is a unique tool that can help celebrate identities” and embrace cultures worldwide. Cristina says we “get a different picture of what's going on in the world, when you can hear directly from the people who speak that language”. Sharon, Eli, and Cristina understand that learning languages promote GC because language and culture are two sides of the same coin and when we communicate with someone in their language, we can build positive relationships.

**Global awareness.** Interview participants perceived global awareness as a component of GC. Tania says, “we are not an island anymore, and what happens elsewhere affects us”. Eli and Julia say this type of awareness broadens a person’s horizon because they learn that people may view things differently and may become more respectful of differences. Participants also identified ways people can learn about the world. Theresa proposes that a good way of learning about the world is by being exposed to diverse means of communication, such as books, music, and films, because they us to travel through diverse countries. Theresa says that “reading a novel from Africa, for example... you are actually traveling in the culture throughout the novel”. Sharon watches the news, but she “feel[s] the compassion piece is lacking ... because we are so inundated with information around us all the time” and we need to realize that “it's not enough to just know about the global issues, we need to care about them and do something about them”.

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Sharon is concerned about the superficiality of global awareness which may create apathy towards others, instead of empathy. She teaches her students to become compassionate towards others because she really considers herself a “global citizenship educator and language is a great way to have compassion. So, for example we have a lot of students in my school that are learning English as an additional language. You cannot make fun of anyone that has an accent because that means that they're trying. That means that they are challenging themselves. So, if you're finding it difficult to learn French imagine newcomers, they're trying to learn English and French and trying to adjust to this new country”.

Exposing learners to sociocultural interactions and literature can help them self-identify with various contexts, potentially motivating them to become compassionate and act for global betterment. These teachers seize opportunities to guide learners to become caring people.

### *The Professional Context*

Teaching is complex and is influenced by diverse factors including the classroom context where many elements intersect to influence what and how teachers teach. The findings from the teachers' interviews give rise to two themes related to professional context, inclusion of social identities and study of deep culture, that influence teachers' conceptualizations of GC.

**Inclusion of social identities.** In classroom activities is, for some of the teachers, evidence of how the student populations within their classroom influence the ways in which they seek to promote GC. Cristina teaches CF, and Tania and Julia are French IMM teachers. All three teachers are located communities with little diversity, but in addition to cultural inclusion, they also incorporate sexual orientation, gender identity, religion, and types of families in their teaching because “it is not just language, right?”, says Julia. Cristina also talks about helping students with exceptional needs to learn FSL because “[they] are the ones who just struggle”, and

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she tries “to provide the right support so that they can participate fully” in CF. The freedom experienced by CF teachers allows them to choose how they are going to teach a topic.

Additionally, inclusive education strategies, according to the FSL curriculum documents (OME, 2013, 2014) foster “caring and safe learning environments in the context of healthy and inclusive schools” (p. 41). In summary, participants reveal that inclusion of social identities in FSL is also a way of promoting GC and, where possible, they link these concepts to the diversity within their school populations – seeking to support children to understand and appreciate diversity in different forms. Inclusion of social identity in Julia’s and Tania’s French IMM teaching is a reaction to a conversation initiated by the students or a discussion related to a reading passage. Tania comments on how she includes students’ identities in your FSL teaching “I almost say by accident, so we talk every day about different topics anything that comes to mind we always start the class with some kind of minds on ... I do try and get the students to share as much as possible... Yes, when the subject comes up, we tackle it. But do I go out of my way to bring it up? Not necessarily”. Julia explains that she makes a point to ensure students understand that not all families are the same and not everyone understands the world in black and white.

**Study of deep culture.** In FSL teaching is a way of “using student’s voice” to discuss more complex issues, says Virginia who teaches CF in a diverse context, but does not feel confident to include deep culture in her teaching because she has only taught for two years; for now, she says “it’s still very surface level”. Theresa and Eli also teach CF in very diverse areas. Theresa explains that one of the ways she includes her students’ background in her teaching is by asking them to “do the research and they bring all the information... that's what I do to make sure that I’m very inclusive in my classroom”. Eli clarifies learning becomes student centered

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when teachers focus on students' diverse cultures and explains that it is about "trying to incorporate the kids interests, and trying to make sure that they feel respected".

Sharon teaches CF in an area where most students are from South Asian background. She took advantage of the classroom context to teach about the relationship between grandparents and grandchildren in North America and in Asia and used the movie "War with Grandpa" to address the subject. Additionally, Cristina pointed out she tries to incorporate themes such as Orange Shirt Day, which celebrates truth and reconciliation and honours the legacy of Indian Residential Schools. These themes can create lively debates in the classroom, as was the case with Sharon's students. For example, in the lessons related to the movie "War with Grandpa", some students struggled to understand why the protagonist faced challenges accepting that his grandfather was going to live with his family, because they are accustomed to living with their grandparents. Additionally, these themes can sometimes lead to conversations primarily in English, particularly in Core French classes where students have limited vocabulary. Sharon and Cristina, both core French teachers, experienced discussions that began in French but ultimately shifted to English. The teachers justified this by emphasizing the subject matter's significance, which took precedence over the need to strictly use French in the classroom. There was a sense that within their Core French classrooms they have a degree of freedom to explore different areas, as long as they are related to developing students' understandings of language and culture although at times this might mean discussions transition from French to English as they get more involved.

### ***Summary of RQ # 1***

Themes that surface during the data analysis related to teachers' conceptualizations of GC were open-mindedness, empathy, communication skills, global awareness, lived experiences,

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inclusion of social identities, and study of deep culture. Open-mindedness is seen as a pre-requisite to being a global citizen and a result of building one's knowledge about other peoples and their cultures. Empathy is related to identifying with someone's needs and taking action to solve the problem. These abilities are linked to the individual's lived experiences that influence teachers' 'personal and professional views', how they see themselves as global citizens and, consequently, how they conceptualize GC.

Travelling and living abroad were suggested as ways of promoting GC, but, more than travelling, it was being exposed to diversity and building relationships, that helped participants develop the characteristics of GC suggested. Theresa, who was born and lived in other countries before she settled in Canada, spoke of making friends and realizing people can be different even if they come from the same region and this realization helped her become open-minded. Virginia, who only travelled to Quebec for four weeks, suggested that living in a culturally diverse city and having friendships with people from diverse cultures can help understand differences among cultures. Sharon, who lives at home as a Filipino and in the world as an anglophone Canadian, credits her trip to Quebec as an eye opener because she realized that people can be similar and different at the same time during her interactions with Francophones, when she found similarities with her Filipino culture. Julia and Tania have not travelled and do not live or work in a culturally diverse context; however, they are aware the world is very different from their lived experiences and presume that traveling or living in Toronto or Ottawa, as Julia suggests, could have helped them see the world through a different prism. Being exposed to cultural diversity and building relationships can foster mutual respect, curiosity, taking risks to explore the unknown, and avoiding stereotypes which is part of respect because relationship helps individuals see the other as equal and different, at the same time.

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Empathy and action are also a product of personal and professional views. Eli had to overcome obstacles being an international student and wants to protect his students from similar experiences. Linda, who travelled to Asia and Africa led by the motto of making a difference in the world, adapted the idea to her teaching and that's how she materializes empathy and action.

Communication skills to this group of teachers, has a cultural component that fosters understanding of other worldviews through being able to communicate in different languages. The teachers suggest that global awareness gained through travel and interacting with people from different places is needed to foster GC because it broadens the individual's horizons. Inclusion of social identities is incorporated in FSL education to help learners understand they are surrounded by cultural and social diversity because both are part of an individual's identity. Finally, study of deep culture, is understood as the inclusion of controversial cultural themes in FSL education, promoting debates and possibly questioning of one's own cultural beliefs. FSL teachers associated GC to several skills and their conceptualizations will influence their practice in the classroom but may not necessarily promote GC.

### **Research Question # 2: How do Participating Teachers Perceive the Connection Between Intercultural Awareness, Intercultural Competence, and Global Citizenship?**

I divided the data related to research question # 2 in three sections. First, I present the analysis of data related to participants' conceptualizations of IA, second their conceptualizations of IC, and end with the analysis of how they connect IA, IC and GC. Table 3 has three sections displaying the themes that emerged from the data related to each part of the question. As I present the themes from each section, where relevant, I indicate which of Byram's (1997, 2020) key concepts they are coherent with. Teachers' conceptualizations of IA revealed three themes, knowledge/*knowledge*, open-mindedness/ *savoir-être*, communication skills/ an ICC competence

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located outside the five *savoirs*. Teachers' conceptualizations of IC revealed two themes, communication skills/an ICC competence located outside the five *savoirs*, and open-mindedness/*savoir-être*. Teachers' Conceptualizations of the ways IA and IC, connect with GC revealed two themes, open-mindedness/*savoir-être* and action/*savoir s'engager*. For the purpose of this analysis, I'm presenting the themes under the three headings of personal and professional views, curriculum, and professional context, which are the elements of the conceptual framework. Their order reflects the frequency that the themes were evident in the participants' transcripts. The table below depicts the diverse themes unveiled by the data, according to teachers' conceptualizations of IA, IC, and how they connect with GC. In the sections that follow I present the themes for each IA, IC, and how they connect with GC in turn and for each I offer a synthesis of the ways in which the themes are connected to the elements of the conceptual framework.

**Table 4**

*Themes related to teachers' conceptualizations of intercultural awareness, intercultural competence and global citizenship, are presented on this table in order of frequency.*

	Themes / Byram's ICC	Definition according to participants
Teacher's conceptualizations of Intercultural Awareness (IA)	Knowledge / <i>knowledge</i>	Superficial and deep cultural knowledge
	Open-mindedness / <i>savoir-être</i>	Is a product of cultural knowledge and a skill that motivates learners to seek cultural knowledge
	Communication skills	A skill used to learn about other cultures and a cultural product

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Teacher's conceptualizations of Intercultural Competence (IC)	Communication skills	Knowing how to communicate.
	Open-mindedness / <i>savoir-être</i>	Openness and cultural sensitivity
Teachers' Conceptualizations of the ways IA and IC, connect with GC.	Open-mindedness / <i>savoir-être</i>	Related to awareness, acceptance, and respect for other cultures.
	Action / <i>savoir</i> <i>s'engager</i>	Take an active role to fight against social injustices

### *Teachers' Conceptualizations of Intercultural Awareness*

Teachers' conceptualizations of IA can be understood across three themes: knowledge open-mindedness, and communication skills. It is noticeable that for the teachers, the focus of IA is on becoming aware of the target culture, and only one participant mentioned cultural self awareness.

**Knowledge.** Some participants consider their knowledge related to IA as a superficial knowledge. Eli says intercultural awareness helps “you open your eyes”, and Virginia thinks it “is more surface level, just being knowledgeable of these other cultures and maybe [understanding] nuances in their different cultures”. Linda views IA as getting to know diverse people through their “history, foods and customs”, in interactive and “fun ways”. She does not think her young students are prepared to engage in a deeper understanding of culture that involves getting to know one's own and someone else's culture and find similarities and differences. She says “[m]y job is to make them curious and that's what I feel I'm doing”. Sharon considers IA as learning to understand “diversity of cultures around the world ...Canada

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particularly, ... we are a very diverse nation, [and] we should seek to understand and appreciate the cultures". In addition to mentioning cultures worldwide, Sharon acknowledges IA can be practised at home, in Canada, where we also have a diverse population; consequently, she sees a need to develop IA skills at the local and the global levels. Sharon adds that she has "skills of cultural awareness, because [she] seek[s] to understand different cultures, either through travel [or] through watching documentaries". In fact, she states, "it's a passion of mine to learn about cultures I think they're fascinating" and explains that she is open-minded and understands all cultures are equal.

IA is "when we do more than the flags of the French countries" states Theresa. Tania and Linda, on the other hand, admit that teaching about other countries' flags and creating fun activities to engage the students are good way of promoting IA. Theresa explains that "when we go in depth in the culture that's for me when we are teaching IA", and "it's really about recognizing that we are all equal and have the right to be mutually respected". She argues that self-awareness is very important because we must be "proud" of our culture, which allows us to be open-minded, ready to share our culture with others, and learn from them as well. Virginia believes learning about other cultures promotes IA because it prepares people to be "open and respectful to people who come from different backgrounds", but she still thinks IA is superficial because "it's like you know about these cultures" and you need to become competent to talk to people from different cultures. IA as knowledge, according to the participants is related to acquiring knowledge of diverse cultures, which can be superficial or in depth.

Cristina appears very confused about the meaning of IA and expresses frustration towards the Ministry of Education because she does not have the necessary IA knowledge to teach her students. However, she likes the idea "of incorporating awareness of your own culture and other

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cultures and just how do you relate to people from different cultures”. Cristina understands the importance of IA because it teaches students to care about others, instead of creating a barrier that separates “us and them”. Consequently, knowledge of other cultures generates IA and helps learners connect with other cultures and become more inclusive.

Tania argues that IA education should be student-led, and if she taught a diverse group, it would be easier “to have the kids come in and talk about their own experiences and backgrounds and perhaps even sometimes when they felt awkward”. Tania would like to learn from her students how to behave and not behave when interacting with members of a certain group, but she teaches a very homogenous group; therefore, she feels that focusing on teaching superficial cultural knowledge is sufficient.

**Open mindedness.** This characteristic is interpreted in two distinct ways by research participants. It is a product of cultural knowledge and a skill that promotes cultural understanding. Some teachers argue that students need to be taught to become open to cultural diversity whereas others say they follow a student-center approach to create opportunities for their students to dig deeper and seek knowledge that will lead to cultural understanding. Additionally, teachers often mentioned knowledge and open-mindedness foster *respect*.

**Communication skills.** As an element of IA are perceived by the teachers in two ways. Eli sees language as “an essential tool to teach about intercultural awareness” because the person learns the structure of the language and uses it to communicate and to “dive into a different culture”. Consequently, Eli sees language and culture as connected skills where one is a vehicle to understand the other.

