UNIVERSITY FOR DEVELOPMENT STUDIES

GLOBAL CITIZENSHIP EDUCATION: ASSESSING THE CRITICAL DIMENSIONS IN THE SOCIAL STUDIES CURRICULUM OF SENIOR HIGH SCHOOLS IN GHANA

ETEN SIMON

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TAMALE

GLOBAL CITIZENSHIP EDUCATION: ASSESSING THE CRITICAL DIMENSIONS IN THE SOCIAL STUDIES CURRICULUM OF SENIOR HIGH SCHOOLS IN GHANA

ETEN SIMON [B. Ed (ARTS)]

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AUGUST, 2017

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the product of my own original work and no part of it has been presented for another degree in this university or elsewhere. All materials consulted have been duly acknowledged and referenced.

Name: ……

Signature: …… Date: ……

Supervisor's Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University for Development Studies.

Name: ……

Signature: …… Date: ……

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ABSTRACT

This study set out to assess the critical dimensions in Ghana's Senior High School Social Studies curriculum within a framework of Critical Global Citizenship Education (CGCE). This was done with the aim of identifying opportunities and challenges within the curriculum that could facilitate or hinder introducing critical dimensions into the Social Studies curriculum.

To achieve the research objective, the perceptions, understanding and experiences of Social Studies teachers and students on Global Citizenship Education were examined. With an exploratory research design, the study employed predominantly qualitative but also quantitative research methods to collect data through questionnaire survey, interviews and focus group discussions. The primary data was analyzed using SPSS software to generate results in line with themes carved out of the research questions and objectives, whiles secondary data were reviewed and examined for evidence of critical and global dimensions.

The findings of the study reveal that the Social Studies curriculum contains at best limited provisions on dimensions of CGCE. These limited provisions are seen in some existing topics in the Social Studies syllabus that relate to the themes of globalization and colonialism as well as some teaching strategies that resonate with Freirean critical pedagogy. Though teachers and students demonstrated an appreciable understanding of the themes of globalization and colonialism, they lacked a coherent understanding of these themes as conceptualized in CGCE. The study recommends a Social Studies curriculum reform that mediates Social Studies syllabus content and teaching methodologies with elements of CGCE as well as the training of Social Studies teachers with critical models of Social Studies education.

DEDICATION

This work is dedicated to my parents, Mr. Samson Angyagre and Mrs. Lahari Asakoot for giving me a good foundation in life and all their best.

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ABBREVIATIONS

ASSP - African Social Studies Programme

CGCE - Critical Global Citizenship Education

CRDD - Curriculum Research and Development Division

DASSE - Department of Arts and Social Sciences Education

GES - Ghana Education Service

GC - Global Citizenship

GCE - Global Citizenship Education

NCSS - National Council for Social Studies

NGO - Non-Governmental Organization

SHS - Senior High School

UCC - University of Cape Coast

UEW - University of Education, Winneba

SPSS - Statistical Package for Social Sciences

UN - United Nations

UNESCO - United Nations Educational Scientific and Cultural Organization

UNICEF - United Nations Children's Fund

CHAPTER ONE

1.0. INTRODUCTION

1.1. Background

Global Citizenship Education (GCE) has gained importance and is high on the agenda of educational research, policy and practice in many countries, especially in the global North (Parmenter, 2011). Though research and practice around GCE only gained recognition in policy circles recently, GCE has a long history associated with the practice of global education, international education and world studies (Quashigah, Kankam, Bekoe, Eshun and Bordoh, 2015). GCE has been conceptualised as an educational response to the increasingly globalising world of today, and for meeting people's educational needs vis-à-vis the processes and challenges of globalisation. Globalisation has resulted in increased migration across countries and facilitated inter-cultural contacts amongst different peoples, and as a result the traditional conception of citizenship as defined and conferred by the nation-state has been thrown to question (Balarin, 2011; Davy, 2011). Educational reforms carried out to meet the needs of students in such a globalising world however have mostly been driven by a global capitalist incentive, geared towards producing a workforce for the global market economy, rather than producing critical agents of change (Dei, 2014).

There are therefore calls for visions of citizenship that transcend national boundaries and take on more cosmopolitan and critical attributes to meet the needs and challenges of globalisation by fostering in students an awareness of global issues and development processes. These visions of citizenship education are geared towards building students' competencies on values such as solidarity, respect, peace and social justice for a more just and equal world (Oxfam, 2006).

Globalisation is a complex phenomenon, and any educational efforts to address its needs and challenges are bound to be complex (Davies, Evan and Reid, 2005). This explains why it is not possible to prescribe a specific form of Global Citizenship Education that responds adequately to all the needs and challenges of globalisation, especially in different socio-cultural and political contexts. As a result, there exist multiple strands of GCE conceptions and interpretations, depending on the theorists/proponents of such conceptions and their educational/political aims, as well as the socio-political context in which these theorists appropriate the term for (Oxley and Morris, 2013).

Oxley and Morris (2013) have constructed a typology of Global Citizenship (GC) that identifies and clarifies the diverse conceptualizations of GC. In that typology, two broad categorizations of Cosmopolitan Global Citizenship and Advocacy Global Citizenship have been proposed, from which 8 different types of GC have been drawn. There is Political Global Citizenship, Moral Global Citizenship, Economic Global Citizenship and Cultural Global Citizenship under the Cosmopolitan category, whiles under the Advocacy category, four strands of GC have been distinguished, namely; Social Global Citizenship, Environmental Global Citizenship, Spiritual Global Citizenship and Critical Global Citizenship.

Given the goal of this research in fostering a Social Studies curriculum for developing active citizenship in the context of a post-colonial developing country like Ghana, the research will focus on Critical Global Citizenship and its educational equivalent of Critical Global Citizenship Education (CGCE) as conceptualized by critical theorists such as Andreotti (2006), Dei (2014) and Blackmore (2016).

Critical Global Citizenship Education is a reflective and ethical approach to promoting global citizenship and employs postcolonial theory and critical pedagogy to examine unequal power relations and privilege in society in the current global order (Andreotti, 2011; Andreotti and De Souza, 2012). It does this by interrogating how these unequal power relations and privilege have been shaped by historical colonial forces and are now being entrenched by the current forces of globalization (ibid). CGCE is mostly aimed at promoting critical understanding, dialogue and action on development issues from the local to the global levels, with a vision guided by the values of social justice (Reynolds, 2015).

Social Studies is one of the subject areas in Ghana's Senior High School curriculum that bear a close affinity to Global Citizenship Education, since the objective for the teaching of Social Studies is citizenship education (Ayaaba, Eshun and Bordoh, 2014). For many years in both the developed and the developing world, the teaching of Social Studies has focused on building the social life and national identity of a people for national development. But with the onslaught of an increasingly interconnected world facilitated by the processes of globalisation, there have been calls and efforts to broaden the scope of Social Studies to include a global perspective. The need to introduce a global perspective into the Social Studies curriculum therefore goes many years back and has been championed by key associations and educators across different countries (Zong, Wilson and Quashigah, 2010). The National Council for the Social Studies (NCSS), a US-based association of Social Studies researchers and practitioners, has long called for the introduction of a global dimension in the curricular of Social Studies in schools, evident in a position paper it published. In that position paper, the NCSS states that:

The National Council for the Social Studies believes that an effective Social Studies program must include global and international education. Global and international education

is important because the day-to-day lives of average citizens around the world are influenced by burgeoning international connections. The human experience is an increasingly globalized phenomenon in which people are constantly being influenced by transnational, cross-cultural, multi-cultural and multi-ethnic interactions (NCSS, 2001; cited in Zong, Wilson and Quashigah, 2010).

There have therefore been curriculum reforms in the educational systems of many countries, especially in the global North, to introduce a global dimension into their Social Studies education for citizenship that fosters diversity, interdependence, solidarity and equality in and between countries across the globe (Schweisfurth, 2006).

Global Citizenship Education is conceptualized as a curriculum for preparing students for a world that has become more interconnected and interdependent than ever before, and as an educational approach to addressing challenges such as inequality, social injustice and conflict, among others, that sometimes arise from globalisation (UNESCO, 2014). As an educational practice, GCE is said to be important because it seeks to develop in students, attitudes and skills needed for fostering an active and critical citizenry who will engage in actions locally and globally for fostering a more equal, just, inclusive, peaceful and sustainable world (ibid). In light of the potential contribution that GCE could make in developing an active and critical Ghanaian citizenry, it is important to investigate what the critical and global dimensions of the current Social Studies curriculum are.

1.2. Statement of problem

Though GCE is recognized as an important educational paradigm for the 21st Century, much of its research, policy and practice are limited to educational systems in the global North

(Eten, 2015a; Peterson, 2011; Andreotti and De Souza, 2012). One subject area in the school curricular of many countries for promoting citizenship education is Social Studies (NCSS, 2006), and as a result of the recognition given to the importance of a global perspective in citizenship education, Social Studies in the educational systems of these countries is evolving from a focus on promoting citizenship defined by allegiance to the nation-state to one that takes cognizance of the interconnectedness and interdependence of countries in the world today (Quashigah, 2014). However, there exists little research on the educational practice and policy implications of GCE in the context of educational systems in countries of the global South, especially in Sub-Saharan Africa. Educational practice for developing the civic competencies of citizenry in some African countries, as for example in Ghana, remain largely focused on the traditional Social Studies approach which is in-ward looking and lack critical and global dimensions (Eten, 2015a). Pashby (2012:9) has noted that Global Citizenship Education goes beyond a Social Studies approach which tends to 'tokenise and exoticise foreign places and peoples', and offers learning experiences that 'open up minds' to a deep and critical global vision based on equality and social justice (Bourn, 2014: 6).

In Ghana's educational system, Social Studies was introduced into the school curriculum after a continent-wide 1968 Mombasa Conference that called for the design of the African Social Studies Programme (ASSP) and resulted in the adoption of Social Studies in the school curricular of many African countries (EDC/CREDO, 1968). One main aim of the ASSP was to promote national unity and cohesion in African countries in the post-independence era in efforts to bring different ethnic groups and political units within African states together for national development (Mhlauli, 2012). An examination of Ghana's Social Studies curriculum will reveal that, it is the post-independence agenda of an in-ward looking citizenship education that still

drives the teaching of Social Studies (Eten, 2015a). To demonstrate the in-ward looking nature of the Ghanaian Social Studies curriculum, a cursory look at the rationale for the teaching of Social Studies may be instructive. The rationale as stated in the teaching syllabus of Senior High School Social Studies has it that, "the subject prepares the individual to fit into society by equipping him or her with knowledge about the culture and ways of life of their society, its problems and its values, and its hopes for the future" (CRDD, 2010). A further cursory look at the Ghanaian Senior High School Social Studies syllabus may reveal few topics that only contain international elements at best, but as Davies, Evan and Reid (2005) have noted, an adequate educational response to the processes and challenges of globalization should go beyond the addition of international content to citizenship education but must apply the ethos of a global pedagogy to citizenship education.

An Afrobarometre survey conducted to assess the attitude of Ghanaians to political participation and civic engagement has pointed to low levels of interest on the part of the citizenry to engage with political leaders and public officials to promote good governance in the country (Armah-Attoh, Ampratwum and Paller, 2014). This survey among others has recommended the strengthening of civic education through Ghana's educational system to promote active citizenship towards strengthening civic engagement for political accountability in Ghana (Abudu and Fuseini, 2014; Armah-Attoh, Ampratwum and Paller, 2014). GCE has the potential to bolster the interest of students in civic engagements on local and global issues by developing in them critical thinking about complex global and development issues that underpin local development, whilst at the same time building their confidence to explore and express their own values and opinions on both local and global issues (Oxfam, 2006). The introduction of critical and global dimensions into the Social Studies curriculum at the Senior

High School level in Ghana therefore holds the potential of developing the civic competencies of Ghanaian students. This will contribute to developing active citizens who will be able to engage in actions that promote democratic governance for sustainable development, as well as be able to act and compete in the current global order (Eten, 2015a).

An examination of research related to the teaching of Social Studies in Ghana's school curriculum shows that, such research is predominantly focused on two Social Studies education conceptual traditions. These traditions are the reflective enquiry model and the social sciences model of Social Studies education that underpin the teacher training programmes for Social Studies run by the University of Cape Coast and the University of Education, Winneba, respectively (Bekoe and Eshun, 2013). Not much research has been conducted into the extent to which Ghana's Social Studies curriculum relates to critical traditions of Social Studies education, much less so for Critical Global Citizenship Education. There is therefore a research gap in terms of knowledge around how critical traditions in Social Studies education as well as Critical Global Citizenship Education reflect in Ghana's Social Studies curriculum, and this study seeks to contribute in filling that research gap.

1.3. General objective of the study

The general objective of the study is to identify the opportunities and challenges in Ghana's Senior High School Social Studies curriculum for the incorporation of CGCE dimensions. This will be achieved through an examination of the understanding and experiences of Social Studies teachers and students in Senior High Schools in Ghana as they pertain to CGCE. The examination will be geared towards establishing the need or otherwise for the introduction of critical and global dimensions into the Social Studies curriculum, with the view of promoting active citizenship amongst the Ghanaian youth.

1.4. Research aim and objectives

The Social Studies curriculum in Ghana's educational system over the years has focused more on educating Ghanaians for the formation of national identity and citizenship (Ayaaba, Eshun and Bordoh, 2014). However, with the increasing globalizing world of today, it will be instructive to know if there is a corresponding shift in the perceptions and understanding of teachers and students on what citizenship entails, and whether these perceptions and understanding bear any affinity to Global Citizenship.

1.4.1. Research objectives

The study will be driven and guided by the following research objectives;

- Examine the perceptions and understanding of Social Studies teachers on the critical and global dimensions, as conceptualized in Critical Global Citizenship Education
- Assess the extent to which Social Studies teachers in Senior High Schools in Ghana incorporate dimensions of Critical Global Citizenship Education in their lessons
- Assess how Senior High School students in Ghana experience the critical and global dimensions in their Social Studies lessons
- Examine the content of the Social Studies teaching materials of Senior High Schools in Ghana for evidence and inclusion of GCE

1.4.2. Research questions

The following questions have been carved out of the objectives of the research to guide the research process to achieve the purpose of the research;

- How do Social Studies teachers in Senior High Schools in Ghana perceive and understand the critical and global dimensions as conceptualized in Critical Global Citizenship Education?
- To what extent do Senior High School teachers incorporate the critical and global dimensions in their Social Studies lessons?
- What are the experiences and understanding of Senior High School students of the critical and global dimensions in their Social Studies lessons?
- Are there dimensions of Critical Global Citizenship Education in the Ghanaian Senior High School Social Studies teaching materials?