Julia and Tania regard language as a product of the local culture. Tania says that “language reflects the reality of the people’s culture that speak it”, and that’s why although the

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same language can be spoken in different geographic areas, the vocabulary differs. Julia explained that although the French from France and from Québec have the same structure, there are lots of different expressions and vocabulary words that give the language a cultural identity. Julia tries to introduce the French from diverse countries to her students to help them understand the diversity in the language, as well as their traditions and values.

### ***Connection to the conceptual framework.***

The teachers appear to understand IA as awareness or knowledge *about* other cultures. This knowledge relates directly to the requirements of the curriculum and the degree to which the curriculum provides the teachers with adequate understandings of IA. The focus of the teachers is on using classroom opportunities to build students' awareness of other cultures through learning about other cultures – a knowledge considered as somewhat superficial by most of the teachers and considered under-resourced by the Ministry of Education. Sociolinguistic conventions, how to behave and not behave when interacting with members of other cultures, are seen as IA by the French IMM teachers, whereas the curriculum views IA and sociocultural conventions as concepts that constitute intercultural understanding. Those teachers who were born internationally and have lived in other countries (Eli and Theresa) or who have travelled (Linda and Sharon) bring their personal and professional views from their lived experiences in other cultures to bear on their understandings of IA and how they can support IA in their students. Their open mindedness fueled by their own professional and personal lives ensure an openness to learning about and from other cultures that contributes to their own IA and the ways in which they seek to support it in children in their classrooms. For the teachers who have limited intercultural experiences themselves (Tania, Julia, Cristina, and Virginia) there is a reliance on scarce resources and on social media to introduce IA to students without questioning the didactic

of the resources, and a move to shifting responsibility to their students to teach their peers (and the teacher) about other cultures and so support IA.

### *Teachers' Conceptualizations of Intercultural Competence*

**Communication skills.** Intercultural competence is viewed as the competence that helps the individual interact, navigate, communicate, and respect others' points of view and was largely understood by the participants as aligned with one's capacity to communicate with others and was a skill developed after one has IA. Cristina suggests that before interacting (communicating), you need to become aware of the target culture and "know [...] that differences exist", and you cannot "approach someone ... assuming that everything they do is going to be [like] everything that you do". Cristina and most participants see IA as pre-requisite for IC, in different ways.

All participants focus on communication skills when explaining their conceptualization of IC. For example, Julia, who is a FIMM teacher, says "I think that's maybe awareness but putting it into practice, because sometimes we learn something, but we do not apply what we learned". She further explains the difference between IA and IC through an example: "When we learn to use 'tu' and 'vous', would be the awareness part, and using the pronouns accordingly when interacting, would be competence". Tania who also teaches IMM, says that IC is to not go "making gaffes everywhere ... or insulting people or feeling awkward. Of course, you want to be competent. Is that a connection?". Likewise, Eli, who is a CF teacher, understands that an intercultural competent person is "very mindful of how they communicate, how they involve others from different cultures, in their interaction". These three participants understood that IC happens during interactions and the interlocutor needs to be sensitive, aware of differences and

know how to communicate, demonstrating they are willing to consider diverse ideas and opinions, which encompasses open-mindedness.

**Open-mindedness.** This ability was mentioned by two teachers. Cristina, who teaches CF clarifies how she visualizes IA before attempting to define IC. She begins her statement saying that maybe she is mixing them up, but “intercultural awareness would be knowing that differences exist, and intercultural competence would be allowing for those differences to [orient] how you approach the person”. Theresa explains that openness and “cultural sensitivity ... allows the development of competences ... to appreciate interculturality”.

IC proved to be a concept that created much confusion among participants. Although most of them tried to share their perceptions, Linda a teacher who taught French First Language, French IMM, and CF and Sharon, who teaches CF, chose not to answer the question because they understood competence as expertise. Linda admitted she did not know what IC means and explained “I don't know what intercultural competence is. I know what awareness is but to be competent, I don't think, I mean I don't know what makes you competent”. According to Sharon, the idea that a person is interculturality competent means “there is nothing more to learn about cultures” which does not make sense because “culture is constantly changing”. It was apparent that for these participants, there was a sense of competence being understood as mastery of skills or standards of behaviour that remained elusive.

### ***Connection to the conceptual framework.***

When viewed through the lens of the conceptual framework the participants understanding of IC was largely connected to ‘curriculum’ and ‘personal and professional views’. All teachers spoke of the importance of communication, which is linked to the expectations of the curriculum, yet

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those who had more personal and professional lived experience with other places and people were able to unpack IC and connect to ways in which you interact with others.

### ***Teachers' Conceptualizations of the ways Intercultural Awareness and Intercultural Competence Connect to Global Citizenship.***

Interview participants do understand that there is a connection among the three concepts and suggest that perhaps there is a “hierarchy” as Tania explains “...of course they're all related, it's almost like one skill builds upon the other”. Although some teachers were not sure of the meaning of IC, they still commented on how IC connects to IA and GC.

Although participants were not very confident when defining IC, most of them did not hesitate to share how these three competencies connect. They conceptualize the concepts as connecting in a specific stratification, where IA appears as the first step, followed by IC, and the last level to be reached is GC. Tania, for example explains “that's the intercultural awareness where you start from and then you can have those discussions with the kids about how you can become competent in these situations, what would make you feel awkward what would make you feel à l'aise ... in order to be a global citizen, and then how would you feel if you were in their shoes”. Themes related to how IA, IC and GC connect were *open-mindedness*, and *action*.

**Open-mindedness.** According to six participants, the individual needs to be open-minded to become a global citizen. This attribute was not always mentioned verbatim, but the way participants expressed their views of GC led me to understand they meant open-mindedness. For example, Theresa mentions that cultural sensitivity and opening the mind, and “the capacity to transfer what we learn from other cultures to one's own culture and vice versa”, are skills that connect all three competencies. However, she assumes that “we cannot ask a grade 8 or 9 student to be a global citizen because [they] don't have the ability or the knowledge to take this

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responsibility". This suggests that Theresa believes learners need time to build sufficient knowledge to become open-minded and culturally sensitive.

Julia sees IA, IC and GC as a progression because she cannot understand how "you can be a global citizen, without being one, aware, and two, competent". Additionally, she hopes that learners will be able to apply what they learned in the classroom when interacting with members of other cultures, to become respectful and understanding of cultural diversity and less ethnocentric.

Sharon and Linda talk about the skills that connect IA and GC yet, as mentioned in the section prior, they do not believe anyone can be interculturally competent. Sharon says, "I think 1,000%, there is a connection between IA and GC", which includes mutual understanding, respect and compassion. Linda believes that IA and GC are interchangeable, she understands that one leads to the other, "but to me it's a circle" and "if you're a global citizen, you're interested in how other cultures are functioning", consequently, cultural awareness is needed for the development of GC, and vice-versa.

Cristina presents similar arguments when she explains that a global citizen needs to be aware, accepting, and respectful of other cultures. Finally, Eli suggests that one of the steps to developing GC is enjoying the interaction with people from other cultures, which requires awareness of the target culture. Sharon, Linda, Cristina and Eli view a global citizen as a culturally open person, who shows awareness, respect and compassion towards others. In their views, a person needs to be open-minded to explore diverse worldviews and avoid stereotypes, which build a wall between them and us.

**Action.** Global citizens need to act to make the world a better place. According to Virginia, action is when you "tak[e] on that active role and use competencies and awareness to

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maybe even help others fight against social injustice". Advocating for others, she explains "requires the person to be interculturally competent and aware".

### *Connection to the conceptual framework.*

Research participants demonstrated familiarity with the concepts of IA and GC but were not sure about the meaning of IC, and their comments were often prefaced by words such as "I guess", "I may be wrong", and "sounds more like". When considered in relation to the conceptual framework there was a lack of appreciation amongst the participants as to where IA, IC and GC were situated in their own classrooms. IA was connected most strongly with curriculum, with introducing students to knowledge (often superficial) of other cultures as an initial step in building awareness. The teachers spoke to a hierarchy of IA, IC and GC although this was assumed rather than clearly understood. The participants' personal and professional views impacted their capacity to imagine the ways in which IA, IC and GC were connected, although for some IC was considered beyond the reach of most students or people in general. The context of each teacher's classroom, particularly the students, also played a part in influencing the ways in which the teachers understood the interactions of IA, IC and GC and in the section that follows I present findings related to how the teachers practice IA, IC and GC through their classroom pedagogies.

### **Research Question #3: How do these Conceptualizations of IA, IC and GC Influence Teachers' Curriculum Interpretation and Implementation?**

Before the interview, I asked teachers to share with me a resource they used with students to promote IA, so we could use them as part of our conversations to unpack how they sought to help students develop IA, IC and GC. During the interview I asked the participants why they chose the resource and how they implemented it their teaching. The goal of this task was to

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investigate possible connections between their conceptualizations of IA, IC, and GC, and the ways they used the resources in their classrooms. Below, I introduce five resources shared by the participants. There are three resources missing because I could not access them after the interview because of copyright laws. All resources follow the grade expectations for IA.

The overall IA expectations for elementary and secondary learners are: “demonstrate an understanding of information in oral French texts about aspects of culture in diverse French-speaking communities and other communities around the world, and of French sociolinguistic conventions used in a variety of situations and communities” (OME, 2013 p.18; OME, 2014, p. 59). The curricular IA expectations regarding knowledge of French-speaking communities remain consistent across all programs from Grade 1 to Grade 7. CF Grades 4-6, Extended French (EF) Grades 4-6, and French IMM Grades 1-6 students are expected to learn about la Francophonie in Canada. In Grade 7 CF, EF, and IMM, students are expected to learn about “French speaking communities in the Americas, outside of Canada” (OME, 2013, pp. 98, 171, 288).

Starting in Grade 8, IA expectations change according to the program. CF students are expected to learn about French-speaking communities in Europe (OME, 2013, p. 111), and EF and IMM students learn about France (OME, 2013, pp.188, 302). In Grade 9, CF students learn about French-speaking communities in Africa or Asia (OME, 2014, p.61), while EF and IMM students explore French-speaking communities from Europe (OME, 2014, pp. 197, 261). This sustained exposure to European culture spans two years in immersion and extended French programs in contrast to core French students, who explore Europe during a single year.

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There is a curricular focus on Canadian French-speaking communities and Indigenous education from Grade 1 to 6. Although many school in Ontario welcome students from across the globe who learn French because it is mandatory, there is no explicit mention in the curriculum of Canada's diverse multicultural communities. During their French education, students of diverse cultures will learn about the three founding nations, but never have the opportunity to learn about their own cultures and how they weave their unique identities, traditions, and values into the fabric of the Canadian society.

The research participants each shared a resource they used in their classrooms. The table below introduces four of the eight resources shared with me. Some resources could not be shown to avoid copyright infringement. The resources are presented in the table with hyperlinks to the actual resource.

**Table 5**

*IA resources shared by participants*

Participant	Resource
Theresa	Comment les enfants s'amuse-t-ils aux quatre coins du monde ? - Vidéo Questionner le monde   Lumni
Virginia	Là où je dors : <a href="https://www.laoujedors.com/chambres">https://www.laoujedors.com/chambres</a> Manie musicale : Manie musicale
Tania	Book: The boy who harnessed the wind. <i>Le garçon qui dompta le vent.</i> Kamkwamba, W. & Mealer, B. (n.d.). <i>Le garçon qui dompta le vent – Témoignage</i> . Presses de la Cité.

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Cristina	Super Easy French: Super Easy French
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The themes below were identified from the transcripts of the interviews, particularly when the teachers explained how their resources connected to the concepts of IA, IC, and GC. The four themes: *global awareness, them versus us attitude, teaching materials, and curriculum* align with Byram's (1997, 2020) ICC *knowledge, savoir-être, knowledge* and knowledge respectively and are presented in Table 5 below in order of frequency with exemplar definitions from the participants.

**Table 6**

*Themes that represent the connection between teachers' resources and IA IC, and GC, in order of frequency.*

Theme	Definition according to participants
Global awareness	Resources promote global awareness if they explore the diverse ethnicities in the classroom or around the world.
Them versus us attitude	Being grateful for what we have.
Teaching materials	Teachers use available teaching materials combined with the resources they create.
Curriculum	A document that does not orient teachers how to implement IA, IC, and GC.

**Global awareness.** When talking about the resources, some teachers suggested the materials promote global awareness because they have the potential of exploring the diverse ethnicities in the classroom or around the world. Eli, whose students are from several global geographic locations, shared a resource called 'la cartographie de la classe'. He explained that "through [this] activity students share their identities" and can get to know each other and grow as a community. He also added that they become aware of their diversity and of the possibility of

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“living together as one people, like global citizens”. Linda teaches in a rural school and her students are not culturally diverse. Her resource, ‘une planète à partager’, teaches how to say the feminine, masculine and plural of different nationalities. She says she can use the resource to teach French, global awareness, and Social Studies. She mentions that she “would love to have chance to discuss current events” in her teaching, but her best student told her he feels overwhelmed by what is happening in Ukraine and she decided to abstain from the subject. But she still wanted to teach some global awareness and chose to use ‘une planète à partager’ because “despite what's happening with Ukraine, I can still, put a positive spin on being a global citizen”. Although Eli and Linda view IA and GC as interchangeable competencies, their understandings of the concepts differ. Eli talks about his students becoming global citizens because they are becoming aware of the classroom diversity, which is local and known to them. Linda’s rationale for teaching her students about countries around the world, is to prepare them to, in the future, discover a world that is distant and not tangible presently.

Virginia and Theresa shared the same resource called ‘là où je dors’ and both teachers aimed to help students understand “how other people live around the world” (Virginia). Theresa further explained that after watching videos from the series ‘là où je dors’, students become informed that people can be happy even if they do not have the same lifestyle as many Canadians.

Julia and Cristina shared resources that they suggested improved students’ global awareness. Julia aimed to help students learn how to seek information to study at a foreign university, and Cristina wanted her students to become aware of different French accents. They explained their students view the world as monolithic because they are from small communities. Cristina wonders if it’s because “it's a small town or what, but they just think everybody's doing

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what we're doing". Consequently, she wanted her students to learn that the world is very diverse, and she chose to show them that people speak French using different accents, and the French from France is not the only form of French that is spoken. Additionally, she shared a story that involved her own children who had different FSL teachers. They were discussing about the right pronunciation of Pâques (Easter), and she had to intervene and say that people have different accents, according to where they live, but it does not mean there is a right or wrong way of speaking a language. Cristina believes that awareness of the different French accents around the world can help students become more accepting of differences. Language accents are a component of sociolinguist competence and an element of Byram's communicative competence in the ICC model.