1.5. Scope and limitation of the study

The investigation carried out in the study is limited to the implementation of the Senior High School Social Studies curriculum at the school level, expressed through teaching and learning activities as defined by the Social Studies syllabus in Senior High Schools. The study does not extend to education policy level action, as for example in the policy initiatives of the Ministry of Education, and the Curriculum Research and Development Division (CRDD) around making the Senior High School Curriculum locally focused, but globally relevant.

Though an investigation into the formal school curriculum is important in discovering the intended aims/goals of certain planned teaching and learning activities in schools, the study does not solely focus on this, but also touches on the hidden aspects of the Social Studies curriculum. Given the aims of the study and its focus on examining the critical elements in the Social Studies curriculum of Senior High Schools in Ghana, the research will extend to the hidden aspects of the curriculum. This is because the study employs critical pedagogy and postcolonial theory as tools in examining teaching and learning practices as they relate to themes

of colonialism and globalization, and how this relates to building civic competences in students. An analytical framework developed around a discourse of critical pedagogy and postcolonial theory is significant in examining and understanding the hidden elements in the Social Studies school curriculum conditioned by colonialism and globalization that tend to produce a citizenry who are apathetic and disengaged in national development processes.

Among the plethora of terms used in association with the educational agenda for a globalizing world, this study employs Global Citizenship Education because of its focus on social justice. The term Global Citizenship Education also has a certain popularity in both academic and education policy circles today, especially in Europe, and mostly serves as a rallying point for discussions on different forms of adjectival education such as Environmental Education, Development Education, Citizenship Education and latterly of Education for Sustainable Development (Mannion, Biesta, Priestley and Ross, 2011). An examination of the different conceptions and typologies of Global Citizenship as for example discussed by Shultz (2007) and Oxley and Morris (2013) reveals many points of convergence on issues of citizenship, globalization, social justice, diversity, the environment, human rights, and sustainability, all of which are central and important themes in the adjectival fields of education cited. More importantly, the study focuses on the use of the term Global Citizenship Education for its strong focus on the promotion of people's participation in political activity. Davies, Evan and Reid (2005) have contrasted between global education and citizenship education by noting that whereas global education promotes involvement in political activity with the use of immediate and radical approaches, citizenship education seems to have emerged from a social science context and is driven by a minimalist concern for community involvement.

Though the study sought to assess the perceptions and understanding of Social Studies teachers and students in Ghana in relation to Global Citizenship Education, participants for the study were drawn from a selected sample of Social Studies teachers and students in Senior High Schools in the study area. This is likely to pose a limitation on the study in terms of the generazability of the study findings, as the sample drawn for the study may not be an adequate representation of the entire target population in the study area. However, given the qualitative tenor of the study, this can be said to be a peculiar limitation in most qualitative research, as noted by Wiersma (2000, p,211) that, "Because qualitative Research occurs in the natural setting it is extremely difficult to replicate studies".

1.6. Significance of the Study

1.6.1. Ghana's Senior High School Social Studies curriculum

The study will contribute to establishing a sound basis for advocacy around reforms in the Social Studies curriculum of Ghana's Senior High School for the introduction of critical global pedagogy as conceptualized in GCE, as well as reforms in the curriculum of teacher-training institutions where teachers are trained to teach in Senior High Schools. Such a curriculum reform could potentially lead to school-wide curriculum reforms in Ghana's educational system to introduce content and pedagogy of critical global citizenship.

1.6.2. Educational research

The findings of the study will contribute a Ghanaian perspective to the global discourse and research on Global Citizenship Education and add to the scanty literature available on the implication and relevance of Global Citizenship Education and transformative education generally in the context of educational systems in African countries. The study will potentially

provide insights and impetus for further research on Global Citizenship Education in such contexts.

1.7. Structure of the study

The chapter under consideration introduces the research study in terms of its background and gives a glimpse of the overall focus of the study. Chapter two follows with a review of relevant literature as they pertain to keys concepts in the study. The review leads to the development of the study's conceptual framework which is used in formulating the research questions and analyzing the results. The methodology employed in the study is discussed in details in chapter three along the lines of the research design, tools and analysis. Analysis of results and presentation of findings are captured in chapter four in line with themes from the research questions and objectives. The final chapter summarizes the key findings of the study, out of which key conclusions and recommendations are drawn.

1.8. Conclusion

This chapter has set the tone of the study by outlining the structure of the study as well as giving a background on the motivating ideas and issues that underpin Global Citizenship Education in relation to the research problem the study seeks to answer. The chapter also outlines the general and specific objectives of the study as well as the contribution the study could potentially make in advancing research around Global Citizenship Education in the context a developing country like Ghana.

CHAPTER TWO

2.0. LITERATURE REVIEW

2.1. Introduction

The chapter presents a discussion of relevant literature on the concepts of Citizenship Education, Social Studies education, Global Citizenship Education, and other related concepts towards building the study's conceptual framework. In doing this, the chapter begins by exploring various conceptions of citizenship education and Social Studies education within the context of a globalizing world. This exploration is narrowed down to conceptual traditions that underpin the teaching of citizenship education through Social Studies from the global level to the local level in Ghana's education system. The various Social Studies conceptualizations are assessed in relation to critical perspectives within Social Studies education.

There is also a discussion of various conceptions of GCE as put forward by scholars in the field of GCE. A review of the various GCE conceptualizations is done to assess their individual merits and limitations with the aim of identifying the specific model for developing the study's conceptual framework. There is a further review of Ghana's Senior High School Social Studies syllabus and textbook for evidence of critical and global dimensions, as well as the models of Social Studies education that underpin Social Studies teacher training programmes in Ghana. This helps to identify the gaps and limitations in the current Social Studies curriculum for Senior High Schools in Ghana vis-à-vis Critical Global Citizenship Education.

2.2. Citizenship Education around the World

For most of the world's history, the need to promote citizenship for building national-identity within nation-states has determined the type of education delivered by the educational

systems of states (Davies, Evans and Reid, 2005). The link between education and the development of national citizenship and identity has long been acknowledged, evident in Aristotle's assertion that:

"The citizen of a state should always be educated to suit the Constitution of their state" (Aristotle, as quoted by Heater, 1999, p.171)

It is therefore no wonder that public schooling has historically served the purpose of citizenship education (Sears and Hughes, 1996). The teaching of citizenship education in schools across many countries has been driven by one main objective; to develop the national identity of a people within a nation-state by cultivating in them the knowledge, skills, values and dispositions required for national development. According to Kerr (1999) citizenship education has the broad goal of preparing young people for their roles and responsibilities as citizens. Some scholars have also seen a role for citizenship education in promoting social justice and democratic values in society (Lee, 2004; Banks, 1990), as well as educating a nation's populace to enable them make informed and reasoned decisions (Rapoport, 2013). Bank (1990) has noted that citizenship education should develop in students the knowledge, skills, values and attitudes needed for their effective participation and functioning in society.

The nation-state model of education for citizenship, having endured in the educational systems of many countries for many years, is now being weakened by the forces of globalization (Davies, Evan and Reid, 2005), and as a result calls are being made for a reconceptualization of such citizenship education models. The forces of globalization increasingly shape political and economic activities within nation-states, and political and economic processes which were once limited to the nation-state, now take on global dimensions and produce impacts that are felt in

the remotest parts of the world. Myers (2006) has well said that under globalization, the nation-state is no longer the economic and political unit around which countries organize themselves, and further suggests that globalization has been the most compelling reason for the need and emergence of global citizenship. According to Rapoport (2013), there has been an increase in interest and calls for supra-national models of citizenship across the world, owing to

globalization; increasing cultural and social diversity; erosion of traditional nation-state-related models of citizenship; creation of supra-national governing bodies; codification of international human rights; proliferation of transnational NGOs; and the rise of such phenomena as global ethics, global consciousness, and global law, to name a few (p. 409).

As part of this globalizing trend, the funding of schools, the content of school curricular and the training of teachers are increasingly being influenced and determined by the demands of the global market economy (Pike, 2008), and reforms carried out in educational systems across the world are geared towards serving the interest of global corporate capital, rather than introducing transformative pedagogy for building the civic competencies of the citizenry (Dei, 1998; 2014).

The phenomenon of an increasingly globalizing world has put pressures on school curriculum around the world, especially for subjects that focus on citizenship education for the purpose of educating citizens to become critically engaged, globally-aware and socially responsible. Given such a situation, many societies are now faced with a dilemma on how schooling can serve the purpose of producing obedient and patriotic citizens on the one hand, and at the same time producing active and critical agents of change in society (Tyack and Cuban, 1995). Schools around the world now find themselves in a "fix" since on the one hand, they are accused of "undermining patriotism" if they promote critical understanding and action on

government policy, and on the other hand cited for promoting "narrow ethnocentrism" if they do not teach critical examination of national and global issues that contribute to social injustice (Myers, 2006).

The aforementioned global trends, among others, in diverse ways impact on the lives of individuals, communities, and governments across different national borders, and underscore the need for a re-conceptualization of citizenship and citizenship education, as well as raise questions on what and how such re-conceptualization should entail (Ibrahim, 2005). It is for this reason that the question of how citizenship education in the 21st Century can be forged to produce active and critical citizens to engage in actions that address the challenges of globalization is important (Lapayese, 2003).

In responding to the need for the reconceptualization of citizenship education in an age of ever-increasing globalization, a number of expanded visions of citizenship education have been put forward by educational theorists towards conceptualizing citizenship from the limited conception on national identity to that which take into consideration the needs of an ever-globalizing world. Pike (2008) in his discussion of citizenship education in a globalizing world, cites some of these expanded visions of citizens as Heater's model of "multiple citizen" (Heater, 1990); Hébert's concept of "a new flexible citizen" (Hébert, 1997) and Selby's idea of "plural and parallel citizenship" (Selby, 2000).

Suffice it to note that in many educational systems around the world, it is rare to find a specific subject in the school curriculum labeled as citizenship education, except for the cases where components of citizenship education are incorporated into what is often called civic education or Social Studies (Sim and Print, 2005). Citizenship education for developing a good

and participatory citizenry the world over is mostly pursued through the teaching of Social Studies, and this has been especially so in the educational systems of the United States, Australia and Canada (Sears, 1994). There is therefore consensus among Social Studies educators around the world that the primary goal for the teaching of Social Studies is citizenship education (NCSS, 2006; Ayaaba, Eshun and Bordoh, 2014; Barr, Barth and Shermis, 1977).

2.3. Conceptual traditions in Social Studies education

Though the main goal for the teaching of Social Studies is citizenship education, different social and political agendas have shaped the content and methodologies of the subject (Vinson and Ross, 2001). As a result, different conceptual traditions of Social Studies have been developed and consequently influence curriculum practices around the teaching of the subject in many educational systems around the world. The differences in these conceptual traditions lie in the kind of citizenship envisaged and the roles a citizenry is expected to play toward national development. Different typologies therefore have been put forward by Social Studies education theorists including Barr, Barth and Shermis (1977), Engel and Ochoa (1988) and Martorella (1996), among others.

Barr, Barth and Shermis (1977) offer a three-part framework, made of citizenship transmission model, the social sciences model and the reflective enquiry model. Martorella's (1996) framework of Social Studies education is an extension of the framework developed by Barr, Barth and Shermis (1977), and adds two more dimensions of Informed Social Criticism and Personal Development (Misco and Harmot, 2012; Ross, Mathison and Vinson, 2014). Engel and Ochoa (1988) also developed a framework of Social Studies education consisting of a two-prong socialization and counter-socialization models. For the purpose of this study, the frameworks proposed by Barr, Barth and Shermis (1977) and the expansion made of it by

Martorella (1996) will be discussed in an effort to provide a broader global context to the conceptual traditions within which Ghana's Social Studies education fits.

2.3.1. Barr, Barth and Shermis Social Studies Education model

Barr, Barth and Shermis (1977) have posited that Social Studies education around the world has been implemented within three main traditions: as an approach for the transmission of citizenship or culture; as an amalgamation of social science disciplines; and as a reflective enquiry.

2.3.1.1. Citizenship Transmission model

The citizenship or culture transmission model of Social Studies education presents a conception of citizenship, with a set of assumptions, knowledge, beliefs and values which are taught to students as sacrosanct and obvious truths (Cherryholmes, 1992). In the words of Barr, Barth and Shermis (1977), "The purpose of Citizenship Transmission is that a particular conception of citizenship shall be both learned and believed" (p.59). This model of Social Studies education carries undertones of indoctrination, where students are imbued with a set of ideas, beliefs and values for the purpose of securing their allegiance to a cause or the state. Cherryholmes (1992) has noted that, learning materials produced for the citizenship transmission model are mostly made of historical and geographical knowledge claims, and do not contain controversial issues, and so knowledge claims about social justice, social class, political beliefs, are most often absent in such materials. Cherryholmes further notes that, the goal of Social Studies education as conceived in the citizenship transmission model is mostly directed at maintaining the status quo and protecting social institutions and arrangements. The citizenship development role embedded in this model of Social Studies education has been the

historic role schools have played as instruments for social control and for maintaining class dominance in social relations in many societies over the years (Giroux, 1980). The citizenship transmission model mostly operates within the hidden curriculum, and does not overtly manifest in the stated curriculum of the school (Lee, 2004; Udoukpong and Okon, 2012).

2.3.1.2. The Social Sciences model

The social sciences model of Social Studies education as conceptualized by Barr, Barth and Shermis (1977) contends that, the teaching of Social Studies for citizenship should be geared towards enabling students to master concepts of social sciences and think in ways that suit social science methodology for building the knowledge base of students for their learning in later life (Ross, Mathison and Vinson, 2014). Within this tradition, the purpose of Social Studies education is framed in terms of developing a citizenry who will be able to think as social scientists in solving problems with the use of methods of enquiry and discovery that suit one or more of the social science disciplines (NCSS, 1982; Misco and Hamot, 2012). According to Cherryholmes (1992), the discourse of Social Studies education for citizenship development from the social science tradition is guided by rules derived from social science content and methodology, and is value-free because the goal of mainstream social science is to describe and explain phenomena by generating and testing theories.