Virginia shared another resource called 'Manie Musicale', which she uses to introduce students to French music from different artists around the world because it makes them aware of "the fact that it's not just [people in] France who speak French, it's lots of different other countries". Linda exposes her students to international foods because it "puts a positive spin on being a global citizen". She further explains that "there's a lot of history behind [food] and I think that with intercultural awareness comes the understanding of people and their history". While these teachers use fun topics to teach French, the superficiality of the topics will not necessarily promote IA.

Respect for other cultures was mentioned by Eli and Cristina as an outcome of global awareness. They believe that when students are exposed to diverse cultures and French language accents, respectively, they become more respectful and accepting of diversity and more inclusive. What is not clear however is if Eli and Cristina actively create opportunities for their students to question their own beliefs and find similarities among different cultures. Global

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awareness promotes open-mindedness and positive attitude towards other cultures when students are motivated to question their own cultural beliefs and to find cultural similarities between the two cultures, instead of simply exposing students to diversity and hoping that they will learn on their own. Language education must foster critical thinking, to help students understand their cultural peculiarities and the familiarities with the cultural other. In the case of Eli, his use of 'la cartographie de la classe' has the potential to create opportunities for critical thinking in the classroom. Yet in the case of Christina's classroom, which lacks diversity, she struggles to create opportunities where children engage critically in discussions about culture and her exploration of difference French accents is evidence of superficial knowledge of cultural differences.

Participants shared a variety of resources and explained how they delivered them. Some had limited goals, such as 'show students that French is spoken in many countries' or 'teach writing, reading, speaking and listening, using a resource that also teaches about diversity'. This type of global awareness is superficial because there was no continuity to the activities and they did not give learners the opportunity to critically compare cultures, which could foster ethnorelativism through reflective practice, according to Liddicoat (2011). Activities that foster a deeper global awareness and possibly skills of GC, transcend cultural boundaries, explains Liddicoat. When teaching 'La cartographie de la classe', the teacher participant aimed to promote mutual respect among learners through learning about each other and discovering how similar or different they are, which transcends cultural boundaries. Other activities that fostered awareness that transcend cultural boundaries were the French-speaking communities in the Caribbean and the one that helps students understand that people around the world feel happy in different ways.

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Global awareness promotes open-mindedness and a positive attitude towards other cultures when students are prompted, through their critical thinking, to relativize their cultural beliefs to explore diverse cultural views. However, simply exposing students to diversity and hoping that they will learn to open their minds does not foster GC. Language education has the potential to help students understand diversity and learn to become inclusive of other cultures. In the 21<sup>st</sup> century, it is important for language learners to communicate in the target language and to understand the diverse worldviews; thus, having the ability to resolve potential conflicts.

**Them-versus-us attitude.** This theme emerged when teachers talked about people who, for different reasons, might be economically and/or socially disadvantaged or marginalized. Tania's resource was a book about an African student who invented a way of generating electricity for his home and village. Theresa showed a video of children playing soccer without shoes and tried to promote empathy, and Cristina explained to her students the advantages of being a multilingual person.

Tania used the resource she shared with me ("The boy who harnessed the wind") for two reasons. She was asked to teach about Black History Month, so she chose to read a book about a boy from an African francophone country; the story was written in past tense, using the 'imparfait' and the 'passé composé', which "is what I was teaching at the time so I was looking to be able to show them a real example ... and we could develop those skills from there". Tania did not choose the resource because she could incorporate IA to FSL teaching and when I asked her how she used it to convey interculturality, she answered "that's a really good question maybe you could tell me". Additionally, when I asked her about the students' reactions, she answered that there was no difference from other stories. They did react by, "having some empathy and some understanding of the different circumstances like, look what we have, look what he had to

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do to be able to help a sister". Although Tania also explained that her students had some respect for the main character, the idea of hardship prevailed, which could lead to creating a cultural barrier between the two cultures, where the Canadian students feel privileged compared to the others.

Theresa also aimed to promote empathy when she shared a video showing children playing soccer without shoes in an area of low socio-economic status. When I asked how she explained to her students that not having shoes to wear was not negative, she answered she wanted them to "be grateful for what they have" and acknowledge how lucky they are. To counteract the idea of others not having access to basic needs, Theresa also talked to her students about poverty in Canada because she wants to "make sure they have both perspectives". Showing similarities between cultures is important to develop IA because if teachers only focus on cultural differences, they will create misunderstanding among members of diverse cultures, instead of building bridges to foster understanding, respect, and even a desire to make the world a better place.

**Teaching materials.** Teaching materials influence how teachers promote IA, IC, and GC in FSL learning. For example, Julia searches the internet to find appropriate material for her students. She says that what she teaches her students "comes in what resources you use, and what those resources portray". The lack of training and scarcity of teaching materials can lead teachers to rely on social media suggestions, which was the case for Virginia. She heard about 'Manie Musicale' and decided to use a resource that was tested by several other teachers, which increased her confidence to share it with her students. Other teachers, like Cristina, may create their own lesson plans and not feel very confident about the content because she is not a member of the culture she is teaching about. There are many ways to access FSL teaching materials on

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IA, IC, and GC, in Canada and around the world, and teachers are always looking for engaging activities, but if they have no knowledge of interculturality or GC, they may incorporate found resources into lessons that do not convey those principles, and students will miss the opportunity to learn how to become interculturally competent.

Interview participants often brought to my attention the lack of resources to teach IA, IC, and GC, especially in Core French because the students' language level is low, according to Julia, Tania, Sharon, Virginia, and Cristina. Cristina describes her disappointment when she tries to include the skills in FSL. She says it is:

Frustrating trying to teach these big ideas. Like, when I was trying to teach the kids about orange shirt day, I couldn't find a resource that was appropriate for core French level because everything's either made for English or first language French. There's nothing! Unless it's made by a core French teacher, it's usually not Core French level. So, I made my own resource for orange shirt day but then it's not very authentic because I'm not an indigenous person. So, I find that the resources to teach these big concepts are really lacking.

Julia states that teaching diversity or addressing culture in Core French is a “little bit more challenging and it's hard to find resources ... because their level of French is so low”. She explains that resources from Canada and Québec are usually not very inclusive, and a teacher needs to go out of their way “to make sure they're recognizing that it's not the same everywhere”. Even in immersion, she says, she finds “it's really super tough [to] even find novels and stories and things that are not too bébé that address [cultural] issues” or more commonly they are written for French First Language students. For this reason, she prefers to bring to class material extracted from the news, or a documentary, or even National Geographic because the language is

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usually at the level of her students, and they can experience real life and diversity. Tania does not deny the existence of teaching resources, and says “there's tons of resources out there, and you just spend your whole life looking for them”, and many times they need to be adapted to the students' level of French.

Most participants expressed their desire to teach more through IA, IC and GC but there has not been any professional development training, and teaching resources are scarce. They need to feel confident about the teaching materials to teach about the competencies. Tania says

“I would love it if they could give me a unit. A starting platform, a starting point to go from”. But the school board does not seem to support this type of teaching, she argues and says “if they would like us to incorporate this more and more, I think they have to stop downloading onto the teachers and saying, ‘you shall do this, but we are not going to support you with any resources. That's a bit cynical I know but they don't give you much to work with”.

Frustration about the lack of training and teaching resources was very prominent among some teachers when they were asked how they incorporated IA, IC, and GC in their teaching. They do not feel responsible for not knowing what to do but blame the ministry for creating a curriculum with new expectations and not training them or supplying the needed resources that would help implement the curriculum.

**Curriculum.** The way teachers conceptualize curriculum expectations ranged from hesitant to confident. Eli and Virginia use statements such as “I want to believe that the curriculum wants...” and, “I think the curriculum expects that students...”, which shows uncertainty and influences the way FSL learning is planned. Linda admits that she hasn't “really read the document very clearly” where it addresses IA, IC, and GC because she is inspired by her

travelling experience. Linda further explains “that's what drives me rather than a curriculum. The curriculum can guide me in what I actually need to make sure that I cover”, which are the four strands, reading, listening, writing and speaking. Therefore, she is not aware that she also needs to cover IA.

Julia states “the Ontario curriculum expectations are fairly loose, like you can massage them and bundle them and get it to work”. Sharon’s perception is very similar to Julia’s, she says “I find that they allow a lot of freedom for French teachers to do whatever they think is best, when it comes to the curriculum”. Having freedom to adapt the curriculum according to students’ needs and interests can be very inclusive, according to Sharon because “you can be creative with your lesson planning, you can be more spontaneous sometimes when it comes to seeing what the students’ interests are, and engage them”, which is an advantage other subjects do not offer, she adds. Tania and Julia teach their students about ‘tu’ and ‘vous’, ‘la bise’, and other ways of greeting. Tania says it is important that students learn how to behave because when they become aware of the different behaviours, they can interact with others “in such a manner that is not offensive to anyone and yet keeps [them] comfortable”. Preparing students to avoid possible social hiccups and to behave accordingly when interacting with members of other cultures is a curricular sociolinguistic goal (OME, 2013, 2014).

The FSL curriculum malleability may come with a cost. According to Julia, there are many broad statements in the curriculum “about what should be taught, but there's not a lot of how. And that's why resources are so important, and finding those good resources [is] so important because it helps you learn how to do it, right?” Julia and Tania also teach Geography, Career and Civics, and they explain that IA, IC and GC are also curriculum expectations for those subjects. Julia contends the “resources are aligned more with the teaching of that, right? If

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you're supposed to teach about culture ... citizenship and global citizenship and engaging in a community, ... that's easy". Tania statement concurs with Julia's, who says "I also teach civics and I think in that class we discussed those topics far more than we do in French class".

Nevertheless, with the FSL curriculum the story is different because according to Julia, "you feel overwhelmed by the number of expectations in an FSL curriculum [that is] language based, and then how do you tie in the cultural components in a way that you know is not just random, in a way that's authentic?".

Professional development courses are one way of compensating for the lack of ministry training. Tania took the DELF course, which is primarily about evaluation, but she says she could still adapt and incorporate some of the ideas into her teaching. Cristina also sought professional development on her own time because the ministry "put intercultural awareness in the curriculum, but they sort of throw this curriculum at teachers". She explained that there was a lot of professional development (PD) on the CEFR, but "they never actually talked to teachers about intercultural awareness"; consequently, in order to better understand the curriculum, she enrolled in an IA course that was offered by York university. Cristina is very skeptical of the curriculum expectations and argues that "what the curriculum says that we should do and what the curriculum actually allows us to do are probably two very different things". She believes the ministry should do its part by "providing some quality resources for teachers to use and quality professional development for teachers" instead of leaving everything for the teachers to do.

Theresa and Eli provided positive feedback about the curriculum. Theresa identifies with the goal of the 'francophonie plurielle', which refers to the inclusion and promotion of the French language from around the world in FSL, and says "that's one of the things that I like in the curriculum in Ontario, because they give [students] the opportunity to realize that French is

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not only in France and in Quebec ... la francophonie, it's huge." In addition to inclusion and awareness, Eli brings up the fact that 'la francophonie plurielle' is important "simply because the main idea of the French language learner is for students to also protect themselves in the future", or to be able to work and live in any francophone country. Virginia also believes that it is important for students to learn that French is spoken in many countries around the world, but especially across Ontario and Canada "because I feel like it's just for students to be more aware about these other communities, and especially in Canada, English isn't everything, [and] French can be an important language to learn as well". These positive comments about the curriculum show that interpretations of the same text can differ according to the individual who is reading it.

Some participants conceptualized the FSL curricula expectations as very broad, which gives freedom to the teacher to teach anything they want. However, the lack of guidance and training also confused the teachers who believe good resources could help them better implement the expectations. Additionally, immersion teachers stated that when they teach other subjects, the inclusion of IA, IC, and GC is not difficult because the resources match the expectations. Teachers' resources for Grade 9 courses such as Geography, Careers and Civics, are more readily available at Tania's and Julia's schools and they don't have to look for any teaching materials, whereas Core and immersion FSL teachers need to search in many places for activities related to the skills of IA, IC and GC.

### ***Connection to the Conceptual Framework.***

The ways in which the teachers used resources to support children's development of IA varied across the participants and, when considered through a lens of the conceptual framework it is apparent that context, curriculum, and personal and professional views interact to influence both the selection of resources and the ways in which they are used. The context of the classroom

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and the students within the class, impacted the resources used and the ways in which they were employed. The research participants comprised a group of eight FSL teachers, six taught CF and two taught in the FIMM programs. Teachers from both programs mentioned the difficulty in supporting IA and IC through their teaching because of the lack of appropriate resources. However, FIMM teachers stated it is easier for them to teach IA, IC, and GC through other subjects, such as Social Studies, Geography, History, and Civics, because their school board provides resources to teach these subjects. Participants complained that they did not have training or access to resources on IA, IC, or GC. The CF teachers face an additional obstacle of the students' poor language skills which serves as a contextual barrier to the exploration of some of the richer resources available.

The student (and community) diversity of the school and classroom contexts serve as an asset to some teachers and as a barrier to others. While most teachers stated that intercultural awareness can be fostered by finding and using different resources, Eli suggests that a culturally diverse classroom where students can learn about each other allows the students to practice global awareness every day. Eli promotes three of Byram's competencies. *Knowledge*, when he motivates students to learn about each other to foster understanding and community building. *Attitude (savoir-être)*, because learning about diverse cultures has the potential to foster open-mindedness, curiosity and development of a positive attitude towards others. Finally, *savoir apprendre/faire*, or skills social interaction, encompassing learning and understanding "meanings, values, and behaviours that are inherent during intercultural interactions (Byram, 2020). Julia and Tania are French IMM teachers who live and teach in areas of Ontario where there is limited diversity, and their classroom contexts reflect mainly white Canadian students. They reported

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that in addition to lack of resources it is hard to include interculturality in their teaching because they do not have members of other cultures in their classrooms.

Participants in less diverse school/classroom contexts, acknowledge that there is a lack of opportunities for themselves and for students to interact with members of other cultures. For example, Julia uses fictitious travel blogs, and emails, based on what her students are learning, and answers her students' questions as if she were a person from another country because she cannot find teachers for class exchange and complains that "it's so hard to find somebody to do that with". But sometimes she teaches international students and relies on them to share their culture with the Canadian students. They have a great experience, explains Julia, because they get information that is "coming straight from their peers from another culture, and they listen to them" better than they listen to her. Tania also misses not having students from diverse backgrounds in her classroom and says she would include more diversity in her teaching if that were the case. When Julia and Tania consider members of other cultures as social and cultural models of their large group, they view culture as monolithic; therefore, passing to the students the idea that every member of a determined culture will behave in a certain way, creating stereotypes, instead of promoting inclusion. Another teaching approach used by research participants, which does not promote inclusion, involves prompting students to recognize how fortunate they are compared to members of other cultures. By showing students images of peers playing sports without the necessary gear, or living in different types of houses, students may depict the them versus us attitude, perceiving life in Canada as superior to that in other countries.

The curriculum documents across both Core French and Immersion French programs do clearly identify IA as curricular expectation and GC as a goal, however the teachers in this study reflected a wide range of knowledge and adherence to the curriculum documents. At best the

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curriculum is seen as a manual that provides recommendations but lacks *how to* instructions; therefore, several teachers lacked the capacity to identify appropriate resources that they could use in FSL classes. The immersion teachers informed that they teach the ideas in other subjects, such as Geography, History and Civics, because they have access to resources that incorporate those ideas. Most teachers complained about the lack of appropriate resources, especially for CF, that can be used to enhance students' understandings of IA, IC, and GC, within FSL education.

Personal and professional views have emerged as a dominant influence through the previous sections of findings, particularly in relation to the teachers' conceptualizations of IA, IC and GC, they serve a more nuanced role in relation to the selection and use of resources. Those teachers who have lived experience of other countries and cultures reflect greater ease of accessing and using resources, and/or drawing on personal experiences and contacts to support the children's development of IA. They reflect more confidence in interpreting the expectations of the curriculum documents related to IA and displayed a level of assurance in knowing which resources might be appropriate to support the pedagogical goals and appear less curtailed by the lack of Ministry-provided resources. Teachers such as Eli for example drew on his knowledge of the curriculum, his own personal and professional lived experience and views and the diversity of the children within his class to create learning experiences that supported children's explorations of IA. This is one example of how all three elements of the conceptual framework interact, and each provide an additional layer to building classroom experiences that can work towards IA.

### ***Chapter Summary.***

In this chapter I have presented findings from my analysis of interviews with eight FSL teachers (six teach Core French and two teach French Immersion). The findings are organised

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according to the three research questions. Within each section (Research Question) I present the thematic analysis of the interview transcripts followed by consideration of the transcripts through a lens of the conceptual framework, and where appropriate, Byram's ICC model.

Taken together the findings demonstrate the influence of the three elements of the conceptual framework in varying ways on the teachers' conceptions of IA, IC and GC and the ways these concepts interact. Personal and professional views expressed variously through open-mindedness, empathy, and global awareness through the teachers own lived experience, served as a strong influence on the teachers' conceptions of GC. Curriculum also influenced the teachers' conceptions of GC however this was identified as a tension between teachers seeing FSL as primarily being about developing communication rather than intercultural understanding.

The participants viewed Intercultural awareness as mainly related to the curriculum and knowledge about other cultures with limited acknowledgement of the need for teachers and students to understand their own cultural identities. The participants were generally confused about IC with some teachers having little understanding of the concept themselves. The ways in which the concepts IA, IC and GC interact was assumed by most participants to be hierarchical and largely influenced by their own professional and personal views as developed through their life experiences. Teachers who had lived internationally and thus had personal experience of being part of different cultures displayed more familiarity with IA, IC and GC and were able to articulate their understandings of how the concepts were connected. This was also apparent for teachers whose school and classroom contexts reflected more diverse student/community populations in contrast to teachers who taught in more rural towns with limited racial or linguistic diversity. The school and/or classroom context emerged as an influence particularly on the ways in which the teachers were able to identify and use different classroom resources.

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Whether teachers were in core French or Immersion classrooms determined the resources they had access to and the capacity of the students to engage with the level of language in the resources. The diversity reflected within the classroom also influenced teachers' capacity to bring attention to IA, IC and GC through classroom activities. Those teachers with classrooms that reflected a diversity of ethnicities, cultures and languages report being able to draw on the children's diversity as a rich resource for teaching about different cultures which in turn supported IA, IC and GC.

Next, I discuss the findings in relation to the scholarly conversations in the research literature and suggest ways in which the research might proceed.

## Chapter 6 – Discussion

In this discussion chapter, I expand further on the findings that were put forward in the previous chapter and organise my discussion according to the three research questions.

1. How does a purposeful sample of French as a Second Language (FSL) teachers conceptualize global citizenship?
2. How do they conceptualize and connect Intercultural awareness (IA) and intercultural competence (IC) to global citizenship (GC)?
3. How do these conceptualizations of IA, IC, and GC influence teachers' curriculum interpretation and implementation?

I divide this chapter into three sections according to each research question and present how the findings connect with the conceptual framework (personal and professional views, curriculum and context) and the literature related to my interpretation of GC, which embraces Hansen's (2010) Cosmopolitan Citizenship. I also discuss the ways in which my findings intersect with Byram's (1997, 2020) ICC model, which speaks to the knowledge, attitude, and skills an individual needs to develop to become interculturally competent. Research participants revealed four of Byram's five key competences: knowledge/savoirs, attitude/savoir être, and skills/savoir faire/apprendre, and savoir s'engager. Additionally, I refer to additional literature that supports the relevance of this discussion. Finally, I summarize the chapter explaining the overall emerging perspectives.

### **Research Question #1: How does a Purposeful Sample of French as a Second Language (FSL) Teachers Conceptualize Global Citizenship?**

The findings demonstrate that the FSL teachers' conceptualizations of GC are evidenced in their open mindedness, empathy, communication skills, global awareness, lived experiences,

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inclusion of social identities, and study of deep culture. Being open-minded and empathetic is related to lived experiences, and together they are part of the teachers' 'personal and professional views' and influence teachers' responses to the 'classroom context' and the 'curriculum'.

Open-mindedness and empathy were identified in this study as necessary components of global citizenship. Canada's growing multicultural population is reflected in many classrooms across Ontario, not only by students, but also, in some cases, in the diversity of the teachers themselves. Participants in this study who were born abroad, exhibited a broader perspective on cultural inclusion in FSL education, integrating various cultural contexts into their teaching, in addition to Canadian culture, to foster global understanding in their students and sense of belonging. Their lived experiences being born in other countries, interacting with diverse cultures, and moving to Canada, provided the foundation for open-mindedness and motivated them to seek ways to promote GC in their classrooms through inclusion and equity. Their empathy towards learners who could be struggling while learning a language and/or adapting to a new culture led them to create learning activities to support their students.

These educators, who themselves had lived in diverse cultures, implement the FSL curriculum goal to promote global citizenship through drawing on their own experiences and a range of resources to expose students to a wide range of cultures. Including diverse cultures in FSL teaching is promoted by Swain and Lapkin (2005) who argue that learning should reflect the cultural diversity in the classroom. Although these participants never learned about the interconnectedness of language and culture during their teacher education, their lived 'personal and professional experiences' led them to conceptualize and practice GC with their culturally diverse students, promoting inclusion and equity. Lived experiences prompted these participants to step out of their comfort zone and open their minds to new cultures and environments,

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encouraging them to question their cultural beliefs as well as those of the people they interacted with. Byram (1997) explains that when individuals engage in learning ICC skills, they actively seek linguistic and cultural insights from various cultures, which broadens their understanding and informs their actions during intercultural encounters.

Participants born abroad were teaching CF at the time of this study which afforded them a degree of freedom in how they enacted the curriculum; however, they had each taught IMM and EF in the past. Their life experiences fostered the development of the following dimensions of Byram's ICC model: knowledge, involving perception of self and other, *savoir- être*, the attitude and curiosity that opens one's mind, *savoir-apprendre/faire*, skills of discovery and interaction, and *savoir s'engager*, ability to evaluate and value one's own and other cultures in the present time (Byram, 2020) in addition to helping them develop GC competencies.

Travelling abroad was also identified in the findings as fostering GC through open-mindedness and empathy. Merleau-Ponty (1962) explains that doubt is part of learning, and individuals need to associate with the physical world and other people, forming the "inextricable triangle" (p. 455) to know themselves. Open-mindedness can result from the inextricable triangle that privileges social interactions as we discover the world and identify with others, "recognizing Otherness in all we may engage with and in ourselves" (Killick, 2012, p. 372).

Survey findings showed that more French IMM than CF teachers perceive travelling as a requirement to develop GC. Cultural immersion through study abroad opportunities has become a popular choice among educational institutions because it is considered a way of promoting intercultural learning and global citizenship (Sol, 2020; Trede et al., 2013). Trede et al. (2013) propose that students must learn to reflect on self and other before experiencing a cultural immersion, otherwise there is "the risk of reinforcing stereotypical thinking and racist attitudes"

(p. 442). Exposing learners to the target culture before they embark on inter-cultural experiences, has shown to promote a positive impact on their intercultural knowledge and attitude (*savoir-être*) (Günçavdı, & Polat, 2016). Research participants who had travelled to different cultural milieux were all CF teachers, with one being Franco-Ontarian. Their personal travel experiences resonated with the existing literature that argues exposing learners to the target culture before they depart helps them better understand what they will encounter, encourages engagement with its members, and fosters exploration of the target culture.

While participants in this study appear to equate travel as a requirement to become a global citizen, research has shown that individuals do not need to live or travel abroad to understand and accept others through questioning their views of self and other, which helps develop a broader sense of global belonging (Killic, 2012; Waghid, 2024). Killic (2012) explains that although international mobility exposes individuals to the unknown and may help them explore a type of citizenship that goes beyond the national boundaries, the local curriculum can provide “similarly rich experiences of difference for the nonmobile majority” (p. 385). Waghid (2023) researched pre-service teachers who participated in online conversations and concluded that participants demonstrated an increase in “social justice awareness, critical thinking skills and empathy” (p. 1), which are characteristics of GC. In this study some teachers seemed to act under the assumption that their capacity to generate GC in their students was restricted by either their own (the teacher’s) lack of personal interactions with different cultures or their students’ lack of experience with diverse cultures. This was particularly so for teachers who teach in school and classroom contexts that lacked diversity. Living abroad and travelling fostered the development of knowledge, attitude (*savoir-être*), *savoir-apprendre/faire*, *savoir s'engager*, and communication skills.

Empathy was understood in this study as concern for others and engagement in action to help, reflecting Byram's (1997, 2020) concept of *savoir s'engager*. According to UNESCO (2015), empathy fosters respect and solidarity, facilitates understanding of other's feelings and thoughts, while developing relationships. Participants fostered empathy in the classroom, their professional context, through activities such as watching videos, reading books, and classroom interactions.

Communication skills and global awareness are two themes associated to the 'curriculum' component of the conceptual framework. Byram's ICC model (1997) considers communicative skills as three competences "linguistic competence, sociolinguistic competence, and discourse competence" (p. 73) which are linked to inter-cultural competence. Byram (1994) argues that "language and culture are inseparable; we cannot be teachers of language without being teachers of culture" (p. vii). Survey findings showed that French IMM teachers in relation to their CF counterparts, focus more on teaching communicative skills than culture. Participants unanimously stated developing students' communicative skills was their main teaching goal. The arguments presented for promoting communication in FSL education varied. Listening and speaking should be the forefront of language learning, was one of the justifications, because those are the skills we use when we meet someone. Another argument was to better understand other cultures because individuals speak directly with their members and have first-hand experience. Focusing solely on speaking and listening does not foster authentic communication because, according to Kramsch (2020), language learners also need to understand diverse perspectives and be able to engage in dialogue when information is misunderstood. Therefore,

for effective communication, it is important that the speaker understands the linguistic and cultural dimensions of language.

The Ontario FSL curriculum documents (OME, 2013, 2014), in tandem with the CEFR (COE, 2018) views intercultural competence as integral to communicative language competence, emphasizing that effective communication involves understanding and adapting to cultural and sociolinguistic contexts. While the Ontario curriculum states that “the main purpose of learning a language is communication” (p. 9), as the mandatory FSL learning years unfold, “students will develop skills in accessing and understanding information about various French-speaking communities and cultures and will apply that knowledge for the purposes of interaction” (OME, 2013, p.10). Although the curriculum purports communication skills and intercultural understanding as fundamental components of language learning, the structure of the curriculum does not suggest many connections between the two components, especially in the CF and EF programs. For example, suggestions to incorporate ‘French-speaking’ communities, ‘indigenous’ or ‘First Nation, Métis’, or ‘Inuit’ content to teach the four strands are not given in all grades and are limited when included. There are more suggestions in the French IMM curriculum, but not sufficient to be noticed because there is no consistency in the instructions. This separation may reinforce the perception which was prevalent amongst the study participants, that language and culture are not interrelated. In this study the majority of CF and French IMM participants do not perceive language and culture as linked, and all participants argued their primary role is to prepare students to speak French. Herein lies a tension – the participants in this study speak to their commitment to building IA and GC, yet they see this as being achieved primarily through teaching of language.

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Communicating well in the target language may be necessary to promote GC; however, focusing on linguistic knowledge does not necessarily foster cultural understanding. This concern was highlighted over forty years ago by H. H. Stern (1983) in his book, *Fundamental Concepts of Language Teaching*, where he argued that language should not be separated from society and culture, although “[i]n practice, the integration of language with its sociocultural context has not been an easy matter” (p.256). Including the sociocultural context in FSL teaching, which reflects our multiculturalism, does not appear to be a goal of the Ontario Ministry of Education. The focus remains predominantly on French culture which aligns with the bilingual/bicultural framework suggested by the B&B Commission in 1963, that aimed to address existing linguistic and cultural issues between English and French Canada (Hayday, 2015).