Within such a framework and in light of the positivist or neo-positivist interpretive traditions in social sciences, Cherryholmes (1992) further notes that, the social scientist has no interest and role in causing a change in society, but only in analyzing and understanding it; as a result, social and political arrangements and structures are accepted as given in such a tradition. Drawing from the above description of the social sciences tradition of Social Studies, it can be

said that, learning materials and pedagogical practices implemented within such a tradition are meant for developing in students a social science -oriented knowledge base and inculcating in them social science problem solving skills for effective citizenship.

2.3.1.3. Reflective Inquiry model

The third orientation in Barr, Barth and Shermis (1977) scheme of Social Studies education for citizenship education is the reflective enquiry model, which has the goal of producing citizens who are able to make rational and well thought-out decisions through a reflective process, usually based on their personal needs as well as considerations situated in the larger society's needs and interests (Misco and Hamot, 2012).The starting point for such a process of reflective enquiry is usually a personal or social conflict/problem that is identified by the learner which affects him/her within a given socio-political context. There is a pre-determined framework within which students are expected to know what to do in order to resolve personal conflicts or problems amidst social problems (NCSS, 1982). The teaching of Social Studies from the standpoint of the reflective enquiry tradition puts decision making at its center in line with a society's needs, problems and issues (Misco and Hamot, 2012).

A study conducted by Misco and Hamot (2012) in assessing the Social Studies education tradition from which teachers taught the subject, found that those whose teaching exhibited the qualities of the reflective enquiry tradition did so in order to prepare students for the "real world", the making of "good decisions" and "preparing for future careers as citizens" (p. 319), among others. The reflective thinking process for the purpose of decision-making is an important defining feature of this model and consists in the development of conceptual abilities and skills that constitute rationality for effective citizenship (Udoukpong and Okon, 2012).

A number of shortcomings have been identified with the Social Studies education framework as conceptualized by Barr, Barth and Shermis (1977). These shortcomings include claims that the framework oversimplifies the field of Social Studies education (Stanley, 1985) and that the three models of the framework contain a lot of overlaps (Shaver, 1977). These perceived shortcomings have led some theorists to come up with extensions to augment Barr, Barth and Shermis (1977) framework, whilst other theorists have proposed alternative frameworks.

2.3.2. Martorella's expanded Social Studies education model

Martorella (1996) expanded on the three-dimensional framework developed by Barr, Bath and Shemis (1977) to include a fourth and fifth dimensions of Social Studies education, namely informed social criticism model and personal development model respectively.

The informed social criticism model of Social Studies education traces its roots to the works of critical pedagogues like Freire (1970;1973), Giroux (1980) and also bears some similarity with the Socialization-Counter Socialization framework developed by Engel and Ochoa (1988). This model addresses issues of education that are directly related to the hidden school curriculum, knowledge construction and socio-cultural transformation (Ross, Mathison and Vinson, 2014), and promotes citizenship education that aims at providing space within the school curriculum for students' "examination, critique and revision of past traditions, existing social practices and modes of problem solving" (Ross, Mathison and Vinson, 2014, p. 29). Lee (2004) has noted that the informed social criticism model of citizenship education, which in his scheme is labeled as, Citizenship/Democratic Transformation, is a better alternative to the other orientations of Social Studies education (Citizenship Transmission, Social Sciences approach

and Reflective Enquiry). This is because these other traditions operate with the view that 'democracy is static rather than a "constant struggle for equality and justice" (Lee, 2004, p.7). Furthermore, they support a limited "socializing role of mainstream citizenship education" (ibid, p7) rather than classroom activities that lead "to civic empowerment and civic courage" (Kickbusch, 1987, p. 176). The focus of citizenship education should therefore be for the development and enhancement of the critical understanding of students on social issues and structures, and promoting engagement with these social phenomena for social reconstruction with a vision of social justice (Lee, 2004). In the words of Stanley and Nelson, Social Studies education in the light of the informed social criticism model should be aimed at citizenship education for:

Social transformation [as] defined as the continuing improvement of…society by applying social criticism and ethical decision making to social issues, and using the values of justice and equality as grounds for assessing the direction of social change that should be pursued (Stanley and Nelson, 1986, p.530).

Classroom pedagogical practice and content that fall in line with this Social Studies education orientation are contextual in origin, and instructional methodologies are usually dialogical and problem-solving, as well as involve critical and reflective thinking, rather than lecture or information transmission methods (Ross, Mathison and Vinson, 2014).

The fifth model of Social Studies education that Martorella (1996) proposed as an extension of the framework developed by Barr, Barth and Shermis (1977) is the personal development model. With the main goal of promoting citizenship education, the focus of this model is to help students develop in themselves a positive self-concept that improves their

personal sense of efficacy in society (Ross, Mathison and Vinson, 2014). This position in Social Studies education operates within a framework of democratic citizenship in which students are exposed to the enjoyment of individual freedoms and responsibilities for effective citizenship, as well as taught the implications and consequences that such freedom and power of choice comes with (ibid.). Curriculum content and methodology in this tradition are largely determined by students, based on their personal needs and interests, with instructional methods individualized whiles jointly decided by students and teachers (Vinson and Ross, 2001).

2.3.3. Implementing Social Studies education models in the classroom

It is important to note that, the various models of Social Studies education discussed above do not necessarily contradict each other, nor are they neatly divorced and distinct in their characteristics but bear some characteristics that are overlapping and often driven by similar objectives and aims (Mascot and Hamot, 2012; Barr, Barth and Shermis, 1977). It is often the case that in the practical implementation of the Social Studies curriculum in schools, teachers employ content and instructional methodologies from two or more of the traditions discussed above, either knowingly or unknowingly to achieve the objectives for the teaching of the subject. A study by Barr, Barth and Shermis (1977) on teachers revealed that a majority of these teachers used a mixture of all the three traditions in delivering their Social Studies lessons. Another study conducted by Hacker and Carter (1987) showed that more experienced Social Studies teachers over time shifted from the use of citizenship transmission model in their lessons to the use of the social sciences model, while inexperienced teachers were more likely to use the citizenship transmission model, with very few teachers using the reflective inquiry model.

Many Social Studies education scholars (Barr, Barth and Shermis, 1977; Lee, 2004; Mascot and Hamot, 2012) are agreed that, the teaching of Social Studies over the years in many countries has mostly reflected the citizenship transmission model and has served the purpose of socializing the young of a society into its values and beliefs. In this regard, Barr, Barth and Shermis (1977) have stated that:

Social studies has functioned as a mirror for our society. Our society believes and acts as though it must perpetuate its beliefs, values, customs, traditions –as, of course do all societies. Schools function as just this vehicle for transmission; and of all the school subjects, the social studies most insistently lends itself to being the repository of societal values and traditions. (p.9)

However, in view of all the five models discussed, which encompass the framework developed by Barr, Barth and Shermis (1977) and the expanded version of Martorella (1996), many Social Studies scholars such as Lee (2004) and Ross, Mathison and Vinson (2014) have made a strong case for the teaching of Social Studies to move away from the cultural and citizenship transmission and socialization model to the informed social criticism model. In this regard, it has been suggested that the teaching and learning of Social Studies should not be reduced to the learning of a predefined conception of the world as set out in textbooks produced by policy makers and private textbook companies, but students and teachers should be put at the centre of the curriculum and made to appreciate the curriculum as a site for meaning-making and for examining taken-for-granted everyday experiences (Ross, Mathison and Vinson, 2014). In advocating a role for Social Studies as a subject for promoting critical citizenship, Lee (2004) has said the teaching of Social Studies should "go beyond the glorification of cultural values"

(p.8), and focus on democratic transmission where students are taken through processes that build their ability to think critically for ethical decision making and participation in social life.

Within the framework of this study, it should be emphasised that among all the Social Studies education traditions discussed, it is the informed social criticism model that bears similarity with Critical Global Citizenship Education, the proposed conceptual framework for this study. This is because both the informed social criticism model and Critical Global Citizenship Education are grounded in the objective of the development of critical citizenship.

However, a question could be asked as to why the study proposes a mediation of the Social Studies curriculum with a critical global pedagogy rather than the informed social criticism model, since this model is a tradition within Social Studies education and might be more appropriate for introducing critical elements into the Social Studies curriculum. The discourse of Critical Global Citizenship Education is relevant for this study because of its focus on developing the critical competences of students, in light of the negative impacts of neoliberal globalization and the current impacts of historical colonialism. Though the informed social criticism model aims at developing active citizens, its links to discussions around the current impacts of colonialism and globalization are not explicit.

2.4. Global Citizenship Education

It has been noted by some citizenship education scholars that, in an era of increasing globalization, characterized by intercultural contacts and inter-dependence among countries, the logical development of citizenship education is Global Citizenship Education (Davies, Evan, and Reid, 2005; Quashigah, Kankam, Bekoe, Eshun and Bordoh, 2015). On that score, Global Citizenship Education is one of the educational efforts aimed at finding new models of

citizenship education that address the heterogeneity, challenges and needs that characterize a rapidly globalizing world (Balarin, 2011). Global Citizenship Education is closely linked to citizenship education in the sense that both are driven by the goal of developing socially responsible, well informed and participatory citizenry. Though closely connected to the notion of citizenship, global citizenship broadens citizenship beyond the nation state to one that takes cognizance of a cosmopolitan nature of today's world and the need for a universal set of norms, including human rights, requiring different roles and different responsibilities from citizens of different countries across the world (Khoo, 2011; Pashby, 2011). GCE is usually conceptualized within the framework of international education, multicultural education, peace education, human rights education and moral education (Quashigah, Kankam, Bekoe, Eshun and Bordoh, 2015).

Within such a framework, Social Studies in most school curricular is the closest to Global Citizenship Education in terms of teaching objectives since the teaching of Social Studies, though with limited national scope, usually also involves the aforementioned dimensions of multicultural education, human rights education, peace education, among the others. It is for this reason that educational efforts to introduce Global Citizenship Education into school curricular around the world, are mediated through the subject Social Studies. This further explains the choice of Social Studies in the Ghanaian Senior High School curriculum for the study.

2.4.1. The challenge of a single conceptualization

It is important to start a review on the topic Global Citizenship Education with some operational conceptions of what it is. This is important because as, Reimer and McLean (2009)

have observed, a definition of Global Education and its other variants including Global Citizenship Education, theoretically and practically has implications on how it is implemented through teaching and learning activities in the school curriculum. However, Sears and Hughes (1996) have also noted that, identifying the main and unifying ideas and concepts that drive discussions around the various conceptions of Global Citizenship Education is as important as reaching a universally accepted and all-encompassing definition for such a term. In a similar vein, this point is reiterated by McCollum (2002, p.179), in the view that:

Rather than producing prescriptive models or blueprints for citizenship education, there is a need to identify core principles and concepts that are widely debated and negotiated and tested collaboratively in the development of new practice.

The review of definitions on Global Citizenship Education is therefore not a search for an all-encompassing definition, but rather an attempt to identify the main ideas and concepts that underpin the various conceptualizations.

It should also be noted that the difficulty in finding a universally acceptable definition and conception of Global Citizenship Education partly stems from the controversial nature of the term itself. In this regard, Demaine (2002) and Parmenter (2011) have opined that the topics of globalization, citizenship and education from which the term of Global Citizenship Education is derived are highly contested and controversial fields of research. Not the least because they concern debates about rights, responsibilities, equality, identity and social justice, among other issues, but also because they are open to a wide range of interpretations and manipulations when applied in a global context. As a result, the definitions and conceptions around Global Citizenship and the educational equivalent of Global Citizenship Education are as many as the

educational and political proponents of GCE who appropriate it for the respective political, social and cultural agendas. In this regards, the different conceptions of GCE to a large extent depend on the different socio-cultural and political contexts as well as the audience for whom such appropriation is done (Parmenter, 2011; Rapoport, 2013).

There is therefore a proliferation of different conceptions and typologies of, and approaches to Global Citizenship developed by theorists with the aim of distinguishing between the many and varied forms of Global Citizenship and the equivalent educational practice of Global Citizenship Education. Amid the different definitions and conceptions of Global Citizenship Education, one fundamental idea that runs through them, is an education with a global orientation that seeks to prepare students and young people for their roles in a rapidly globalizing world. This vision of education with a global orientation is usually based on the belief that "an individual's awareness, loyalty, and allegiance can and should extend beyond the borders of a nation to encompass the whole of humankind" (Pikes, 2008 p. 39). To achieve this, educating for global citizenship usually involves the impartation of knowledge, skills and values needed for building civic competencies for actions aimed at promoting social justice and sustainable development around the world.

2.4.2. What is Global Citizenship Education?

The term Global Citizenship Education has evolved from different educational traditions and national contexts and developed into an internationally driven educational agenda championed by governments and international Non-Governmental Organisations such as Oxfam, Action Aid, UNICEF, among others. Global Citizenship Education therefore has a relatively long history associated with the adjectival educational fields of Development

Education, Citizenship Education, Environmental Education, and Education for Sustainable Development (Mannion, Biesta, Priestley and Ross, 2011).This explains why the term Global Citizenship Education is often used interchangeably with Global Education, Global Learning, World Studies, Cosmopolitan Citizenship, Third World Pedagogy, Transnational Citizenship, Supra-national Citizenship, and Multi-Cultural Education. The use of any of these terminologies interchangeably with Global Citizenship Education is usually informed by the national contexts in which the term is used as well as the various evolutionary stages the term GCE has emerged from (Mannion, Biesta, Priestley and Ross 2011; Rapoport, 2013; Reynolds, 2015). Though these terms have been used interchangeably with Global Citizenship Education by some education theorists, Davies (2008) has noted that some of terms predate Global Citizenship Education and are different from GCE in very important ways. He sees, for example, a difference between Global Education and World Studies on the one hand, and Global Citizenship Education on the other, in terms of the latter's focus on promoting international awareness towards developing well-rounded individuals for society, and the former's prime concern for social justice. On the part of Rapoport (2009), he sees Global Citizenship Education as being the conceptualization of citizenship education in the frameworks of Global Education, International Education, Multicultural Education, Human Rights Education, Peace Education and Economic Education.

International Non-Governmental Organisations such as Oxfam and UNESCO have contributed to pioneering educational programmes and policy advocacy around the promotion of Global Citizenship. Oxfam for example has long been at the forefront of promoting its vision of Global Citizenship Education through school activities in the United Kingdom and other parts of the world, and has contributed to shaping the discourse on the educational practice of GCE

in terms of key principles and explanations. It therefore has developed a curriculum of Global Citizenship Education (Oxfam, 1997; 2006), in which it gives a description of Global Citizenship and spells out competences that should be developed by anyone who aspires to be a Global Citizen. In that Curriculum, Oxfam defines the key areas in which GCE seeks to effect changes in students as;

- Knowledge and understanding,
- skills,
- values and
- attitudes

The curriculum further defines a global citizen as someone who;

- is aware of the wider world and has a sense of his/her own role as a world citizen,
- respects and values diversity,
- has understanding of how the world works,
- is outraged by social injustice,
- participate in the community at a range of levels, from the local to the global,
- is willing to act to make the world a more equitable and sustainable place,
- takes responsibility for their actions

Oxfam's vision and goal for Global Citizenship as it reflects in the above description is directed at the development of a globally minded individual, who is able to act and meet the challenges of the 21st Century towards fostering a more equal, just, peaceful and sustainable world. Within a broader discourse of Global Citizenship, Oxfam's vision of Global Citizenship can be situated in the tradition focused on concerns of social justice. But Marshall (2011, p. 9)

has observed that, though Oxfam's approach to promoting Global Citizenship Education is situated within the promotion of social justice across the world, its definition of the ideal global citizen appears to be located in a "Western, neo-liberal and arguably economically stable country context". This observation is suggestive of the fact that, Oxfam's vision of Global Citizenship is limited to the context of the Western world, and may not completely be applicable to the developing world.

Dei (2014) in promoting an 'indigenist' anti-colonial approach to Global Education (GE), an associated terminology for Global Citizenship Education, discusses a number of visions/virtues that drive dominant forms of Global Education. He points out that, central to conventional discourses on Global Education is the goal of educating for Global Citizenship towards building competences for civic engagement and democratic development. According to Dei, Global Education has over the years focused on achieving a number of virtues aimed at fostering understanding and action on;

a) the global mutual interdependence of our worlds;

b) a commitment to fundamental freedoms and rights of all peoples;

c) acknowledgement of cultural diversity, tolerance of intercultural differences;

d) the belief in the efficacy and power of individual action. (Dei, 2014, p. 7).

Having highlighted the aforementioned rationales for the practice of the conventional forms of Global Education/Global Citizenship Education, Dei goes on to problematize these dominant forms of education for global citizenship. In his words, the desired approach to the practice of Global Education should be one that contributes to "destabilize existing power

relations, colonial hierarchies, and re-centers key questions of equity, power and social justice in education" (p. 5). This anti-colonial form of Global Education is important in reaffirming the transformative potentials of Global Education and "rescuing" it from a neo-liberal and imperialist agenda of Western domination at a time and in the context of rapid globalization. The vision of Global Education as espoused by Dei is primarily aimed at refocusing dominant practices of Global Education from the grips of a neoliberal instrumentalist educational agenda that has overseen the commodification of education for a global capitalist economy. He envisions an emancipatory role for Global Education in interrogating and exposing "the recurring relations of dominations, colonialism and imperialism" (p.9), that are masked in the forces of globalization.

2.4.3. Typologies of Global Citizenship Education

With regards to typologies developed to clarify and differentiate the many conceptions of Global Citizenship that exist, as indicated in the background of this study, Oxley and Morris (2013) have constructed a typology of Global citizenship made of two broad categories of Cosmopolitan types and Advocacy types of Global Citizenship. The Cosmopolitan types of Global Citizenship consist of Political Global Citizenship, Moral Global Citizenship, Economic Global Citizenship and Cultural Global Citizenship. In the same typology, the Advocacy types of Global Citizenship are identified as Social Global Citizenship, Critical Global Citizenship, Environmental Global Citizenship and Spiritual Global Citizenship. The Cosmopolitan forms of Global Citizenship are identified as the mainstream conception of Global Citizenship and are predominantly based on Euro-American values, promote universalist conceptions of citizenship through the policy and practices of global institutions such as the United Nations based on the idea of all humans sharing the same fundamental values. The Advocacy type of Global

Citizenship are so labelled because they somehow use advocacy-based approaches to promote Global Citizenship and are mainly critiques of the Cosmopolitan types of Global Citizenship which are seen as neo-imperial expressions of Global Citizenship (ibid).It is important to note that, within the typology developed by Oxley and Morris (2013), this study situates itself in the Advocacy category of Global Citizenship, specifically under the Critical Global Citizenship tradition. The authors of this typology have indicated that the critical conception of Global Citizenship have their roots in ideas of post-development, postcolonialism and critical theory, among other critical theories of education.

Shultz (2007) has also deciphered three approaches used in promoting Global Citizenship across the world; namely the Neoliberal Global Citizenship, Radical Global Citizenship and the Transformationalist Global Citizenship.

The neoliberal form of Global Citizenship, as described by Shultz is located within the Western neoliberal capitalist development agenda, where the individual is provided with the opportunities to participate in global economic activities in a global market place, with the role of Global Citizenship being the facilitation of easy transnational movement. The fundamental role of governments in promoting Global Citizenship then is to reduce national boundaries and impediments for free movement of their citizenry and unrestricted access to every part of the world. Educational efforts for developing global citizenship within such a set up are directed at developing the competences and understandings of students towards preparing them to compete in such a global market place to reap the benefits of such an arrangement.

For the radical form of global citizenship, as conceived in the scheme of Shultz, there is a focus on the root causes of injustice and inequality as expressed in exploitation around the

world especially in the global South, and located within the policies and practices of transnational corporations and international organizations, and facilitated by the forces of globalization. The role of Global Citizenship Education then is that of developing an active citizenry to engage in actions that call to question and challenge the policies and practices of these transnational corporations and organizations towards securing the values of equality, respect, peace and social justice, among others.

The third approach to Global Citizenship in the analysis made by Shultz is Transformational Global Citizenship, which views the processes of globalization as haven produced a complex web of relationships at the local, national and global levels which subsequently have resulted in the social ills of exclusion, marginalization and deprivations that affect certain group of people around the world. In light of these negative fallouts associated with globalization, Transformative Global Citizenship sees opportunities in transnationalism and globalization for facilitating networking and solidarity amongst marginalized groups who share in the same socio-economic situation that go beyond national boundaries to enable them unite to resist the forces responsible for their deprivation. According to Shultz, the role of the global citizen in the frame of Transformative Global Citizenship is that of "building relationships through embracing diversity and finding shared purpose across national boundaries" (p. 255). The purpose of such global citizenship then is in fostering solidarity amongst different groups in civil society across different countries to engage in dialogue and resistance against the forces that perpetrate their exploitation and marginalization.

Evans et al. (2009) have also mapped out a number of defining features and goals that drive Global Citizenship Education as it relates to the development of citizenship, mainly based on the Western philosophical tradition as well as practiced in the school curricular in education

systems of the Western world. In their scheme, they outline the following as the core learning goals for Global Citizenship Education, without claim of the list being exhaustive;

- Deepens one's understanding of global themes, structures and systems (e.g., interdependence, peace and conflict, sustainable development; geo-political systems);
- Explore and reflect upon one's identity and membership through a lens of world mindedness (e.g., indigenous; local; national; cultural; religious);
- Examine diverse beliefs, values, and worldviews within and across varied context that guide civic thinking and action (e.g. cultural; religious; secular; political)
- Learn about rights and responsibilities within the context of civil society and varying governance systems from the local to the global (e.g., human rights; rights of the child; indigenous rights; corporate social responsibility);
- Deepen understandings of privilege, power, equity and social justice within governing structures (e.g., personal to global inequities; power relations and power sharing);
- Investigate controversial global issues and ways of managing and deliberating conflict (e.g., ecological; health; terrorism/security; human rights);
- Develop critical civic literacy capacities (e.g., critical enquiry, decision making, media literacy, futures thinking, conflict management); and
- Learn about and engage in informed and purposeful civil action (e.g., community involvement and service, involvement with non-governmental organizations and organizations supporting youth agency, development of civic engagement capacities).

The above eight goals suggested as underpinning Global Citizenship Education, according to Evans et al. (2009, p.20) "are interrelated and overlapping", and usually aimed at developing certain competencies and understandings in students for their active participation in a globalizing world.

Evans and his associates further underscore the need and relevance for developing and aligning teaching and learning practices that are congruent to the above listed learning goals for achieving the goal of educating for global citizenship, whilst ensuring that these teaching and learning practices are "participatory, learner-centered, and inclusive" (Evans et al. 2009, p. 21). They go on to suggest a number of teaching and learning practices gleaned from literature and programmes on Global Citizenship Education around the world. These teaching and learning practices are those that:

- Nurture a respectful, inclusive, and interactive classroom/school ethos (e.g., shared understanding of classroom norms, student voice, sitting arrangement, use of wall/visual space, global citizenship imagery);
- Infuse learner centered and culturally responsive independent and interactive teaching and learning approaches that align with learning goals (e.g., independent and collaborative learning structures, deliberative dialogue, media literacy);
- Embed authentic performance tasks (e.g., creating displays on children's rights, creating peace building programmes, creating a student newspaper addressing global issues);
- Draw on globally-oriented learning resources that assist students in understanding a "larger picture" of themselves in the world in relation to their local circumstances (e.g., a variety of sources and media, comparative and diverse perspectives);

- Make use of assessment and evaluation strategies that align with the learning goals and forms of instruction used to support learning (e.g., reflection and self-assessment, peer feedback, teacher assessment, journals, portfolios);
- Offer opportunities for students to experience learning in varied contexts including the classroom, whole-school activities and in one's communities from the local to the global (e.g., community participation; international exchanges; virtual communities) and
- Foreground the teacher as a role model (e.g., up to date on current events, community involvement, practicing environmental and equity standards). (pp. 21-22)

According to Evans, Ingram, Macdonald and Weber (2009), the implementation of the above teaching and learning practices in line with the learning goals cited earlier, have been pursued along different macro orientations of Global Citizenship Education, which describe the main rationales for Global Citizenship Education. They outline these macro orientations as;

- Preparation for global market place
- Learning for world-mindedness
- Fostering cosmopolitan understanding
- Cultivating critical literacy and planetary responsibility
- Encouraging deep understanding and civic action to redress global injustices

For the purposes of this study, the various typologies of Global Citizenship Education discussed above can be viewed along three main conceptions in terms of agenda and approach. There are conceptions that promote the convergence of the world towards a cosmopolitan state and define the role of Global Citizenship Education as that of preparing students to develop competences as competitive citizens to enable them compete in this very competitive global

economy (Ali, 2009). There are also conceptions of Global Citizenship Education that put emphasis on the need to prepare students to engage in actions that result in a more just, peaceful, equal and sustainable world, driven and guided by values of solidarity, respect, inclusion and social justice (Oxfam, 2006). Closely related to the aforementioned, is the conception of Global Citizenship Education that seeks to promote diverse and inclusive forms of citizenship, focus on power and identity and is critical of how colonialism and the current order of globalization have contributed to perpetrating exclusion, marginality and subjugation in the experiences of citizenship and other arenas such as knowledge production, especially in the global South. This form of Global Citizenship Education, known as Critical Global Citizenship Education, seeks to "create spaces and provide analytical tools and ethical grounds for students to engage with global issues and perspectives addressing complexity, uncertainty, contingency and difference" (Andreotti, 2006, p.8).

It is worth highlighting that, the conceptions of Global Citizenship Education that focus on promoting critical and ethical approaches to empowering students to be aware of, and to engage with global and local issues in efforts to combat social injustice, inequality and poverty in the global South especially, through a framework of postcolonial analysis and critical pedagogy emerged as critiques of the conservative kinds which are universalist and instrumentalist in their approaches and agenda as well as set within the logic of global capital expansionism (Marshall, 2011).

2.4.4. Frameworks of Critical Global Citizenship Education

A conceptual framework is usually grounded in key ideas and concepts which constitute the building blocks around which a study is undertaken, and such ideas are usually presented

and explained in an interconnected and interrelated manner to demonstrate how a study is carried out and how its objectives are going to be achieved. In the area of Critical Global Citizenship Education, this study draws from two frameworks proposed by Andreotti (2006) and Blackmore (2016) for such a purpose.

2.4.4.1. Andreotti's Critical Global Citizenship Education framework

In drawing from Andreotti's CGCE framework for this study, some key ideas and principles grounded in critical pedagogy and postcolonial theory are borrowed from the framework and applied on a number of topics in Ghana's Senior High School Social Studies curriculum. The selected topics, along with their teaching objectives and problem descriptions in Ghana's Senior High School Social Studies syllabus are assessed against key concepts and ideas on Critical Global Citizenship Education proposed by Andreotti.

Andreotti (2006), in her critique of dominant Global Citizenship Education practices in Europe especially, which she labels as soft Global Citizenship Education, proposes a framework of Critical Global Citizenship Education. She sees a potential in Critical Global Citizenship Education in mediating the superior and charitable outlook that the practice of Global Citizenship Education often assumes in the Western world, to one that is critical of the complicity of Western countries in the current underdevelopment situation countries in the global South face (ibid). In Andreotti's framework, she offers a number of important distinguishing features between Soft Global Citizenship Education and Critical Global Citizenship. The framework gives an analysis of the differences between soft and critical approaches to doing Global Citizenship Education along the lines of some indicators related to

engagement on development issues in the global South. The framework clarifies the missing critical elements in the way Global Citizenship Education is practiced in the global North.