Over the years, the federal government published The Canadian Multiculturalism Act (CMA) (1971) and The Canadian Charter of Rights and Freedoms (1982) emphasizing the importance of equality and non-discrimination, and the recognition and celebration of cultural diversity in Canada (Jedwab, 2020). The Multiculturalism Act, according to Jedwab, specifically promotes the preservation and enhancement of the Canadian multicultural heritage. However, the 2013 and 2014 Ontario FSL curriculum documents do not include references to cultural diversity or promote Canada’s multicultural heritages. Haque (2012) explains the reason could lay on the country’s focus on teaching the French language and culture as way of reinforcing a hierarchy where the language practices and cultural norms of the white, English and French populations, are seen as superior. Haque argues, there is a need to rethink these policies to truly practice Multiculturalism, embracing the linguistic and cultural diversity of all Canadians, and fostering a deeper sense of belonging to this nation.

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H. H. Stern advises that incorporating an anthropological background in teachers' training, as well as field work, could prepare teachers to become more comfortable incorporating the sociocultural context in language education. The lack of readiness to incorporate culture in FSL has been voiced by academics and the participants of this research. Participants demonstrate frustration with the Ministry of Education for not providing training in the subject. Some participants expressed that it is challenging to change a teaching methodology that has focused on linguistic skills for over 20 years.

Global awareness as a component of GC is influenced by the curriculum, teachers' personal and professional knowledge, and the professional context, which are influenced by teachers' lived experiences. Global awareness reflects the knowledge on Byram's ICC model (1997, 2020). Byram (2020) explains that knowledge involves relations with the Other and the "awareness that one is a product of one's own socialization [which] is a precondition for understanding one's reactions to otherness" (p. 64). Understanding that socialization creates different perceptions of the world and consequently, different interactions, "is part of the knowledge an intercultural speaker needs" (Byram, 2020, p. 64) to become conscientious that their views are also a product of society.

FSL education, in Ontario, promotes intercultural awareness primarily through the francophonie plurielle "une entité internationale multiculturelle dont l'élément unificateur central est la langue française" (Annadale, 2001). The 2013 FSL elementary document, for example, suggest that Grade 4 teachers in CF, FIMM and EF "identify French-speaking communities in Ontario" (p. 55). In Grade 8, CF teachers are expected to "identify French-speaking communities in Europe" (p. 111). In Grade 8 FIMM and EF teachers are advised to "identify French-speaking communities in France" (p. 302). The 2014 FSL secondary document, suggests that in Grade 9,

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CF and FIMM students will “identify French-speaking communities in Africa and Asia” (p. 306). The order of communities presented by the curricula mirrors suggestions from The Culture Syllabus of The National Core French Study (LeBlanc et al., 1990). The emphasis on the specific order is to “encourag[e] students to discover the French reality in their own local environment before learning about francophone culture from areas further afield” (Flewelling, 1994, p. 134). In addition to the French culture that is taught from Grade 4 to Grade 12, indigenous education is taught from Grade 4 to 6, and Grade 11 university preparation course. The multi-cultures that shape Ontario’s society are not included in the Ontario FSL education, contradicting the curriculum’s vision of helping learners become active citizens of Canada and of the world.

Research participants, following the curricular suggestions, promote global awareness primarily through the concept of francophonie plurielle. Recognizing that many world cultures speak French as their official language, this group of teachers, aims to make their students aware of the global reach of the French language. CF teachers use diverse resources, such as French videos and music from various parts of the world to illustrate that French is not only spoken in France and Quebec, but around the world, including in many African countries. Some teachers incorporate other cultures in FSL, drawing on the diverse student populations within the classroom context, to promote awareness of Canadian diversity, foster positive cultural interaction, and help their students explore both their own cultures and those of their classmates in greater depth. This approach aligns with Hansen’s (2010, 2011) view that cosmopolitan citizenship can be learned and practiced within the small nucleus of the classroom, reinforcing the idea that GC can be cultivated in small cultural gatherings. French IMM and CF teachers also mentioned following school board suggestions to celebrate special dates, such as Black History

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Month, and two French IMM teachers mentioned their school board occasionally provides resources to introduce such topics.

### *Summary of RQ # 1*

The Ontario FSL curriculum views global citizenship (GC) in French as a Second Language (FSL) as directly connected to teaching the inclusion of the Francophonie plurielle. Research participants described a global citizen as a person who is open-minded, empathetic, and a promoter of change. However, their personal and professional views, professional context, and curriculum—elements of the conceptual framework—affect how they include this competence in their teaching. All participants shared two common characteristics: they did not learn about the interconnection between language and culture and followed the curriculum, viewing language teaching as primarily focused on communication. Living abroad and traveling to other countries fosters open-mindedness by allowing individuals to recognize otherness in the world and in themselves, which promotes GC. Recognizing the other in the world and in self also promotes empathy and action. One participant noted that international mobility is not the only way to promote GC; living in a diverse community and having relationships with people from diverse cultures can also foster GC.

Place of birth and exposure to diverse cultures, part of personal and professional views, influenced how participants included additional cultures in their teaching. While the FSL curriculum does not explicitly promote multiculturalism, teachers with international experience and those teaching in diverse contexts readily introduced classroom cultures or cultures beyond the school walls to their students through various materials. Academics consider incorporating additional cultures in FSL teaching to motivate students from minority groups to learn and feel include in the learning community. Promoting bilingualism and biculturalism in a multilingual

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and multicultural country, in addition to not aligning with the Canadian Multiculturalism Act (1971), which aims to promote and preserve the Canadian multicultural heritage, also hinders learners from becoming global citizens, one of the goals of the Ontario FSL curriculum.

Participants' teaching experience influenced their teaching approach. More experienced teachers with 24 and 25 years of teaching and who are French IMM teachers, did not see a place for culture or GC in FSL. They alleged the curriculum expectations have always centered FSL learning on the four strands, and it is hard to change when you have been teaching the same way for so many years. The lack of professional development for these teachers prevents them from trying to incorporate GC in their teaching.

The professional context has indicated to influence how participants implement the curriculum. CF teachers, survey respondents and interview participants, demonstrated a preference for teaching superficial cultural knowledge such as food, music, clothing, while French IMM teachers preferred to expose students to topics requiring deeper thinking, such as the environment. Participants viewed the CF curriculum as malleable, feeling free to include students' preferences and other topics in their teaching. The classroom context influences personal and professional views. Culturally diverse classrooms seem to encourage teachers to promote a broader sense of global awareness and include the cultures present in the classroom. In contrast, more homogeneous classrooms did not inspire participants to foster GC, partly due to a fear of saying the wrong thing. Once again, the lack of professional development, which influences teachers' personal and professional views, also affects curriculum implementation.

**Research Question # 2: How do Participating Teachers Conceptualized the Connection Between Intercultural Awareness, Intercultural Competence, and Global Citizenship?**

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When considering the findings related to RQ #2 it is clear that the teachers are generally unclear of the connections between AI, AC and GC and they lack the knowledge required of each concept. In general, survey respondents agreed they follow the instructions of the curriculum related to IA, IC, and GC; however, more IMM teachers than CF admitted to following these guidelines. To explain the connections among the concepts, some participants focused on the semantics of the terms, stating that IA was the first step towards becoming a global citizen, where students learn the rules of linguistic and sociolinguistic competence. IC was viewed as the ability to use those rules in real-life interactions, and GC was associated with the development of empathy and related to taking action. However, there were teachers who did not believe someone could become interculturally competent, arguing that the term implies complete knowledge of the subject, which is unattainable with culture. These perspectives suggest that some teachers are not fully aware of the meaning of the three concepts; therefore, they may struggle to promote GC in their teaching.

The most prominent theme linked to teachers' conceptualizations of IA was knowledge, interpreted as deep or superficial cultural learning. Byram's (1997, 2020) ICC knowledge promotes deep cultural learning through reflective practice. This research showed that more CF than IMM teachers understand IA as superficial knowledge of cultures, referring to fun activities that involves flags, food and festivity and spark students' curiosity about the target culture. The choice to teach topics that promote global awareness and a deeper understanding of the global interconnection, was selected mostly by FIMM teachers. The superficial or soft approach to culture teaching, does not foster cultural understanding (Jacquet, 2009), and does not align with Byram's knowledge competence. Choosing to teach culture through fun themes may reflect the participants' lack of training or understanding that culture encompasses more than sensory

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perception and includes how individuals perceive the world. For the teachers in this study there was a lack of confidence in their own knowledge about IA, IC, and GC and claims made that they were not prepared during teacher education or through provision of resources to effectively integrate cultural education in their classrooms.

Some teachers indicated their students were too young to reflect upon their own cultural beliefs and to identify similarities and differences with the target culture, reinforcing the notion that teachers' personal and professional views influence their interpretation of the classroom context and can limit or expand learners' knowledge. The idea that young students lack the skills to become global citizens is not supported by the literature. Research has shown that incorporating culture learning in language education from an early age broadens children's world views and fosters curiosity, open mindedness, and positive attitudes towards other cultures (Buttjes, 1991; Byram, & Doyé, 2005; de Lira e Silva, 2014). De Lira e Silva (2014) studied a group of 13 10-year-old Core French students and their perceptions of peers from another culture. She observed that as the cultural exchange unfolded, her "students became more aware and accepting of the other group...The exchange not only promoted [intercultural communicative competence] ICC, but also [the] students' confidence in communicating with French speaking people because they felt empowered by the activity" (p. 92). Introducing cultural awareness or knowledge to young learners concurs with Bruner's (1960) arguments that elementary schoolchildren develop learner appropriateness, the intuitive ability to grasp basic concepts of the humanities. Bruner claimed that learners, at any age or stage of development, are able to learn about any subject in some intellectual way, which supports the notion of introducing culture education to young students.

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Communication was also linked to participants' conceptualizations of IA, is promoted by the curriculum and teachers felt confident about their linguistic proficiency. However, CF teachers, with the exception of those who were born and had lived internationally, were reluctant to teach IA due to a lack of resources and students' limited communication skills. For several decades, CF students' low language proficiency has received scholarly attention (Netten & Germain, 2005; Stern, 1983). Learners have expressed frustration at their inability to achieve meaningful proficiency in French even after several years of study, leading many to drop out of the Core French program after Grade 9, when FSL is no longer mandatory (Arnott, 2019; Masson et al., 2017; Ryan & Sinay, 2020). The Ontario Ministry of Education adopted the CEFR propositions to promote language learning through the action-oriented approach, emphasizing language production through interaction (Piccardo 2013) and "putting meaningful and authentic communication at the centre of all learning activities" (OME, 2013, p. 9). In a study undertaken by Rehner et al. (2021) about the efficacy of the CEFR-informed instruction, 103 Ontario K-12 FSL teachers, noted that the action-oriented approach enhances learners' oral language abilities among other capacities. This approach has the potential to fulfill the Ontario Ministry's aspirations to prepare students for effective communication because, according to Rehner et al. (2021), it emphasizes linguistic, sociolinguistic and pragmatic competences and focuses on students' ability to communicate in the L2. However, in the 21st century, globalization has connected people from around the world in small spaces such as classrooms and workplaces and the need to understand each other's worldviews to get along; therefore, in addition to communication skills, learning languages should include IC. Byram's ICC model, in addition to communication skills, fosters cultural knowledge, attitude and skills a language speaker needs to better understand and communicate with their interlocutors.

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Teachers did not show confidence when discussing IC but linked the competence to communication skills, and open-mindedness. Communication skills is a theme related to the curriculum element of the conceptual framework and to Byram's ICC model. Participants identified open-mindedness promotes IC.

When asked how they conceptualize the connections between IA, IC, and GC, participants suggested open-mindedness and action. They proposed that a person needs to be culturally knowledgeable and understand cultural diversity to become open minded, respectful and understanding others. These themes are related to two elements of the conceptual framework, teachers' personal and professional views of education, and the professional context. A few teachers argued that a global citizen acts to change the world. Action is important, and it is also important "to reason and reflect on the ends they might pursue" (Byram, 2020, p. 66), which is a characteristic of *savoir s'engager*.

### ***Summary of RQ # 2***

Although participants had difficulty articulating their conceptualizations of IC, they showed more confidence discussing IA and GC. They described two approaches to exposing their students to cultural knowledge: superficial and deep knowledge. Superficial knowledge is not aligned with Byram's ICC, as it does not promote culture understanding, but rather an appreciation of isolated features of a certain culture, potentially reinforcing stereotypes. In contrast, deep knowledge, is linked to the ICC knowledge competence because it fosters genuine culture understanding.

Open-mindedness emerged as a recurring theme throughout this research, with participants frequently articulating their conceptualizations of what it means to open minded. Some participants expressed they restrict their students from reflecting on their culture views because

they assume their students are too young. These convictions demonstrate that a lack of training may narrow teaching objectives, preventing students from exploring language and culture in a more meaningful way. Additionally, participants cited students' language proficiency as a deterrent to exploring deeper aspects of culture in FSL education.

### **Research Question #3: How do these Conceptualizations of IA, IC and GC Influence Teachers' Curriculum Interpretation and Implementation?**

Teaching materials can foster global awareness, but their effectiveness depends on the availability and quality of the resources. Good resources can be difficult to find, especially for inexperienced teachers or those who primarily teach Core French (CF), where learners typically have limited language proficiency and locating resources that speak to the interests of the students and produced in introductory level French are scarce. However, even IMM teachers complained about the lack of resources that promote interculturality. When resources do not meet the needs of the students, teachers feel compelled to create, adapt, or search for new materials, all of which takes more time than they have. Resources can promote global awareness if they explore ethnicities in the classroom, around the Francophone world, and beyond. However, what is apparent in this study is that when a teacher has not had training on the importance of the connection between language and culture in language learning they lack the capacity to connect language and culture in their pedagogy. Some may rely on their personal and professional views and on the diversity of their classroom context to create learning opportunities for their students that support the development of IA and GC. Others create or find teaching resources which reflect diversity of culture and language but might unwittingly foster attitudes, like the them versus us, which will not contribute to the development of IA, IC or GC skills. Secondary IMM teachers who struggle to promote GC in their FSL classes do not have the

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same experience when teaching History and Geography in French. They feel more comfortable teaching GC skills in those subjects because they have resources in French that incorporate intercultural and GC content.