Table 2.1: Andreotti's Soft versus Critical Global Citizenship Education framework

	Soft Global Citizenship Education	Critical Global Citizenship Education
Problem	Poverty and helplessness	Inequality and justice
Nature of problem	Lack of 'development', education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference
Justifications for positions of privilege (in the North and in the South)	'Development', 'history', education, harder work, better organization, better use of resources, technology	Benefit from and control over unjust and violent systems and structures
Basis for caring	Common humanity/being good/sharing and caring Responsibility FOR the other (or teach the other)	Justice/complicity in harm Responsibility TOWARDS the other (or to learn with the other) Accountability
Grounds for acting	Humanitarian/moral (based on normative principles for thought and action)	Political/ethical (based on normative principles for relationships)
Understanding of interdependence	We are all equally interconnected, we all want the same thing, we can all do the same thing	Asymmetrical globalization
What needs to change	Structures, institution and individuals that are a barrier to development	Structures, (belief) systems, institutions, assumptions, cultures, individuals, relationships
What for	So that everyone achieves development, harmony, tolerance and equality	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development

Role of 'ordinary' individuals	Some individuals are part of the problem, but ordinary people are part of the solution as they can create pressure to change structures	We are all part of problem and part of the solution
What individuals can do	Support campaigns to change structures, donate time, expertise and resources	Analyze own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their context
How does change happen	From the outside to the inside (imposed change)	From the inside to the outside
Basic principle for change	Universalism (non-negotiable vision of how everyone should live what everyone should want or should be	Reflexivity, dialogue, contingency and an ethical relation to difference (radical alterity)
Goal of Global Citizenship Education	Empower individuals to act (or become active citizens) according to what has been defined for them as good life or ideal world	Empower individuals: to reflect critically on the legacies and processes of their cultures and contexts, to imagine different futures and to take responsibility for their decisions and actions
Strategies for Global Citizenship Education	Raising awareness of global issues and promoting campaigns	Promoting engagement with global issues and perspectives and an ethical relationship to difference, addressing complexity and power relations
Potential benefits of Global Citizenship Education	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor	Independent/critical thinking more informed, responsible and ethical action
Potential problems	Feeling of self-importance or self-righteousness and/or cultural supremacy, reinforcement of colonial assumption and relations, reinforcement of privilege, partial alienation, uncritical action	Guilt, internal conflict and paralysis, critical disengagement, feeling of helplessness

Source: Andreotti (2006)

Andreotti's Critical Global Citizenship Education framework is designed primarily for the context of Europe, where Global Citizenship Education has historically and predominantly focused on awareness creation and charitable works through educational activities of Non-

Governmental Organisations towards promoting development in the global South. The Development Education (Global Citizenship Education) activities of these NGOs is what Andreotti labels as soft Global Citizenship Education. According to Andreotti, the soft form of Global Citizenship Education has its motivation in the idea of a common humanity of all people across the world. Andreotti characterizes soft Global Citizenship Education as disempowering due to the negative stereotypical and prejudicial descriptions that usually accompany it, in terms of the representation of the cultures and peoples of the global South as 'helpless' and needing help from people in the global North in order to develop. She in turn proposes Critical Global Citizenship Education as a more ethical way of engaging in development education to tackle the root causes of poverty and underdevelopment in the global South, based on causes traceable to colonial forces as well as current global political and economic structures/arrangements. The critical form of Global Citizenship Education is rooted in bringing to the fore the complicity neoliberal agendas in the perpetuation of global justice, whiles in the process challenging these agendas. According to Andreotti, while Soft Global Citizenship Education may be appropriate in some context, it is not grounded in the pursuit of social justice, respect and equality and therefore may not be appropriate for educational systems that seek to promote citizenship education that seek to combat the causes of social injustice and inequality in society. Critical Global Citizenship Education, in Andreotti's scheme, is more appropriate for creating critical consciousness in students because within the school setting, it provides space for students to be "safe to analyze and experiment with other forms of seeing/thinking and being/relating to one another" (Andreotti, 2006: p 7).

Based on the theoretical perspectives of postcolonial theory and critical pedagogy (literacies), a number of defining features can be associated with Andreotti's framework of Critical Global Citizenship Education, among which are;

- Individual agency is important for self-development
- The focus of global citizenship education should be to empower individuals to become active citizens, not according to what has been prescribed for them as the "good life", but out of their own reflection over their socio-cultural situations and their courage and ability to imagine the world differently
- The role of the individual is to examine one's own position and context towards changing structures, perceptions and power relations in this context
- Poverty in the global South is caused not by lack of resources, technology, or education but by lack of control over the production of resources, unequal power relations and cultural subjugation
- All individuals are part of the problems of development and should be part of the solutions
- Injustice and inequality are at the root of underdevelopment in the global South
- The processes and benefits of globalization are uneven and the global South often suffer the harsh effects of globalization
- The grounds for aid intervention by the Western world in the global South should not be moral, charity-based and humanitarian, but should be political and a matter of justice
- All knowledge forms and systems are incomplete and partial, and ever in the process of attaining completeness.

The above ideas in Andreotti's Critical Global Citizenship Education Framework contribute significantly in conceptualizing a framework for the study. However, to make relevant Andreotti's framework of Critical Global Citizenship in the context of education in the global South, the framework has been applied on Ghana's Senior High School Social Studies syllabus and adapted for the purpose of this study.

Ghana's Senior High School Social Studies syllabus spells out topics around which the teaching of the subject should be done in the classroom. For each of these topics, there is a description of the problem it seeks to address, teaching objectives, content and teaching and learning activities. There are also general objectives under which each topic and its specific objectives fall under. In applying Andreotti's framework on this study, the problem description for each topic and general objectives are juxtaposed with the key ideas in Andreotti's Critical Global Citizenship Education. The juxtaposition is done to allow for a comparison of the Social Studies topics and general objectives on the one hand and critical elements in Andreotti's Critical Global Citizenship Education framework on the other hand. This is done with the aim of identifying the limitations in the Social Studies syllabus in terms of provisions on Critical Global pedagogy. The comparison leads to a number of questions for each topic that relate to the content, methodology and objectives for teaching each topic. For the purpose of illustration, a few suitable topics are picked from the Senior High School Social Studies syllabus. This is represented in Figure 2.2. below:

Table 2.2: Applying critical principles from Andreotti's CGCE framework on Selected topics in Ghana's Senior High School Social Studies syllabus

Social Studies Topic	Problem Description	General objectives for topic	Critical Elements in Andreotti's Critical Global Citizenship Education Framework	Questions on the Critical Dimensions of topic in classroom practice
Self-identity	-Many Ghanaians lack the ability to identify their capabilities -They are unable to set realistic goals for life -Ghanaians experience non-achievement of their capabilities and potentials	-Students will use knowledge of their potentials and capabilities for guiding their self-development -The student will acquire life-long positive attitudes and values	-Citizenship education should develop the agency of individuals -Citizenship education should empower the individual to be reflective and critical over one's own situation and socio-cultural situation	-Are teaching methods, problem-posing dialogical and reflective -Are students taught and allowed to express and explore their own views and beliefs
Our Culture and National Identity	-Many Ghanaians are divisive in their socio-cultural lives -Many Ghanaians use culture to divide themselves rather than as a uniting force	-The student will avoid irresponsible behavior and adopt culturally approved behaviors	-Critical citizenship education empowers individuals to reflect critically over the legacies and processes of their cultures	-Does lesson content address how colonialism in the past and globalization today contribute to cultural alienation in Ghana?
National Independence and Self-Reliance	-Ghanaians fail to understand the implications of political independence -Ghana still relies on "colonial masters" for financial support -Ghanaians blame "colonial masters" for their economic woes instead of working hard	-The student will adopt the spirit of hard work in an independent Ghana	-Complex global systems and structures contribute to economic difficulties in developing countries -Globalization produces unequal power relations between developed countries and developing countries	-Does topic teach that globalization perpetuate colonialism in a different form? -Does the lesson teach that Ghana current economic difficulties can be explained in the context of the impacts of colonialism and globalization?

			-Aid intervention in the global South by the west is based on justice and complicity, not charity	-Does the lesson discuss the fact that, in the era of globalization, Ghana cannot be completely independent?
Leadership and Followership	-Leadership is misconstrued as "acquisition of wealth" whilst followership is seen as "sycophancy" and "boot licking"	-Apply the processes and responsibilities of leadership in their lives	-Critical citizenship education fosters in students independent/critical thinking and more informed, responsible and ethical actions -Critical Citizenship Education addresses injustices, create equal grounds for dialogue and make people more autonomous -Individuals should be empowered to analyze their own position/context and participate in changing structures and unequal power relations	-Are the methods used in teaching dialogical and reflective -Are the teaching and learning processes participatory -Are students taught and allowed to express and explore their own views and opinions -How does the objective for teaching this topic contribute to building an active citizen?
Ghana and the International Community	-In the era of globalization, Ghana cannot be self-sufficient	-Take necessary action and provide necessary advice for cooperating with the African community and the world community	-Globalization is asymmetrical and produces unequal power relations between countries in the global North and South -Critical Global Citizenship Education promotes engagement with global issues and perspectives and an ethical relationship to difference	-Does the topic discuss the effects (positive and negative) of globalization on development in Ghana

Source: (Andreotti, 2006; CRDD, 2010)

The table above presents a synthesis of key ideas from Andreotti's Critical Global Citizenship Education framework, along with selected topics and their teaching objectives from Ghana's Senior High School Social Studies syllabus. It gives a blueprint of the application of key Critical Global Citizenship Education ideas to curriculum practice in Social Studies lessons, leading to the development of a number of broad questions. The questions are used in assessing the Social Studies curriculum around teaching objectives, content, and methodology.

The broad questions developed out of the application of Andreotti's ideas on the Social Studies syllabus are important in developing research questions for engaging teachers, students and for assessing teaching and learning processes and curriculum materials. Below are some of the key questions drawn from the framework, captured in very broad terms under the thematic areas of teaching objectives, subject content and teaching methodology;

Teaching Objectives

- Do lesson objectives focus on developing students' abilities to express and explore their own views and beliefs, leading to the development of critical thinking skills
- Is the goal for teaching Social Studies to develop "good" and "obedient" citizens or "critically engaged" citizens?
- Is citizenship education directed at the promotion of civic engagement?
- Do current Social Studies lesson objectives seek to develop students into active citizens?

Syllabus Content

- Do relevant topics and lessons discuss impacts of colonialism in the processes of globalization

- Do relevant Social Studies topics and lessons address the complicity of countries in the global North in the economic difficulties countries in the global South face today
- Do topics and lessons on Science and Technology include and discuss indigenous knowledge systems as valid knowledge
- Do relevant topics and lessons discuss how foreign nationals and companies exploit Ghana's natural resource on unequal and exploitative terms
- Does the lesson discuss how complex global systems make it difficult for Ghana to acquire needed technology for exploiting its natural resources?
- What content should be discussed in Social Studies lessons and topics to make students globally-minded and locally responsible?
- Do relevant topics and lessons discuss how governments contract unsustainable loans to the detriment of Ghana's development?
- Do relevant topics and lessons discuss how the neoliberal economic development model lock developing countries in debt and poverty?

Teaching Methodology

- Are the teaching methods employed in Social Studies lessons dialogical, problem-solving and reflective?
- Are teaching and learning processes democratic and participatory?

2.4.4.2. Blackmore's framework of a pedagogy of CGCE

To understand how a pedagogy of Critical Global Citizenship Education can guide classroom practice towards developing qualities of active and responsible citizenship in students, a number of CGCE frameworks (Blackmore, 2016; Larsen, 2014) could offer some explanations and insights. The study however cites in detail one CGCE pedagogical framework developed by Blackmore (2016). This framework is built on the critical education theories of critical pedagogy and postcolonial theory, and is particularly useful for guiding CGCE classroom practice and research. The framework of a pedagogy of CGCE is made of different conceptual dimensions that teachers can use to guide the teaching and learning process in the classroom to develop students' civic competencies. The framework is also useful for guiding research and the implementation of GCE policy (Blackmore, 2016). Conceptually, the first three dimensions in the CGCE framework are said to operate somewhat in an interconnected and interactive manner towards developing the desired civic and critical competencies in students, culminating in the fourth dimension of responsible being and action. The four conceptual dimensions are critical thinking, dialogue, reflection and responsible being and action. The framework of a pedagogy of Critical Global Citizenship Education is shown in Figure 2.1 below and each dimension is subsequently explained in the following sub-sections.

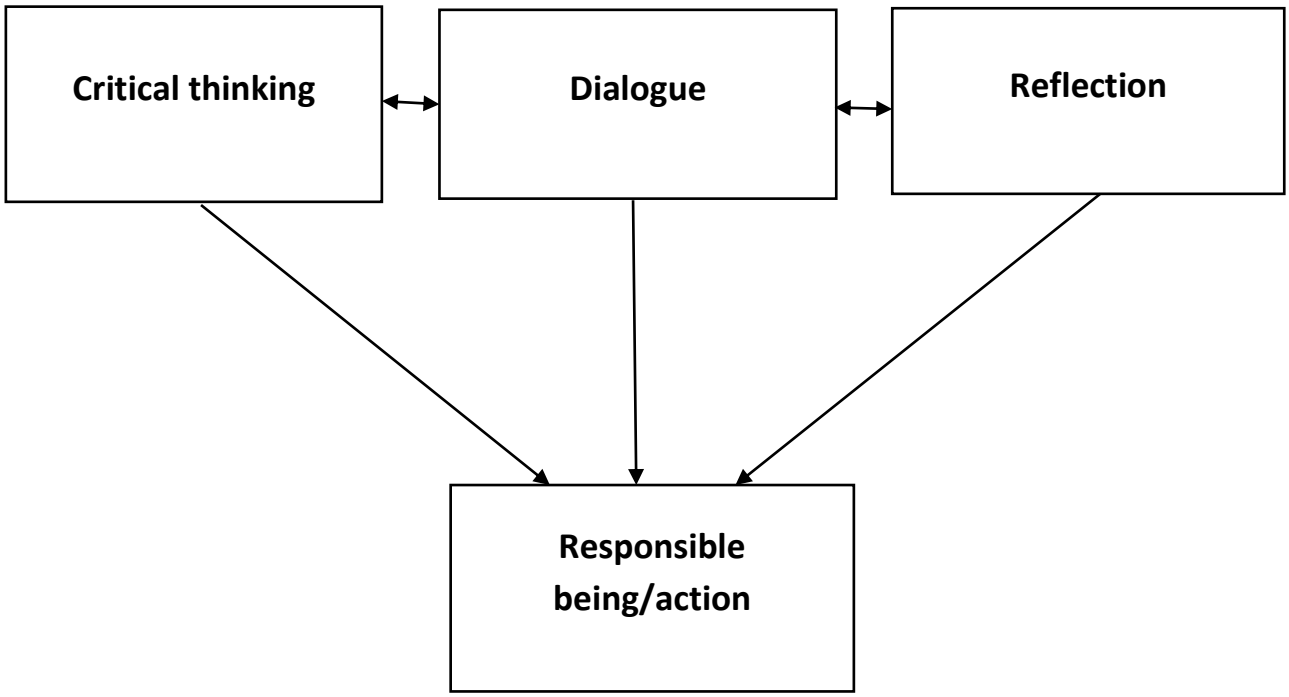


Figure 2.1: A Framework of a Pedagogy of Critical Global Citizenship Education

Source: (Blackmore, 2016)

2.4.4.2.1. Critical thinking

The critical thinking dimension of the CGCE framework offers a set of questions for interrogating and questioning within classroom practice the place and the nature of the knowledge that students and teachers discuss, and usually take for granted in their everyday lives and in teaching and learning processes. These questions are meant to cause students and teachers to take a second look at what they have always assumed to be objective and universal knowledge and truth, and to examine the origin and effects of such assumptions (Andreotti, 2006). Some of the questions that could be raised in this regard are; who determines what true/valid knowledge is? Who benefits from the perpetuation of certain dominant knowledge

forms? How does hegemonic knowledge perpetuate itself? These questions and many others are posed with the aim of unpacking the power-related issues in education and development discourse perpetuated in knowledge production systems such as in schools.

Employing critical pedagogy as a tool for analysis, the knowledge dimension of Critical Global Citizenship Education opens up students' understanding to the possibility of including and discussing marginalized knowledge forms, including their own voices, knowledge and experiences in classroom practice through the social construction of knowledge (Fennell and Arnot, 2007). Critical Global Citizenship Education adopts a social constructivist view of knowledge which gives prominence to social, cultural and historical factors in the construction of knowledge (Fanghanel and Cousin, 2012), and operates within the assumption that "knowledge is a human product and socially and culturally constructed" (Kim, 2001 no. p no.). To this end, the role of critical theory in knowledge production is that of creating space in the school system for voices and knowledge forms that have historically being marginalized to be heard and given space to thrive (Andreotti, 2007). Blackmore (2014) however sounds a noteworthy caution that, the position that all knowledge forms are socially and culturally relevant should not be construed as an "'anything goes' approach where everything can be reduced to perspective and standpoint (i.e. relativism)" (p. 25), but should be seen as an approach geared towards ensuring that teachers enable students to develop habits of critically engaging all forms of human knowledge that find their way into the school curriculum, in a bid to make these knowledge forms relevant to the situations and ecological conditions of students.

2.4.4.2.2. Dialogue

In the discourse of Critical Global Citizenship Education, the ability to come to the realization that there exist multiple realities and perspectives besides one's own, and besides knowledge forms that have historically held sway in classroom teaching and learning practices, is not an end in itself. The realization that there exists a multiplicity of perspectives is beneficial only if it prepares and leads one to be able to engage with the 'difference' that one encounters between oneself and the "other" in terms of values, perspectives and identities. The "difference" expressed here in the classroom situation could be between the perspectives of teachers and students. This ability is what is needed for "dialogue", the second conceptual dimension of the Critical Global Citizenship Education framework developed by Blackmore (2016). This aspect of Blackmore's model takes its inspiration from Freirean critical dialogue. In discussing how education should and could be used as a tool for social transformation, in his book the '*Pedagogy of the Oppressed"*, Paulo Freire emphasizes the importance of dialogue by noting that:

dialogue is the encounter between men, mediated by the world, in order to name the world…if it is in speaking their word that people, by naming the world, can transform it, dialogue imposes itself as the way by which they achieve significance as human beings…because dialogue is an encounter among women and men who name the world, it must not be a situation where some name on behalf of others (Freire, 1970, pp. 88-89).

Faced with the multiple and multi-cultural identities that people carry in today's rapidly globalizing world, it is almost certain that the individual will encounter 'difference' in any sphere of life, sometimes expressed in very opposing forms and ways. In such an encounter, it is one's ability to enter into dialogue with this 'difference' with open-mindedness towards

learning from the "other" that creates a zero-sum encounter and outcome. In this respect, critical dialogue is empowering for marginalized and subjugated voices, to the extent that, it promotes equity and participation towards the redress of historical marginalization in the construction of social realities (Hilton, 2013). The acknowledgement of the existence and validity of multiple perspectives and experiences is not aimed at "creating binaries between different groups" (p. 26), but is rather a recognition and understanding of the diversity and heterogeneity embedded in the human experience, and how this, in the school setting could enrich the teaching and learning process in the classroom towards transformative citizenship (Blackmore, 2014).

Critical dialogue, according to Freire (1970) is rooted in "love, humility and faith" (p. 91), and holds the potential of creating partnership between the teachers and students, and by that reduces the possibility of "individualistic and competitive approaches to learning" (Giroux, 1997, p.109). By challenging students to explore alternative values, views and identities, critical dialogue promotes collaborative learning among students and instils the spirit of cooperation among them and eventually helps students to become active and effective citizens (Seroto, 2012). It is however cautioned that, promoting collaborative learning among students through group dialogue may lead to 'group thinking' where individual peculiar identities and interests are submerged in the collective interest, and lead to the denunciation of dissent and divergence (Johnson and Morris, 2010). It is therefore important for students engaged in group dialogue to maintain their individual identities, whiles cooperating to contribute to the collective effort.

2.4.4.2.3. Reflection

According to Blackmore (2014), in order to have a positive encounter with the "other", there is the need for a critical examination of "oneself" which comes through the practice and process of self-reflection. This process in the view of Andreotti and de Souza (2008) is learning to unlearn what one has always taken for granted in life to be objective truth, and coming to the realization that, that which one has always assumed to be true is relative to the social, historical and cultural forces embedded in one's context. Self-reflection is described by Archer (2007, p.4) as "the regular exercise of the mental ability, shared by all normal people, to consider themselves in relation to their (social) context and vice versa". The practice of self-reflection then is significant to the extent that, its raises one's consciousness to the relationships that one has with others and the socio-cultural and natural environment as well as the nature (quality) of these relationships. In this regard, self-reflection in the discourse of Critical Global Citizenship Education is significant in making students realize their own complicity in the blind acceptance of norms, and in creating and maintaining the status quo around them, and by that bringing to their knowledge the need to change or maintain these norms and status quo. The analysis of the causes of poverty, inequality and social injustice in the global South especially, in the discourse of Critical Global Citizenship Education are not explained away by accidental occurrences, but are "rooted in postcolonial perspectives" which trace the causes of these social ills to historical colonialism and the processes of the current neo-liberal order of globalization (Blackmore, 2014, p.28). The awakening of students' consciousness results from, and is strongly linked to the practice of self-reflection, and it is only when the teaching and learning process evokes the feelings and emotions of students to the point of compassion, empathy and solidarity, that there

can be a transition from abstract reflection to action. In the words of Blackmore (2014), "Reflection is important in making connections between thinking, feeling and acting" (p. 28).

2.4.4.2.4. Responsible being and action

The fourth conceptual dimension of Responsible Being and Action in the framework developed by Blackmore (2016) directly results from the interplay of the preceding dimensions of critical knowledge, dialogue and reflection. This dimension focuses on what the end result of a teaching and learning in the form of effect, informed by the ideals of Critical Global Citizenship Education should be. As to what form and nature Responsible Action should take, Blackmore (2014) has indicated that it is the analysis of the problem at hand that should determine the nature of the action to be taken at any point in time. Blackmore further notes that, action should not be the ultimate result of Critical Global Citizenship Education, but rather should be seen in unity with thinking and being. Responsible Action is equated to Engagement by Johnson and Morris (2010) in a framework of Critical Citizenship Education they developed. According to Giroux (2003,) engagement should be informed by a balance between theory and practice. In his exposition of what critical education should be, Freire (1970, p.87) uses the word "praxis" to describe the balance that should exist between reflection and action, and notes that, the use of reflection to the neglect of action will result in mere "verbalism", whiles action without reflection will lead to "activism".

2.4.4.3. Conceptual framework for the study

The literature review in the initial sections of this chapter on Social Studies education has shown that, there exist different models of Social Studies education, including one that is underpinned by critical theory. Of particular relevance to this study is the informed social

criticism model of Social Studies education, which is focused on the development of critical citizenship. An examination of Ghana's Social Studies education programme however has revealed that, the Social Studies teacher training programmes run by the University of Cape Coast and the University of Education, Winneba are limited to the social sciences and reflective enquiry models respectively, whose aims are less focused on the development of critical citizenship. An examination of Ghana's Senior High School Social Studies curriculum has also shown that the teaching objectives and subject content are locally focused, and contain little global dimensions. Furthermore, the theoretical perspectives of critical pedagogy and postcolonial theory have been shown as integral in any educational efforts for promoting and developing critical citizenship through the school curriculum, as demonstrated in the Critical Global Citizenship Education frameworks developed by Andreotti (2006) and Blackmore (2016).

The conceptual framework for this study therefore recommends critical pedagogy and postcolonial theory as the theoretical foundation for introducing critical dimensions into Ghana's Senior High School Social Studies curriculum. The framework also proposes the informed social criticism model of Social Studies education, connected to critical pedagogy and postcolonial theory for Ghana's Social Studies teacher education programme. Altogether, the framework proposes the introduction of elements of Critical Global Citizenship Education through the application of the theoretical perspectives of critical pedagogy and postcolonial theory in building Social Studies syllabus content, teaching methodologies and assessment practices, as well as delivering the Social Studies teacher training programme. This application is done within the discourse of the current impacts of historical colonialism and globalization

on Ghana's development, towards developing the civic competencies of students to promote social justice locally and globally. The conceptual framework is represented in figure 2.2 below.

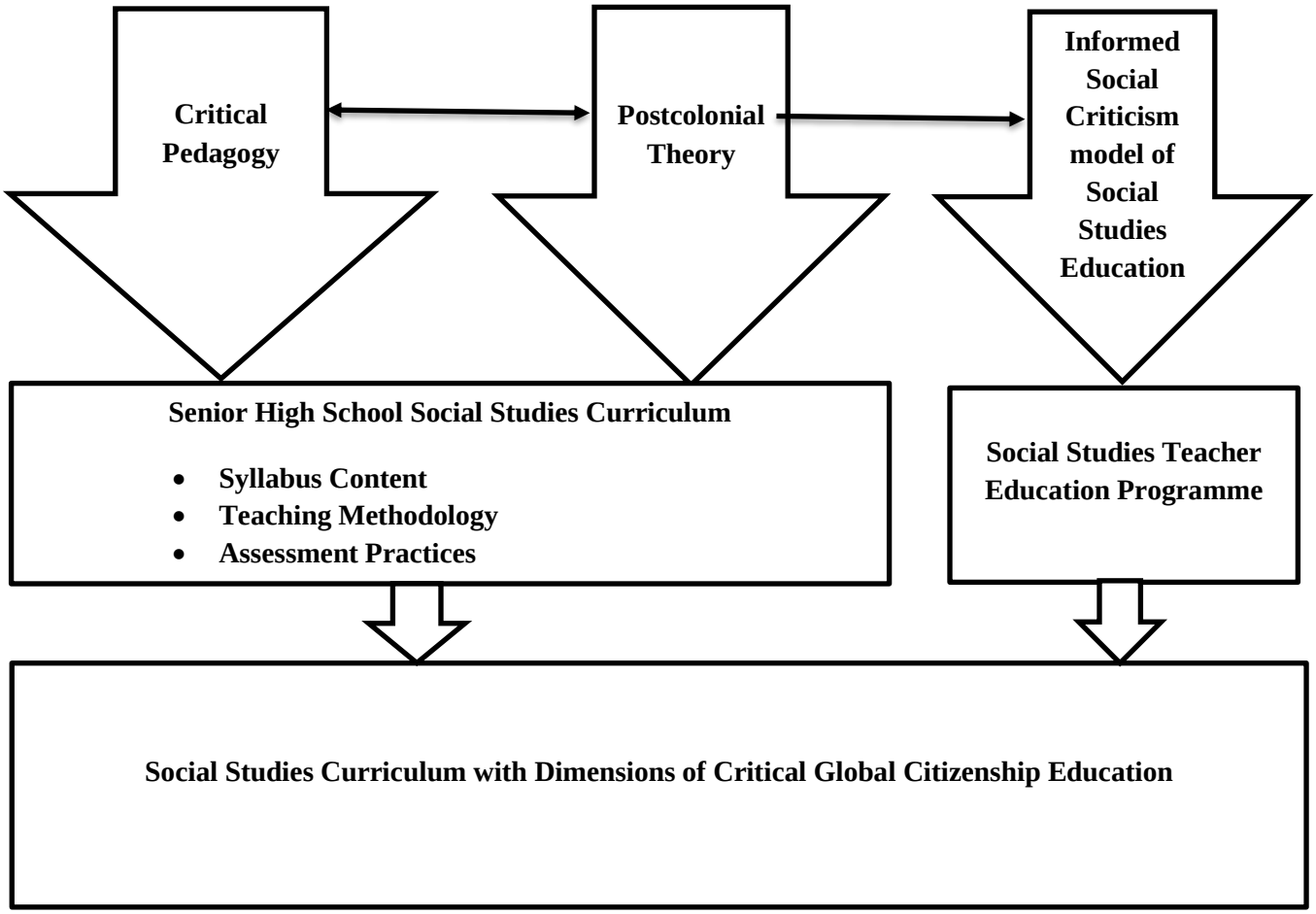


Figure 2.2: A Conceptual Framework for Introducing Dimensions of Critical Global Citizenship Education into Ghana's Senior High School Social Studies Curriculum

Source: Author's Construction

2.4.4.4. Theoretical roots of Critical Global Citizenship Education

The study has its theoretical foundations in the critical perspective of GCE known as Critical Global Citizenship Education, and draws heavily from the two critical perspectives of postcolonial theory and critical pedagogy (Blackmore, 2016). Given the overall purpose of this study in anticipating the building of an active and critical citizenry for promoting civic engagement in Ghana as a post-colonial country, these critical theories have significant contributions to make to the study. A brief discussion is made of these critical theories of postcolonial theory and critical pedagogy in the following sub-sections.