The lack of FSL resources that foster interculturality and the absence of professional development results in teachers feeling abandoned by the Ministry and detached from the responsibility of teaching content they have had limited preparation for. These reactions are not surprising; changes in curriculum are not always successful because the interpretation of the document is influenced by several factors, including lack of professional development (Măță, 2012), and may lead teachers to continue teaching how they learned during their teaching preparation (Faez, 2011), or how they learned as young students (Lortie, 1975). Other factors that influence curriculum implementation are the availability of materials, school board practices and discourses (Biesta et al., 2015), and their personal and professional views (Canagarajah, 2017; Gee, 2001). Most of these factors have affected the implementation of the curriculum by the research participants.

### ***Summary of RQ # 3.***

The discourse used by this group of teachers to depict how they conceptualized IA, IC, and GC reflects the three elements of the conceptual framework: 'personal and professional views', 'curriculum' and 'professional context' to varying degrees. Findings revealed that lived cultural experiences abroad or locally, influenced these teachers' personal and professional views and their curriculum interpretation and implementation. Ultimately, these experiences may foster the development of GC skills, because teachers have the opportunity to deepen their cultural knowledge, fostering curiosity towards other cultures and the development of a positive attitude towards their members, which ultimately may foster equity, diversity and inclusion (EDI) and

empathy towards others. Some teachers' testimonies aligned with my vision of global citizenship, which seeks understanding and acceptance of others across the local-global spectrum and is inspired by Hansen's (2010, 2011), Appiah's (2006), and Tagore's (2008) cosmopolitan citizenship approach to education. Additionally, most teachers argued that to develop GC, an individual needs to develop the following IC skills: knowledge (savoirs), attitude (savoir être), and skills (savoir faire/apprendre) and critical cultural awareness/ political education (savoir s'engager) (Byram, 1997, 2020). In the classroom, when these skills are integrated with communication skills, they promote mutual understanding and respect and transform the interlocutors into cultural mediators whose role is to bridge different cultures to facilitate understanding and communication (Byram, 1997, 2020), differing from the language speaker who primarily focuses on the ability to communicate.

### *Chapter Summary.*

This chapter reports how the findings of this research with eight FSL teachers resonate with the current scholarly conversations in the research literature. Teachers rely largely on their own personal and professional views as they navigate what and how to teach the required curriculum. Those teachers who were born and/or have lived internationally, drew on their own lived experiences and their personal commitments to empathy and open-mindedness to work with their diverse student populations to examine how culture and FSL intersect. Teachers who did not have international experience or does not live or work in a culturally diverse environment expressed the need of resources and professional development to become more confident to teach especially sensitive themes related to indigenous education.

In addition to international mobility, a participant suggested that living in a diverse community and making friends with people from diverse cultural groups can also foster GC.

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This type of intercultural relationship is not different from the many classrooms across the province where multicultural encounters happen daily and if teachers promote FSL learning through a language-culture approach, which is inclusive of cultural diversity students could become more open-minded, inclusive, and accepting of each other which encompasses GC.

While this was evident for some, most of the teachers view language teaching to be primarily focused on teaching language competence and few understood the connection between language and culture. Further, they suggest that while there might well be goals for IA and GC within the Ontario curriculum (not all of them were familiar with these goals) they felt unprepared to teach to these goals having had no training or professional development in ways to ensure intercultural understandings were part of their language teaching practice.

When talking about equity and inclusion, most participants considered treating all humans equally. However, one participant stated that environment and sustainability education are directly linked to education that promotes global equity and inclusion. The Ontario FSL curriculum states that in addition to global awareness, environment and sustainability education are considered positive outcomes for FSL students (OME, 2013). The 2030 Agenda for Sustainable Development, specifically goal #4 for quality education (UNESCO, 2015), aims to provide inclusive and equitable education for all and is directly associated with climate action, goal #13. Furthermore, Nussbaum's capability approach "the philosophical underpinning for an account of core human entitlements that should be respected and implemented by the governments of all nations, as a bare minimum of what respect for human dignity requires" (Nussbaum, 2007, p. 70). This approach includes capability #8, "other species," which refers to "being able to live with concern for and in relation to animals, plants, and the world of nature"

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(Nussbaum 2011, p. 34). Consequently, combating climate change is linked to global citizenship, much like Virginia's understanding of GC.

Research participants depicted various characteristics of GC during the interview and shared interesting ways to promote this competence in FSL. GC has the potential to promote self-awareness and understanding of others, nurturing the development of relationships that will foster empathy and action to fight against injustice. Nonetheless, the Ontario FSL curriculum documents focus on the bilingualism and biculturalism which according to Haque (2012) represent a liberal multiculturalism that often privileges the language practices of white populations and reinforces existing social power structures and cultural hierarchies. Canada is a multicultural country that has the world within; and students need to have a more inclusive education that will help them understand the real Canadian identity while becoming global citizens.

## **Chapter 7 - Conclusion**

This final chapter concludes the study by highlighting its contribution to advancing knowledge. I describe my intentions in terms of pursuing this research topic as well as what I consider are the study's strengths and limitations. In light of the research questions posed, the data collected, and the speculations made, I propose an idea for future exploration. My hope is that this suggestion inspires ways to enhance FSL education in Ontario.

### **Contribution to Knowledge**

As an experienced FSL teacher dedicated to motivating students to learn French, I earned a master's degree focused on promoting intercultural competence in the language classroom. My PhD research investigated how FSL teachers conceptualize global citizenship, how they connect intercultural awareness and intercultural competence to global citizenship, and how they implemented the competences in their teaching.

This research aligns with the Ontario FSL curriculum's goal for GC, which aims to prepare learners for "active participation as world citizens, appreciation of global interconnectedness and interdependence" (OME, 2013, p. 6). It also aligns with the Transferable Skills document which defines GC as "an appreciation of the diversity of people and perspectives in the world" (OME, 2020-2023, para. 1), a skill students need to learn to face the unpredictable job market of the 21<sup>st</sup> century. Although there is an acknowledgement of the importance of GC in preparing students to live and work in a globalized world, the way the ministry defines this competence in both documents is vague. Consequently, FSL teachers may not fully understand the meaning or relevance of including global citizenship in their teaching. This research corroborates literature suggesting that many teachers believe language learning should focus primarily on communicative skills (e.g., Faez, 2011; Marshall & Bokhorst-Heng,

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2018). However, there is a paucity of research focusing on FSL teachers' conceptualizations of GC and how they implement it in the classroom. This research study contributes to knowledge in this area.

Investigating how teachers view the role of culture in language learning is necessary when studying global citizenship in language education, as language is used as a tool for cultural understanding (Yesil & Demiroz, 2017) and negotiation (Kramersch, 2013). Therefore, language and culture are seen as intertwined (Byram, 1989; Castro et al., 2004; Kramersch, 1998; Risager, 2011; Yesil, & Demiröz, 2017).

Research has shown that GC education in Canada often focuses “narrowly on individual skills for getting along with others” (Cook, 2008, p. 903). It also tends to emphasize charity fundraising in co-curricular activities, “leaving the causes of human misery largely uninterrogated” (Bickmore, 2014, p. 257), a view that may inadvertently reinforce a sense of Canadian superiority (Bickmore, 2014). These approaches do not promote GC or global peace, principles that became connected since the globalization movement, which has fostered human mobility and interdependence worldwide (Goren & Yemini, 2017), but has also increased feelings of xenophobia and nativism (Appadurai, 2006). Global peace is fostered by inner transformation that leads to interpersonal, intercultural, international, and ecological peace (Oxford, 2013). Therefore, teaching global awareness to promote tolerance and understanding of other cultures solely as a means of preparing learners to work in a globalized world (Trim, 2007; COE, 2001) will not promote global citizenship.

Canada depends on immigrants for continued economic development and aims to welcome 1,450,000 new permanent residents from many countries, between 2023 and 2025 (Government of Canada, November 1, 2022). Therefore, it would be advantageous if global

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citizenship education were promoted in FSL classrooms across Canada, focusing on eliminating stereotypes and on building peace through “conversations on moral issues, and a desire for action to contribute to a better life at home and globally” (de LiraSilva, 2021, p. 1). Incorporating GC in language education has become relevant because of globalization (Karataş & Arpacı, 2022), since the language classroom has become a place of cultural gathering (Starkey, 2007), providing opportunities to build global understanding, inclusion, acceptance of diversity and equity among learners. In Ontario, FSL is taught to students born locally and abroad, and teachers are expected to implement GC in their teaching, following the ministry’s goal to prepare learners for GC through IA and IC (OME, 2013, 2014).

The concepts of IA and IC, presented by the 2013 and 2014 Ontario FSL curricula, mirror The Common European Framework of Reference for Languages (CEFR) (COE, 2001), as they aim to develop learners’ sense of identity through “enriching experience of otherness in language and culture” (COE, 2001, p.1). Additionally, leading scholars reiterate the importance of incorporating students’ cultures and identities in language learning (Norton, 2000; Lantolf & Pavlenko, 2001; Swain & Lapkin, 2005) which allows them to interact with diversity and develop hybrid identities that will help them thrive in an interconnected globalized world. However, Byrd Clark (2010) explains that FSL policies do not reflect the country’s multicultural diversity, and Turnbull (2011) states that the Ontario ministry of Education focuses on developing students’ oral communication skills for employment opportunities.

This research aimed to shed light on how French as a Second Language (FSL) teachers conceptualize and implement Intercultural Awareness (IA), Intercultural Competence (IC), and Global Citizenship (GC). It explores different perspectives from the literature, government policies, and classroom practices, and aimed to investigate how teachers are preparing FSL

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learners to develop essential skills for active and peaceful citizenship in the 21st century.

Research findings revealed that most survey respondents, including eight interview participants, considered themselves open-minded and curious to learn about other cultures; however, in the classroom, they focused on teaching superficial cultural facts, such as food, festivities, and music, which are considered soft or superficial learning (Andreotti, 2006; Banks, 2008).

### **Teachers born abroad unveiled a disposition to promote deeper cultural knowledge.**

Classroom practices that promoted deep cultural learning, which is promoted by Byram's ICC and may foster GC, was demonstrated by three FSL core French teachers who were born abroad. These teachers, similar to all interview participants, never learned about the deep connection between culture and language, but when explaining their lesson plans, they depicted practice of deep culture to teach the Francophonie plurielle, and other global cultures. These teachers depicted characteristics of intercultural mediation, the "process [that] allows seemingly disparate entry points to be brought into relationship in ways that clarify the communalities of thinking rather than the diversities of application" (Liddicoat, 2022, p.55). When explaining their lesson plans, they made sure they compared the two cultures, finding similarities instead of focusing on differences. This way of teaching language and culture fosters mediation as a way of socialization into cultures, taking into consideration possible communication problems and, if necessary, reflecting on how their beliefs differ from the others to achieve understanding (Liddicoat, 2022). Intertwining language and deep cultural knowledge in the teaching, according to the FSL teachers, may help learners become more open-minded, curious, empathetic, and even agents of change.

**The teaching context influences teachers' conceptualizations and practice.** Research findings also contributed to knowledge of the ways the teaching context influenced how this group of

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FSL teachers conceptualized IA, IC, and GC and chose their teaching resources. The French immersion teachers who had the most teaching experience and taught in a culturally homogeneous context placed greater emphasis on teaching communication skills and sociolinguistic competence. Teachers who teach in a more heterogeneous context used their student's cultural backgrounds to include deeper cultural knowledge in their teaching.

**There is a lack of training on IA, IC and GC for FSL teacher.** Research participants stated they had no training on global citizenship education, and some indicated feeling uncomfortable teaching a skill they were not prepared for. There were teachers who argued global citizenship is a very challenging concept for children and adults to grasp, thereby doubting its efficacy for their students. International experience through travel and living abroad were credited fostering global citizenship. Those who did not travel, did not feel knowledgeable to teach GC; thus, focusing primarily on communication skills. Some teachers, resort to social media for advice when seeking resources to motivate students. Finally, one teacher noted that while the Ontario Ministry of Education provided training on the CEFR, they cannot see a connection between teaching IA and the CEFR.

**Students do not have language proficiency to talk about deep cultural content.** Studies indicate FSL teachers often lack language proficiency (Arnott, 2019; Desgroseilliers, 2012), particularly because the majority of FSL teachers are allophones (Lapkin et al., 2006; Bayliss & Vignola, 2007). Interview participants in this research highlighted that core French learners do not have the proficiency to engage in deep cultural discussions, leading to lessons that sometimes begin in French and end in English. One immersion teacher suggested that core French learners should not learn about global citizenship because they are less interested in global matters

compared to immersion students. There is a belief that high-achieving students should learn global citizenship (Goren & Yemini, 2017; Osler, 2011).

**Teachers take a multicultural approach to teach culture in the FSL classroom.** This research broadens the understanding of FSL education by demonstrating that when teachers integrate language and culture, learners engage in deeper cultural learning and develop intercultural awareness. For this to occur, the teacher must assume the role of cultural mediator. Chapter two outlined research emphasizing the importance of mediation in the learning process, drawing from Vygotsky's sociocultural theory (1978) and Dewey's pragmatism (1985). These theories argue that learning occurs through social and cultural interactions and semiotic mediation, which helps learners interpret the world through signs and symbols (Byram, 2020; Vygotsky, 1978; Moll, 2014). Learning from social and cultural interactions provides students with opportunities to learn from all aspects of life, value equity, diversity, and inclusion, and become responsible for their actions.