2.4.4.4.1. Postcolonial theory

Perspectives in postcolonial theory are important in developing the conceptual framework for this study because Ghana's colonial experience has had a significant impact in shaping Ghana's educational system and development processes generally. In this regard, some education theorists (Dei, 1998, 2014; Jull, Swafield and MacBeath, 2014) have noted that the legacies of colonialism and the dictates of the current order of neoliberal globalization to a large extent reflect in school curricular practices and content. Postcolonial theory therefore offers opportunities for examining knowledge production practices in the school system, and their associated effects on the social and political spheres in society (Andreotti, 2015). Postcolonial theory is relevant, especially for school subjects like Social Studies which have a focus on citizenship education to the extent that it focuses on an analysis of how colonialism has impacted on colonized societies and how the colonized perceive themselves and their place in the larger world (Andreotti, 2007). Around the theme of globalization, Andreotti has further noted that

Postcolonial theory is relevant in citizenship education and citizen development because it is sensitive to, and seeks to address the effects of uneven globalization on the cultural and material development of countries, especially in the global South (ibid.).

2.4.4.4.2. Critical pedagogy

In the period of colonial domination, schooling played the instrumental role in colonizing the minds of people in colonized societies, whiles in the current global order, it contributes to perpetrating imperialism through the forces of globalization and neoliberalism that have contributed to shaping educational systems. (Wa Thiong'o,1994; Dei, 2006). Consequently, in efforts to reclaim identities and liberties lost as a result of the colonial experience, schools have been important sites for the struggle for identity reclamation and democratic participation (Subedi and Daza, 2008). It is in the context of such struggles within the school system that critical pedagogy plays the important role of interrogating dominant school curricula practices that have been passed down as vestiges of colonial education, which tend to reinforce and legitimize certain (dominant) ways of knowing whiles marginalizing, mostly indigenous knowledge forms. The task of critical pedagogy then is to empower teachers and students to question and abandon curricula practices that nurture socially constructed knowledge that perpetrate and maintain unjust and undemocratic social structures (Morgan, 2000). In the understanding of critical pedagogues, the central goal of education should be one of bringing about social transformation in the process of which all human experiences are given space to thrive, and individuals allowed to reflect upon their situations and the state of their societies towards reducing inequality and social injustice (Bercaw and Stooksberry, 2004). Critical pedagogy is described by Mclaren (1999) as a:

way of thinking about, negotiating and transforming the relationship among classroom teaching, the production of knowledge, the institutional practices of the school, and the social and material relationships of the wider community, society and nation-state (p.454).

Morgan (2000) on his part, puts it succinctly when he notes that critical pedagogy is what happens when "critical theory meets education" (p. 274).

The roots of critical pedagogy are mainly linked to the ideas of Paulo Friere (1970) who was critical of the traditional and dominant methods of education, which he described as the "banking" approach to education. Paulo Friere's description of the conventional methodologies employed in teaching and learning as "banking" is based on the knowledge transmission modes of teaching which characterize teaching in the classroom of most education systems around the world. He therefore proposed a dialogical, reflective and problem-posing method of teaching because this method holds the potentials of awakening the critical consciousness of students, owing to the empowering, emancipatory and liberating effect it is proven to have on students. School curricula practices informed by critical pedagogy have the potential to develop the competencies of students to challenge socially unjust and undemocratic structures in societies. In this regard, Giroux (1987) has noted that critical pedagogy has the potential of transforming oppressive social structures, and should cause "teachers and students to engage in critical dialogue, to recover dangerous memories and subjugated knowledges, and to affirm and critically interrogate the traditions…" that are taught in the classroom (p.118). Giroux further notes that, critical pedagogy aims at empowering students as "critical thinkers and transformative actors" (p. 180).

2.5. Review of Social Studies syllabus, textbook, and teacher training programmes

In line with one of the research objectives of the study in assessing the global and critical dimensions in Ghana's Senior High School Social Studies curriculum, a review was done on the Social Studies syllabus and one Social Studies textbook. This essentially was aimed at assessing the content of these core Social Studies teaching materials in terms of provisions on, and the quality of these provisions on the themes of globalization, colonialism and other elements of Critical Global Citizenship Education.

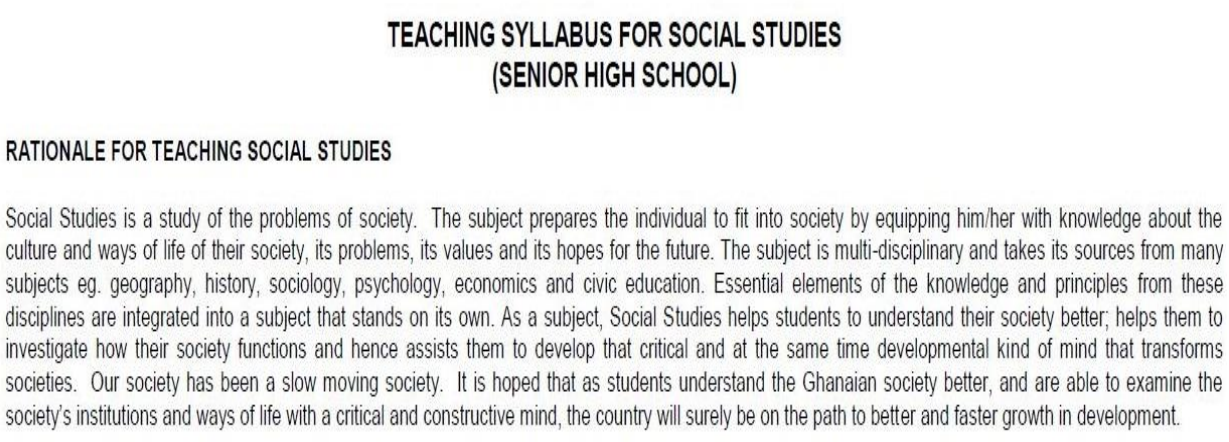
2.5.1. Social Studies syllabus

The syllabus is an important teaching material in the Senior High School Social Studies Social Studies curriculum, as it spells out the content around the specific topics that need to be covered by teachers in lessons, but also provides a framework as to the how, why, when and to whom (classes) these topics are to be taught. In this regard, the syllabus spells out the overall rationale for the teaching of the subject as well as prescribes the teaching objectives, methodology, content, teaching and learning activities and mode of assessment for each topic. At the time of conducting this study, the Senior High School Social Studies syllabus in use was developed in 2010 by the CRDD of Ghana's Ministry of Education.

For the purpose of this study, a review of the syllabus will be limited to the rationale for teaching Social Studies as captured in the syllabus, as well as two Social Studies topics, which will be reviewed along the lines of their problem statements, teaching objectives and content.

2.5.1.1. Social Studies teaching rationale

The teaching rationale gives a glimpse into the purpose for which Social Studies as a subject is taught to students. For the Senior High School level, the rationale as it is found in the teaching syllabus is fully captured in Figure 2.3 below.



TEACHING SYLLABUS FOR SOCIAL STUDIES
(SENIOR HIGH SCHOOL)

RATIONALE FOR TEACHING SOCIAL STUDIES

Social Studies is a study of the problems of society. The subject prepares the individual to fit into society by equipping him/her with knowledge about the culture and ways of life of their society, its problems, its values and its hopes for the future. The subject is multi-disciplinary and takes its sources from many subjects eg. geography, history, sociology, psychology, economics and civic education. Essential elements of the knowledge and principles from these disciplines are integrated into a subject that stands on its own. As a subject, Social Studies helps students to understand their society better; helps them to investigate how their society functions and hence assists them to develop that critical and at the same time developmental kind of mind that transforms societies. Our society has been a slow moving society. It is hoped that as students understand the Ghanaian society better, and are able to examine the society's institutions and ways of life with a critical and constructive mind, the country will surely be on the path to better and faster growth in development.

Figure 2.3.: Social Studies Teaching Rationale, SHS Teaching Syllabus (CRDD, 2010)

An examination of the above cited rationale shows the teaching syllabus is designed to focus on the problems of the Ghanaian society and prepares students to fit into that society, revealing its in-ward looking scope, which consequently manifests in the few topics in the syllabus that address Ghana's relationship with the wider world and on global issues. The in-ward looking nature of the subject is further shown in a part of the stated rationale that indicates that, the teaching of the subject is geared towards equipping students with knowledge of the "culture and ways of life of their society, its problems, its values and its hope for the future" (CRDD, 2010). The rationale is that part of the syllabus that captures the general essence of the subject, sets out the vision for the teaching of the subject, and to a large extent determines what counts as content in the subject. In this sense, if the rationale for the teaching of Social Studies

envisions equipping students with knowledge with a focus on developing national citizenship, then this is bound to reflect in limited provisions on topics/themes related to global issues.

2.5.1.2. Topic problem description, teaching objectives and content

In reviewing the Social Studies topics along with their associated problem descriptions and content in the teaching syllabus, one topic that at first glance appears to have a good resonance with the themes of colonialism and globalization is "National Independence and Self-Reliance". However, a close look at this topic as defined by the syllabus, reveals a limited discussion on the critical issues that pertain to the impacts of colonialism and globalization on Ghana's development.

The problem description for the topic "National Independence and Self-Reliance" is framed in terms of the failure on the part of Ghanaian leaders and by extension Ghanaians, at the time of independence to comprehend the implications of national independence, and to prepare for those implications. Though this way of framing the problem is important in highlighting the responsibility on Ghanaians and their political leaders to work hard to develop Ghana after gaining independence, it misses out in discussing the complicity of colonial forces, as well as the impact that the colonial experience may have had on the psyche and consciousness of Ghanaians, contributing to Ghana's slow pace of socio-economic development. The concept of self-reliance is also discussed in a manner to suggest that, it is possible for Ghana as a country to be self-reliant in terms of meeting its developmental needs, without a consideration of how the current order of globalization and neoliberalism contribute to making Ghana, and for that matter developing countries in the global South dependent on countries in the global North.

The content prescription for the topic "National Independence and Self-Reliance", based on the problem description, also takes a similar pattern of discussion, where Ghana's slow pace of economic development is attributed to internal factors such as political leaders being power conscious, and Ghanaians adopting a laissez-fair attitude to work. These factors may be correct assessments of leadership and attitude to work in Ghana, but are not in themselves adequate explanations for Ghana's slow pace of development without considering them in the context of the violence that the colonial experience wrought on Ghanaians, and the limiting influences that the forces of neoliberal globalization place on Ghana's effort to develop.

Furthermore, in outlining the responsibilities Ghanaians need to take up in order to become independent and self-reliant, the recommended activities captured in the syllabus as part of the content for the topic are:

-*Vote wisely to elect good quality persons for the National and District Assemblies*

-*Hard and productive work to improve the economy and standard of living*

-*Good education and professional skills* (CRDD, 2010)

The above cited recommendations can be said to be activities that fall within the domain of soft Citizenship Education as opposed to Critical Citizenship Education (Andreotti, 2006). One important contribution that Global Citizenship Education brings to development processes across the world is promoting political participation and civic engagement for accountable leadership and good governance (Eten, 2015a). However, as reflected in the above cited recommended activities, the Social Studies syllabus hardly recommends civic engagement or political activism for engaging with political authorities or "the powers that be" in efforts to combat the local and global forces that contribute to deepening poverty in Ghana and the wider

world. This goes to confirm the assertion by Eten (2015a) that the forms of citizenship education delivered through Ghana's education system focus more on developing "good" citizens, rather than critically engaged citizens.

Another topic in the Social Studies syllabus that offers an opportunity for assessing the critical elements in the Social Studies syllabus is "Leadership and Followership". The problem description for this topic in the syllabus is related to the prevalence of poor conception of leadership among Ghanaian leaders due to a focus on the acquisition of wealth, whiles there is also a poor understanding of followership among Ghanaians based on attitudes of "sycophancy" and "boot licking". This problem description captures some of the root causes of corruption and resource mismanagement in Ghana. In the content prescribed in the syllabus for discussing the topic, there are recommended qualities of leaders and followers as captured in Figure 2.4. below.

UNIT	SPECIFIC OBJECTIVES	CONTENT
UNIT 1 **LEADERSHIP AND FOLLOWERSHIP** *The Problem* *Many Ghanaians seem to have poor conception of 'leadership' as acquisition of wealth whilst followership is made synonymous with 'sycophancy' and 'boot licking'. Such wrong notions have adversely affected the socio-economic development of the nation.*	The student will be able to: 2.2.1 state what leadership and followership mean. 2.2.2 examine the qualities of a leader and a follower.	Leadership can be defined as having the authority to guide others towards the attainment of set goals. Followership on the other hand is the willingness to support a leader in attaining common aspirations. There is therefore a reciprocal relationship between leadership and followership. Qualities of a leader- -humility -loyalty -vision -tolerance -honesty Qualities of a follower: -humility -cooperation -dedication -loyalty -sense of team work

Figure 2.4: Qualities of Leaders and Followers in SHS Social Studies Syllabus

A critical examination of the recommended qualities of a follower as highlighted in Figure 2.4. above, shows these qualities do not fall within qualities that can promote critical followership. As discussed in the Critical Global Citizenship Education Framework developed by Blackmore (2016), any teaching and learning experience founded on Critical Pedagogy and Postcolonial Theory should lead to competencies and readiness to engage and dialogue with the "other" over "difference", as is illustrated in the second dimension (Dialogue) of the framework. In the political sphere, dialogue or engagement over "difference" could be expressed in the form of civic engagement with political leaders to promote good governance and demand accountable leadership. However, it could be said that not many of the recommended qualities for a follower in the syllabus relates very well with civic competencies for engaging with leaders to promote good leadership. Most of these qualities (humility, loyalty, cooperation, dedication and sense of team work) in some sense relate more to promoting "sycophancy" and "boot licking" than they are to promoting civic engagement. Critical citizenship education that aims at promoting responsible followership among Ghanaians should rather focus more on promoting "civic courage and civic empowerment" (Kickbusch, 1987) among Ghanaians, and less on qualities such as "humility" and "loyalty". The preceding discussions seek to highlight the limitations in the Senior High School Social Studies syllabus in relation to critical dimensions, as conceptualized in Critical Global Citizenship Education.