In summary, this research reflected on the overarching question related to FSL teachers' conceptualizations of global citizenship. As an experienced educator who has practiced traditional approaches to teaching FSL, I recognized that language learning extends beyond communication skills. My literature review aimed to understand the benefits of promoting GC in French learning, given its importance in ministry goals. This drove my interest in exploring how other FSL teachers conceptualized and implemented this skill, with the goal of contributing practical solutions to improving FSL education and advancing the field. This study adds to the literature by exploring how this group of FSL teachers conceptualize GC, IA, and IC, their views on the role of culture in their teaching, and how they incorporate IA. Although these concepts have been examined in educational research, there is a paucity of studies focusing on FSL

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teachers and their conceptualizations. Although they follow the curriculum and teach la Francophonie plurielle as required, those who teach in a culturally diverse context also included their students' cultures in the learning. Schools across Ontario educate children and youth from diverse backgrounds and adopting a multicultural approach to teaching FSL would be an advantage for this province and this country, explains Haque (2012), who adds that inclusion of Canada's cultural diversity in Education will foster a deeper sense of belonging to this nation. The cultural fabric of the schools in Ontario has changed since 1963, when the Bilingual and Bicultural commission was established, but the FSL curriculum still focuses on teaching the Francophonie plurielle, in addition to indigenous education in the elementary years, and disregards the 'other' cultures. FSL teachers should be encouraged to include the diverse cultural backgrounds of students in classroom settings, to help create a more inclusive and representative learning environment (Swain & Lapkin, 2005)

This research informs how a small group of FSL teachers conceptualize IA, IC, and GC and implement IA in their teaching. Its findings support existing research in language learning and adds new knowledge to the literature. Overall, it contributes to a sense of awareness for teacher practitioners, curriculum developers, teacher educators and the government, who could use the study's findings, to improve FSL education in Ontario.

This research broadens the understanding of FSL education, as it shows that when teachers teach language and culture intertwined, learners can engage in deeper cultural learning and develop skills of intercultural awareness; however, for that to happen, the teacher needs to assume the role of cultural mediator during the teaching. In chapter two, I shared research that explains the importance of mediation in the learning process. Emanating from Vygotsky's sociocultural theory (1978) and Dewey's pragmatism (1985) who argue that, in addition to

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instruction, learning happens through social and cultural interactions, and through semiotic mediation, that helps learners interpret the world through signs and symbols (Byram, 2020; Vygotsky, 1978; Moll, 2014). Learning from social and cultural interactions gives students the opportunity to learn from all contacts of life and to value equity, diversity, and inclusion, while becoming responsible for their own actions.

In summary, I reflected on the overarching question related to French as a Second Language (FSL) teachers' conceptualizations of global citizenship. As an experienced educator, who practiced the traditional approaches to teaching FSL but understood that language learning wasn't limited to learning to communicate, I sought the literature to understand the benefit of promoting GC in French learning, since it became a ministry's goal, and learned that as society changes new strategies continue to emerge and influence education (Davis et al., 2015). This drove my interest to explore how other FSL teachers conceptualized and implemented the skill, in order to learn how I can contribute with practical solutions to improving FSL education, while advancing the field of education. As a consequence, I believe this study adds to the literature by exploring how this group of FSL teachers conceptualize GC, as well as IA and IC, how they view the role of culture in their teaching, and how they include IA in their teaching. Although these concepts have been explored by educational research, there is a paucity of studies including FSL teachers and their conceptualizations.

### **Strengths and Limitations**

The strengths of this research study are built on its uniqueness, research design, and focus on participants' conceptualizations. Not having access to teachers in their work environment because of COVID, the research was designed to be online, from participant recruitment to data collection, giving me the opportunity to reach out to teachers from wide geographic area, who

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lived and taught in diverse contexts. This initial limitation became a strength because I was able to investigate teachers' conceptualizations from culturally diverse centers, such as Toronto and Ottawa, as well as more homogeneous communities located in Eastern and Western Ontario. Data collected from the diverse participants contributed to the breadth of the study.

Requesting teachers to share a lesson plan or a resource they used to teach IA was a strategy that contributed to the authenticity of the data because the primary sources were provided by the teachers, who also provided rationales for the connection between the resources and the IA concept. Being an FSL teacher myself and understanding the classroom reality fostered a positive and collaborative relationship with the participants. In my case, FSL teachers appreciated my motives and were willing to work with me because of my genuine interest to help improve FSL education in Ontario.

The survey and interview questions were created from the literature review but were also evaluated by an expert in the field, an FSL teacher, which contributed to the credibility of the research (Taherdoost, 2016). Additionally, data collected online increases the reliability of the research, according to Kılınc and Fırat (2017), because participants are not concerned and feel more independent to express their ideas in online environment.

At the same time, online surveys have limitations, due to the lack of researcher control over the online environment and to participant anonymity "there is a greater risk that some participants will intentionally misrepresent themselves, take part in a study more than once, or provide careless, insincere responses" (Nosen & Woody, 2008). As a way of curbing this limitation, I posted the flyer seeking survey respondents mainly on FSL teachers' Facebook pages and asked teachers to write the name of their school boards, which needed very specific responses. Another limitation is the number of survey respondents (41) and interview

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participants (8), which was influenced by the post-COVID19 teacher stress, but my research did not intend to represent all FSL teachers. I am, however, curious to know how the participants' perspectives might have differed if I had conducted a focus group to discuss teachers' conceptualizations of GC. With more resources and future studies, these limitations and new questions could be addressed.

### **Potential Direction for Research**

This research investigated teachers' conceptualizations of GC and how they connect IA and IC to GC. The findings revealed that teachers express varying levels of confidence when discussing IC, compared to their discussions about IA and GC. While explaining the meaning of IC can be challenging, some academics associate it with GC because of its socio-cultural context (e.g., Deardorff & Jones, 2012; Trede et al., 2013), and for its role in developing skills for intercultural and global dialogue (Trede et al., 2013).

In Second Language Education IC has an important role, which is acknowledged by the Council of Europe (COE, 2001) that recommends teachers and students develop this competence. IC can promote mediation, a concept that, although complex, has found increasing interest in research (Corbett, 2021; Liddicoat, 2022). Mediation, according to Byram (1997, 2020) is a role played by the intercultural speaker whose job is to establish relationships and manage differences. Although the term *mediation* is not always clear, "harmony is the desired outcome of any mediation, that once the mediator and the warring parties have aligned their cultural frames (part of their mediating 'inner speech'), they can get on with redirecting their talk towards building peace" (Corbett, 2021, p. 16). The research participants who were born abroad exhibit characteristics of mediation when they talked about implementing deep cultural knowledge while teaching IA in French. *Mediation* and *the cultural mediator* have the potential

to promote citizenship that is built on moral values of equity, inclusion and empathy and foster the peaceful coexistence of the human community. Therefore, a potential direction for this research is to investigate how FSL teachers can become *cultural mediator* who promote deep cultural understanding of the Canadian multicultural society, in order to foster true sociocultural inclusion and contribute to global citizenship that begins within each individual and promote reflective balance between the new and the known, positioning individuals to learn from each other, instead of merely tolerating those they don't know (Hansen, 2011).

### **Research Summary**

This study, led by pragmatic and socio-constructivist perspectives, has investigated FSL teachers' conceptualizations of intercultural awareness, intercultural competence and global citizenship and used resources provided by the teachers to explore how they implement IA in the classroom. Findings inform the reader that GC and interculturality are situated at the level of ministry discourse, but in general are not practiced in the classroom. The results of the study offer empirical insights that can help us better understand how teachers perceive their role as language educators, as well as the role of culture in language teaching and learning, which influence their conceptualization of GC and classroom practices.

Despite its strengths and limitations, this Ontario-focused study sought to expand our knowledge about the ways FSL teachers are preparing learners to live and work in multilingual and multicultural Canada and in the world. This study corroborates the existing literature that stresses the need for teacher training and ministry instruction on the importance of preparing students for GC through language-culture education that has the potential to foster equity, diversity, inclusion, and responsibility at school and in the world. Let us use this study to propel ourselves towards a direction that promotes peace in language education.

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## Appendices

### Appendix A

#### *Resources Provided by Research Participants*

Teacher	Resource
Eli	La cartographie de la classe
Sharon	History of French Colonization – Inquiry project
Tania	The boy who harnessed the wind (Le garçon qui dompta le vent). By William Kamkwamba
Cristina	I use this video from Super Easy French as a discussion starter for talking about differences between formal and informal registers of French.
Virginia	I use it mostly for developing intercultural awareness are: Idélo (Là où je dors) and resources from Manie Musicale
Linda	Une planète à partager
Julia	L'école à l'étranger
Theresa	Comment les enfants s'amuse-t-ils aux quatre coins du monde ? - Vidéo Questionner le monde   Lumni

## Appendix B

*Poster Used to Recruit French as a Second Language Teachers on Social Media.*

### Salut, Grades 7, 8, and 9 Ontario FSL TEACHERS!

Would you help me investigate how grades 7, 8, and 9 Ontario core French and Immersion FSL teachers understand Intercultural awareness, Intercultural Competence and Global Citizenship?

This PhD research aims to explore how FSL teachers conceptualize and connect the three skills and how they integrate them in their FSL teaching.

Do you have **14 minutes** to answer a **10-question anonymous survey**?

This survey is an important step in Taciana de Lira e Silva's PhD study in FSL Education. I, Taciana, am grateful for your help.

The research is led by Taciana de Lira e Silva, PhD candidate from The University of Ottawa. If you are interested in participating in my 14-minute survey, **please click on the link below**. Before you answer the survey you will be asked to read and agree with the consent form. This research study was approved by the Research Ethics Committee of the University of Ottawa (file # \_\_\_\_\_).



## Appendix C

### *Survey Questions*

1- Which of the following grades and FSL program do you currently teach?

2- In which school board do you teach?

3- For how many years have you been teaching FSL?

4- Please check the boxes below according to your classroom practices. If some statements are not related to your classroom experience, please leave them unchecked.

My FSL classroom has students from diverse cultures.,

I actively seek out interesting news from across the globe and share them with my students.

In French class we learn about topics like the environment and sustainability.

In French class, my students learn about Black history month, pride week, National Day of Truth and Reconciliation, among other important celebrations.

I introduce my students to different cultures to help them become more globally aware.,

I motivate all my students to share their culture through their French learning.

When I teach about current issues, I provide opportunities for my students to reflect on solutions and potential courses of action to most effectively address the issues.

In my years of teaching, I have had at least one cultural exchange with a group from another school, in Canada or abroad.

My students demonstrate IA when they share similarities and differences between their culture and the culture of others.

I have visitors from diverse cultures come to my FSL classroom.

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My school does not usually promote cultural events.

5- Read the following 3 statements and decide which of the following answers most aligns with your beliefs and practices (Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree):

A- I believe the FSL teacher's role is mainly to develop students' language skills.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

B- When I teach culture in FSL, I like to promote students' curiosity about other cultures through the exploration of fun themes such as foods, festivals, holidays, music, and games.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

C – I don't have much knowledge of other cultures, which makes me uncomfortable teaching something I don't know.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

6- Did you know that the elementary and secondary FSL curricula aim to help students " appreciate and acknowledge the interconnectedness and interdependence of the global community; and become lifelong language learners for personal growth and for active participation as world citizens" (OME, 2013 & 2014, p. 6)?

Please indicate how much you agree or disagree with the following statements.

A-This is the first time I hear about teaching global citizenship in FSL.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

B-Citizenship education should be limited to Canadian citizenship .

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

C- My students are too young to learn about global citizenship.

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Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

D- Global citizenship education is for French immersion because students travel more.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

E- I teach global citizenship to my students.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

F- French immersion students are better prepared than their core French peers to learn global citizenship because, in addition to learning French as a subject, they also learn History and Geography in French.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

G- Citizenship is taught in Social Studies and Civics. Consequently, Global citizenship should not be taught in FSL.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

H- I don't teach global citizenship to my students.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

I- In FSL, my students learn about themes that affect the entire world, such as pollution, air quality, sustainability, etc.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree

J- I teach Intercultural competence to my students, according to curriculum expectations

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

K- My students learn about the Francophonie around the world through movies, story reading, research, etc.

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Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

L- My students learn about the Francophonie around the world through food, festivities, traditions, statistical facts, and fashion.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

M- I teach IA to my students according to the curriculum expectations.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

N- I would like to incorporate my students' cultures to my teaching, but there is not enough time or suitable resources to explore different themes.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

7- How much do you agree or disagree with the following statements?

I like to learn about other cultures.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I teach French culture in FSL, but I focus mainly on developing their communicative skills.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I teach my students that learning language will help them get a job in the future.

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Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I teach my students that learning a language helps them get along with French speaking people from Canada and from other countries.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I raise funds for international charities to help my students become aware of the difficult lives people have in many countries.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

My students learn about FNMI (First Nations, Métis, and Inuit) and French cultures, according to the curriculum.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I am always trying to learn about my students' cultural background.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

Having students listen to/watch a French cooking show is a good way of promoting intercultural awareness.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

I view intercultural competence as being able to get along with people from another culture.

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Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

A global citizen is a person who has travelled to many places and has a broad knowledge of other countries.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

Learning about other cultures gives learners the opportunity to compare diverse worldviews and learn to get along with people from diverse cultures

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

A global citizen helps people from other countries who are in need.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

Learners demonstrate Intercultural competence when, they use their French language skills, to communicate respectfully with members of the French culture.

Strongly agree, Agree, Somewhat agree, Somewhat disagree, Disagree, Strongly disagree.

## Appendix D

### *Interview Prompt Sheet (Possible Interview Questions)*

Interview number: .....

Participant: .....

Time: .....

Date: .....

Thank you very much for agreeing to participate in this interview. Please note that your answers are strictly confidential and anonymous.

- What is the role of Core French in education?
- What do you think is your role as an FSL educator?
- What do you want students to learn in CF and how do you incorporate your goal in your teaching?
- How do you want your students to remember you as a professional French teacher?
- At school and in your classroom how is the student population represented?
- Do you think it would be advantageous for your students to learn about GC?

The curriculum talks about Equity and Inclusive Education in FSL, on p.42

<http://www.edu.gov.on.ca/eng/curriculum/elementary/fs118-2013curr.pdf>

- Do you think it would be advantageous for your students if you incorporated diversity, equity and inclusion in your teaching? Why?
- How confident are you about teaching those topics?
- Do you think it would be advantageous for your students if you incorporated diversity, equity, and inclusion in your teaching? Why?
- What is the relationship between this type of resources and IC or GC?
- **Understanding of intercultural awareness**
- What kind of resources and themes do you use to teach culture?

## FSL TEACHERS' CONCEPTUALIZATIONS OF GC

- Why do you think the curriculum has expectations to include First nations, Metis, and Inuit (FNMI) cultures in Core French education?

“It is important for FSL educators to help students develop their understanding of, and appreciation and respect for, diverse cultures” (p. 10).

- How do you define intercultural awareness/understanding?
- How are diversity, equity and inclusion connected to Intercultural understanding?
- How could you prepare your students for intercultural understanding and/or awareness? Could you please give me examples of activities? Or (How do you prepare your students for intercultural understanding and/or awareness? Could you give me examples of activities? How do you think your students react to those activities?)

### 3. **Understanding of global citizenship**

The curriculum says: Students will “become lifelong language learners for personal growth and for active participation as world citizens” (p. 6).

- How does learning about culture contribute to GC?
- How do you define global or world citizenship?
- How do you feel about this goal for core French?
- How could/do you prepare your students for this type of citizenship? Could you give me examples of ideas, activities?
- (For elementary CF teachers) How can you prepare elementary students for world citizenship when their knowledge of French is so limited?
- How often do you include global citizenship education in your teaching?
- How could you incorporate more Intercultural competence and GC in your teaching?
- How do you think intercultural competence and global citizenship are connected?
- Do you believe Core French is the right course to prepare students for GC?
- Thank you for bringing this resource with you today. Have you ever used this resource in your teaching?
- What made you choose this resource? What is interesting about it? How does it connect to GC?

## Appendix E

### *Informed Consent for Survey*

#### **Informed consent for survey:**

How French as a Second language teachers conceptualize and interconnect Intercultural Awareness, Intercultural competence, and Global citizenship.

Principal investigator: Taciana de Lira e Silva

Supervisor: Dr. Ruth Kane

University of Ottawa, Faculty of Education

University of Ottawa, Faculty of Education

This study is being conducted for the purpose of contributing to Taciana de Lira e Silva's PhD research.

This research is not funded.

**Invitation to participate:** I am invited to participate in the abovementioned research study conducted by Taciana de Lira e Silva and supervised by Dr. Ruth Kane.

**Purpose of the study:** This study has two purposes. The researcher will explore how FSL teachers conceptualize and interconnect Intercultural Awareness (IA), Intercultural competence (IC), and Global citizenship (GC), which take into account attitude, knowledge and skills needed to effectively interact with people from different cultures (Ontario Ministry of Education, 2013, p.10); and how FSL teachers' conceptions influence their teaching.

**Participation:** My participation will consist of completing an online survey that will last approximately 14 minutes. During the survey I will be asked questions about my teaching assignment and experience, how I conceptualize IA, IC, and GC, how I include culture in my teaching, and how important culture is in the teaching of FSL.

**Risks:** There are no foreseeable risks involved in participating in this study other than those encountered in day-to-day life.

**Benefits:** My participation in this study will help me reflect upon my conceptualizations of the three concepts IA, IC, and GC, and how I integrate those concepts in my teaching. Global citizenship is a necessary competence in the 21<sup>st</sup> century because it helps learners "become informed, productive, caring, responsible, and active citizens in their own communities and in the world" (Ontario Ministry of Education, 2013, p. 3). Consequently, by teaching global citizenship in FSL I help my students become prepared to work and live peacefully in a globalized world.

## FSL TEACHERS' CONCEPTUALIZATIONS OF GC

**Confidentiality and Privacy:** I have received assurance from the researcher that the information I will share will remain strictly confidential and anonymous. I understand that the survey content will be used only for the researcher's understanding of how I conceptualize IA, IC, and GC. This is an anonymous survey.

In order to minimize the risk of security breaches and to help ensure my confidentiality, it is recommended that I use standard safety measures, such as signing out of my account, closing my browser, and shutting down my device when I am no longer using it/when I have completed the survey.

**Conservation of Data:** The data collected in the form of an online survey will be kept in a secure manner stored in a password-protected folder and only the researcher, Taciana de Lira e Silva and her supervisor, Dr. Ruth Kane, will have access to this information. The data will be stored for seven years and destroyed by deleting data from storage drives. Confidentiality will be provided to the fullest extent.

The researcher acknowledges that the host of the online survey (i.e., Google - Forms) may automatically collect the participants IP addresses. Although this information may be provided or made accessible to the researcher, it will not be used or saved on the researcher's system.

**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. While participants may withdraw from the study at any time, once the anonymous survey is submitted, participants will be unable to withdraw their data from the study as the PI would be unable to retrace individual datasets. However, participants who provide their name and email address for the interview will be able to withdraw their data from the study because they will be able to be identified.

At the end of the survey, I will be asked if I am interested in participating in an online 40-minute interview, through Microsoft - Teams. The interview will be audio and/or video recorded, according to my wish. If I choose to provide contact information such as my name or email address, my survey responses may no longer be anonymous to the researcher. However, no names or identifying information would be included in any publications or presentations based on these data, and my responses to this survey will remain confidential.

To accept to participate in the interview I will click on one of the following options:

By selecting the consent statement below, I agree to participate in this research study.

◆ Yes, I want to participate.

(Name/Code): \_\_\_\_\_

Email: \_\_\_\_\_

◆ No, I do not want to participate.

**Acceptance:** I agree to participate in the above research study conducted by Taciana de Lira e Silva, PhD candidate from the Faculty of Education at the University of Ottawa. The research is

## FSL TEACHERS' CONCEPTUALIZATIONS OF GC

supervised by Dr. Ruth Kane. I understand that by accepting to participate I am in no way waiving my right to withdraw from the study.

**Contact:** If I have any questions about the study, I may contact the researcher and/or her supervisor.

If I have any ethical concerns regarding the ethical conduct of this study, I may contact the Office of Research Ethics and Integrity via email ([ethics@uottawa.ca](mailto:ethics@uottawa.ca))

It is recommended that I (keep/print/save) a copy of this consent form for my records.

**Acceptance:** By selecting the consent statement below, I agree to participate in this research study. *Clicking on the "Yes" button indicates that: 1) I have read the above information, 2) I voluntarily agree to participate, and 3) I am 18 years of age or older.*

- Yes, I want to participate
  - No, I do not want to participate

## Appendix F

### *Informed Consent for Interview*

#### **Informed Consent for interview**

How French as a Second language teachers conceptualize and interconnect Intercultural Awareness, Intercultural competence, and Global citizenship.

Principal investigator: Taciana de Lira e Silva  
University of Ottawa, Faculty of Education

Supervisor: Dr. Ruth Kane  
University of Ottawa, Faculty of Education

This study is being conducted for the purpose of contributing to Taciana de Lira e Silva's PhD research.

This research is not funded.

**Invitation to participate:** I am invited to participate in the abovementioned research study conducted by Taciana de Lira e Silva and supervised by Dr. Ruth Kane.

**Purpose of the study:** This study has two purposes. The researcher will explore how FSL teachers conceptualize and interconnect Intercultural Awareness (IA), Intercultural competence (IC), and Global citizenship (GC), which take into account attitude, knowledge and skills needed to effectively interact with people from different cultures (Ontario Ministry of Education, 2013, p.10); and how FSL teachers' conceptions influence their teaching.

**Participation:** My participation will consist of one interview of approximately 40 minutes. During the interview I will be asked questions about how I became an FSL teacher, my current assignment, school life, my role as an FSL educator, the FSL curriculum (intercultural awareness, intercultural competence and global citizenship, inclusion and equity), resources to promote intercultural awareness, and the meaning of global citizenship in FSL. My interview will be:

Audio recorded

Audio and video recorded

I am interested in reviewing the transcripts

**Risks:** I am aware that my participation in this study will entail that I volunteer personal information. However, there are no foreseeable risks involved in participating in this study other

than those encountered in day-to-day life. Additionally, no names or identifying information will be included in any publications or presentations based on these data, and my responses to this interview will remain confidential.

**Benefits:** My participation in this study will help me reflect upon my conceptualizations of the three concepts IA, IC, and GC, and how I integrate those concepts in my teaching. Global citizenship is a necessary competence in the 21<sup>st</sup> century because it helps learners “become informed, productive, caring, responsible, and active citizens in their own communities and in the world” (Ontario Ministry of Education, 2013, p. 3). Consequently, teaching global citizenship in FSL helps students become prepared to work and live peacefully in a globalized world.

**Confidentiality and Privacy:** I have received assurance from the researcher that the information I will share will remain strictly confidential and anonymous. I understand the content will be used only for the researcher’s PhD research. No names or identifying information will be included in any publications or presentations based on these data, and my responses to this survey will remain confidential. My identity and that of my organization will not be revealed in publications.

In order to minimize the risk of security breaches and to help ensure my confidentiality, it is recommended that I use standard safety measures, such as signing out of my account, closing my browser, and shutting down my device when I am no longer using it/when I have completed the interview.

**Conservation of Data:** The data collected in the form of audio/video recordings, transcripts, researchers’ notes, and consent forms will be kept in a secure manner stored in a password-protected folder and only the researcher, Taciana de Lira e Silva and her supervisor, Dr. Ruth Kane, will have access to this information. Hard copies of the transcripts will be kept in a locked filing cabinet. The data will be stored for seven years; afterwards, files will be deleted and shredded. Confidentiality will be provided to the fullest extent.

**Voluntary Participation:** I am under no obligation to participate in this individual semi-structured interview 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 removed from the dataset and not used in the study.

**Acceptance:** I agree to participate in the above research study conducted by Taciana de Lira e Silva, PhD candidate from the Faculty of Education at the University of Ottawa whose research is under the supervision of Dr. Ruth Kane. I understand that by accepting to participate I am in no way waiving my right to withdraw from the study.

By selecting the consent statement below, I agree to participate in this research study. *Clicking on the "Yes" button indicates that: 1) I have read the above information, 2) I voluntarily agree to participate, and 3) I am 18 years of age or older.*

## FSL TEACHERS' CONCEPTUALIZATIONS OF GC

- Yes, I want to participate
- No, I do not want to participate

**Contact:** If I have any questions about the study, I may contact the researcher and/or her supervisor.

If I have any concerns regarding the ethical conduct of this study, I may contact the Office of Research Ethics and Integrity via email ([ethics@uottawa.ca](mailto:ethics@uottawa.ca)).

It is recommended that I (keep/print/save) a copy of this consent form for my records.

## Appendix G

### *Certificate of Ethics Approval*

Université d'Ottawa

University of Ottawa

Bureau d'éthique et d'intégrité de la recherche

University of Ottawa Office of Research Ethics and Integrity

CERTIFICAT D'APPROBATION ÉTHIQUE | CERTIFICATE OF ETHICS APPROVAL

Numéro du dossier / Ethics File Number S-11-21-7589

Titre du projet / Project Title How French as a Second language teachers conceptualize and interconnect Intercultural Awareness, Intercultural competence, and Global citizenship.

Type de projet / Project Type Thèse de doctorat / Doctoral thesis

Statut du projet / Project Status Approuvé / Approved

Date d'approbation (jj/mm/aaaa) / Approval Date (dd/mm/yyyy) 02/03/2022

Date d'expiration (jj/mm/aaaa) / Expiry Date (dd/mm/yyyy) 01/03/2023

Équipe de recherche / Research Team

Chercheur / Researcher	Affiliation	Role
Taciana DE LIRA E SILVA	Faculté d'éducation / Faculty of Education	Chercheur Principal / Principal Investigator
Ruth KANE	Faculté d'éducation / Faculty of Education	Superviseur / Supervisor

Conditions spéciales ou commentaires / Special conditions or comments

Le Comité d'éthique de la recherche (CÉR) de l'Université d'Ottawa, opérant conformément à l'Énoncé de politique des Trois conseils (2014) et toutes autres lois et tous règlements applicables, a examiné et approuvé la demande d'éthique du projet de recherche ci-nommé. L'approbation est valide pour la durée indiquée plus haut et est sujette aux conditions énumérées dans la section intitulée "Conditions Spéciales ou Commentaires". Le formulaire « Renouvellement ou Fermeture de Projet » doit être complété quatre semaines avant la date d'échéance indiquée ci-haut afin de demander un renouvellement de cette approbation éthique ou afin de fermer le dossier. Toutes modifications apportées au projet doivent être approuvées par le CÉR avant leur mise en place, sauf si le participant doit être retiré en raison d'un danger immédiat ou s'il s'agit d'un changement ayant trait à des éléments administratifs ou logistiques du projet. Les chercheurs doivent aviser le CÉR dans les plus brefs délais de tout changement pouvant augmenter le niveau de risque aux

## FSL TEACHERS' CONCEPTUALIZATIONS OF GC

participants ou pouvant affecter considérablement le déroulement du projet, rapporter tout événement imprévu ou indésirable et soumettre toute nouvelle information pouvant nuire à la conduite du projet ou à la sécurité des participants.

The University of Ottawa Research Ethics Board, which operates in accordance with the Tri-Council Policy Statement (2014) and other applicable laws and regulations, has examined and approved the ethics application for the above-named research project. Ethics approval is valid for the period indicated above and is subject to the conditions listed in the section entitled “Special Conditions or Comments”. The “Renewal/Project Closure” form must be completed four weeks before the above-referenced expiry date to request a renewal of this ethics approval or closure of the file. Any changes made to the project must be approved by the REB before being implemented, except when necessary to remove participants from immediate endangerment or when the modification(s) only pertain to administrative or logistical components of the project. Investigators must also promptly alert the REB of any changes that increase the risk to participant(s), any changes that considerably affect the conduct of the project, all unanticipated and harmful events that occur, and new information that may negatively affect the conduct of the project or the safety of the participant(s).

Kim THOMPSON Responsable d'éthique en recherche / Protocol Officer

Pour/For Barbara GRAVES Président(e) du/ Chair of the Comité d'éthique de la recherche en sciences sociales et humanités / Social Sciences and Humanities Research Ethics Board