It has been established that the goal for the teaching of Social Studies at the Senior High School level as captured in the rationale for the teaching of the subject is to socialize the Ghanaian citizenry into the Ghanaian culture and way of life. This objective situates the goal for the teaching of Social Studies in Ghana within the citizenship transmission model in the framework developed by Barr, Barth and Shermis (1977). The way Social Studies has been

taught in schools over the years has also shaped how the subject has been conceptualized by Social Studies scholars in Ghana and vice versa. In reviewing the historical antecedents that led to the adoption and teaching of Social Studies in Ghana, Ayaaba, Eshun and Bordoh (2014) have noted that, since the early years of the teaching of Social Studies as a subject, it has competed for space in the Ghanaian school curriculum with subjects such as history and geography. This state of affairs is further complicated by the fact that, in some cases teachers who teach Social Studies in schools are mainly trained in the disciplines of Geography, Economics and History; the underlying reason why Social Studies is usually taught using the knowledge transmission method of teaching (ibid).

For the training of Social Studies teachers, there is ample agreement among Social Studies educators and scholars in Ghana that there exist two different conceptual traditions within which the University of Cape Coast and the University of Education, Winneba conceptualize Social Studies for the training of teachers (Ayaaba, Eshun and Bordoh, 2014; Bekoe and Eshun, 2013; Quashigah, Dake, Bekoe, Eshun and Bordoh, 2014; Quashigah, Kankam, Bekoe, Eshun and Bordoh, 2015). Accordingly, these conceptual traditions have in turn informed and shaped how the subject is taught at the Senior High School level.

2.5.2. Social Studies teacher training programmes in Ghana

Bekoe and Eshun (2013) carried out a documentary analysis of the Social Studies course structures and content as designed by both the University of Cape Coast and the University of Education Winneba for the training of Social Studies teachers, and the results of that study revealed a marked difference in the theoretical conceptualizations that underpin the Social Studies programmes in the two universities. The different conceptual approaches used by the two teacher training institutions to prepare teachers to teach at the Senior High School level

does not only create different conceptual understanding of the subject among teachers but also impacts on how the subject is taught to students.

2.5.2.1. University of Cape Coast Social Studies teacher training programme

The main goal for the Social Studies programme offered by the Department of Arts and Social Sciences Education (DASSE) of the University of Cape Coast as shown in the documentary analysis conducted by Bekoe and Eshun (2013) is to:

produce trained and qualified teachers who have adequate subject matter knowledge and can employ critical and reflective thinking in their analysis of educational issues in general, and curricular and pedagogical issues in particular, in chosen subject areas (P.41).

To achieve the above goal, the Social Studies programme at the University of Cape Coast uses the social sciences model of Social Studies education in which teachers are trained to become experts in discrete social science disciplines such as history, geography, economics and sociology. To this end, Social Studies teachers are trained to be knowledgeable through a multi-disciplinary approach of enquiry and expected to be well equipped with concepts that pertain to the various social science disciplines and be familiar with social science methodologies in solving and resolving social and individual problems (ibid). In light of this social science approach to the teaching of Social Studies by the University of Cape Coast, teachers who undergo such training perceive Social Studies as an amalgamation of social science disciplines, and this in turn partly influences the way they teach the subject, hence the knowledge transmission mode of teaching that characterizes the teaching of the subject in some Senior High Schools in Ghana (Ayaaba, Eshun and Bordoh, 2014).

2.5.2.2. University of Education, Winneba Social Studies teacher training programme

The review by Bekoe and Eshun (2013) of the documents that guide the implementation of the Social Studies teacher-training curriculum at the University of Education, Winneba shows that the subject is taught through the reflective enquiry model of Social Studies education. In their words (Bekoe and Eshun, 2013), the rationale for the University of Education, Winneba Social Studies teacher-training programme is:

to equip students with relevant knowledge which will form the basis for enquiry into issues and problems of society; develop in students, skills and competencies required for teaching Social/Environmental studies; equip students with research skills used for the collection and analyses of data as well as drawing up necessary conclusions from them; develop in students the habit of obtaining information on current issues and the ability for critical thinking; and inculcate in students the attributes of good citizenship (p.41).

The above rationale for the University of Education, Winneba Social Studies programme points to an enquiry-based conceptualization which aims at equipping students with the relevant knowledge for the formation of a sound knowledge base, which in turn is expected to aid the development of students' competencies and attitudes of enquiry into societal and individual problems, and in the process, imbuing and developing the attributes of good citizenship in them (ibid). This Social Studies education conceptualization by the University of Education, Winneba is in line with the reflective enquiry model of Social Studies education as proposed in the framework developed by Barr, Bath and Shermiss (1977).

2.5.3. Limitations in Social Studies education conceptualization in Ghana

The preceding discussions on the conceptual traditions that underpin the Social Studies curriculum in Ghana point to two main traditions within which the subject is taught at the Senior High School level; Social Studies as an amalgamation of Social Sciences disciplines and Social Studies as a reflective enquiry model. For these conceptual traditions, a number of challenges and limitations have been identified in how the Social Studies curriculum has been implemented over the years, resulting from the different Social Studies programme structures and content implemented by the University of Cape Coast and the University of Education, Winneba, as conditioned by the two different Social Studies conceptual traditions.

The fact that two different Social Studies structures and content are being implemented by the University of Cape Coast and the University of Education, Winneba is a major source of confusion to Social Studies teachers as to what the subject is and the best approach to teaching it. This challenge mainly stems from the level of integration each of the teacher-training universities has achieved in terms of content derived from various disciplines in the social sciences. Whereas the University of Education, Winneba has achieved some appreciable level of integration in its Social Studies content and structure where the subject has developed as a distinct, stand-alone, integrated and trans-disciplinary subject, containing theme-based topics, the University of Cape Coast has a less-integrated content and structure for its Social Studies programme, containing topics, concepts and facts derived from different and discrete social science disciplines such as Geography, Economics, History and Sociology (Bekoe and Eshun, 2013).The use of two different conceptual traditions in implementing the Social Studies curriculum within the same educational system in Ghana has raised concerns as to the

authenticity of the Social Studies programmes run by the two universities for training Social Studies teachers (Ayaaba, Eshun and Bordoh, 2014).

Teaching Social Studies as an amalgamation of social science disciplines (that is, Geography, Economics, history, sociology, etc.), has to some extent influenced the instructional methodology often used in teaching the subject, mainly limited to the knowledge transmission method of teaching (Ayaaba, Eshun and Bordoh, 2014). The teaching of Social Studies in Ghana therefore has been characterised by teacher-textbook transmission modes of teaching, where teachers and textbooks serve as the main repositories and sources of the knowledge/information and take centre stage during lessons, whereas students only listen as passive participants. In this regard, Amoah (1998) has observed that the teaching of Social Studies in schools in Ghana is predominantly based on textbooks, the content of which are mostly determined by government or the private textbook publishers that produce them. This instructional methodology for teaching Social Studies does not allow for exploring students' knowledge and experiences and relating these to classroom processes; a main concern advocated by critical pedagogues. Critical pedagogy as a theoretical perspective in education calls for space within the school curriculum for knowledge creation based on the interaction between teachers and students in the classroom, and allowing for dominant and taken-for-granted knowledge forms to be interrogated and challenged whilst marginalized perspectives, including the knowledge that students come to the classroom with, are also examined and given space to thrive in the school curriculum. In this regard, Ross, Mathison and Vinson (2014) have well noted that:

Social studies teaching should not be reduced to an exercise in implementing a set of activities pre-defined by policy makers, textbook companies, or high-stakes test…social studies learning should not be about passively absorbing someone else's conception about the world,

but an exercise in creating a personally meaningful understanding of the way the world is and how one might act to transform the world (p.42).

It is within this vision of personal meaning-making of the world based on one's cultural and socio-political conditions and frame of a meaning, that this study seeks to make a case for the introduction of critical dimensions into the Ghanaian Social Studies curriculum, where space is provided for students to bring to bear their own conceptions/views of the world vis-à-vis that of society and teachers for a continuous dialogue in search of citizenship that is critical and transformative towards combating the negative face of globalization and the social injustices that result from it.

Another limitation that can be associated with the way the Ghanaian Social Studies curriculum is conceptualized and implemented is in the type of questions often used to assess the Social Studies learning process in schools. Ayaaba, Eshun and Bordoh (2014) have indicated that the assessment practice in the Ghanaian Social Studies curriculum focuses more on testing abilities related to the cognitive domain which usually demand students to memorize and reproduce content of the subject as presented to them through textbooks and by teachers. These types of questions, according to Ayaaba, Eshun and Bordoh (2014) do not develop in students the needed attitudes and competencies for active citizenship. A 2004 UNESCO Education for All Global monitoring report has pointed out that, quality in education should not only be defined in terms of the development of cognitive abilities in students, but should also be seen in the development of non-cognitive competencies and skills that relate to values and attitudes that build a citizenry who are motivated to take actions towards correcting the injustices of society (UNESCO, 2004).

In light of the overall goal of this study, one major area of limitation in the conceptualization and practice of the current Social Studies curriculum in Ghana relates to the kind of citizenship envisaged by Social Studies scholars and curriculum designers. Though many Social Studies scholars are agreed that the main objective for the teaching of Social Studies is citizenship education, there are different conceptions of what citizenship is and what qualifies any kind of citizenship as "good" citizenship. The idea of a "good" citizen has been a subject of contestation in Social Studies/citizenship education discourse for many years around the world. But amidst such controversies, there seems to be consensus that, for the purposes of developing a sense of national identity and patriotism in a citizenry, the "good" citizen is defined in terms of one who demonstrates allegiance and loyalty to the state and is patriotic in the discharge of his/her duties and responsibilities.

In an era of rapid globalization, the processes of which sometimes produce social injustice and inequality, especially in the developing world, there is a strong justification for refocusing citizenship education in such contexts from one that seeks to produce "good" citizens to one that develops "critically engaged" citizens who will take interest in, and become aware of global development processes whilst engaging in actions to promote social justice both locally and globally.

Given the aforementioned limitations regarding the conceptualization and implementation of the Social Studies curriculum in Ghanaian Senior High Schools, the main focus of this study is to assess the current state of the Social Studies curriculum in relation to critical provisions for the development of critical and active citizenship among the youth in Ghana. The outcome of such a process, it is anticipated, will contribute to establishing a sound basis for mediating the current Senior High School Social Studies curriculum with content and

methodology informed by a critical global pedagogy. Such a mediation holds the potential of improving the Ghanaian Social Studies curriculum to one that does not simply teach citizenship to be is adaptive to the status quo and serve the interest of the elites and socially powerful in society, but citizenship that is critically-engaged in development processes towards transforming society in ways that redress social injustice and inequalities (Ross, Mathison and Vinson, 2014).

2.6. Conclusion

This chapter set out to discuss the main conceptual traditions in the fields of Social Studies education and Global Citizenship Education, the linkages that exist between them as well as the main arguments that underpin such conceptualizations, towards developing a conceptual framework for the study. The discussions have revealed that, the teaching and learning of Social Studies in schools in Ghana is heavily influenced by the conceptual traditions with which UCC and UEW train Social Studies teachers to in turn teach in schools. These conceptual traditions are the social sciences model and the reflective enquiry model respectively. The review has shown that, these two models when compared to the informed social criticism model of Social Studies Education and Critical Global Citizenship Education framework, lack in pedagogical content and practices for developing competences needed for developing active and critically-engaged citizens. In light of these limitations, the study develops a conceptual framework for introducing critical dimensions into Ghana's Senior High School Social Studies curriculum within a broader discourse of Critical Global Citizenship Education.

CHAPTER THREE

3.0. METHODOLOGY

3.1. Introduction

The methodology section of the study provides the basis for collecting both primary and secondary data to answer the research questions and by extension discussing the research problem. It focuses on the methods that were employed to collect and analyze the data for the study. In doing these, the chapter discusses the research design, population for the research, sample and sampling procedure, the research instruments, data collection procedure, data analysis procedure as well as ethical issues around the conduct of the research.

3.2. Research design

This study employed the exploratory design. According to Babbie (2005) exploratory research involves collecting information for the purpose of answering research questions concerning the current status of phenomena. The goal is to investigate social phenomena without explicit expectations (Russell, 2006). Exploratory research is used when the topic or issue is new and when data is difficult to collect. The focus of exploratory design is on gaining insights and familiarity on social phenomena.

According to Singer and Willett (2003) exploratory research design is applied when the research objectives include the gaining of perspective regarding the breath of variables operating in a situation. It is also applied when the study is aimed at identifying and formulating alternative courses of action. In addition, Shields and Patricia (2006) observed that exploratory research design is flexible and can address research questions of all types (what, why, how). The design can also utilize both qualitative and quantitative methods including questionnaires to gather data. In addition, the design helps determine the appropriate data collection methods and

selection of subjects. The qualitative research method employed is the case study. Case study research is significant in developing an understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research. Case studies emphasize detailed contextual analysis of a limited number of events or conditions and their relationships.

3.3. The Study Area

3.3.1. Location

The study area for this research is the Tamale Metropolis which is geographically located between latitudes 9°16 and 9°34 North and longitudes 0° 36 and 0° 57 West. The Tamale Metropolis is the only Metropolis in the three Northern regions of Ghana. It is located in the centre of the Northern region and shares boundaries with Sagnarigu District to the west and north, Mion District to the east, East Gonja to the south and Central Gonja to the south-west (Ghana Statistical Service, 2014). The Metropolis is the administrative capital city of the Northern region, and one of the 26 districts of the Northern region of Ghana. According to the Ghana Statistical Service (2010), the Metropolis has an estimated total land size of 646.90180sqkm, representing about 13% of the total land size of the Northern region, and has a total of 115 communities, of which about 33 are urban communities. The latest Population and Housing Census conducted in Ghana in 2010 further revealed that the Tamale Metropolis has a population of 233,525 which represents 9.4 per cent of the total population of the Northern region (Ghana Statistical Service, 2014). According to the census report, out of the total population cited for the metropolis, males form 49.7 per cent whiles females represent 50.3 per cent.

3.3.2. Climate

The Metropolis is located approximately 180 meters above sea level with a topography that is made of shallow valleys and some few isolated hills (Ghana Statistical Service, 2014). Owing to the location of the study area in the Guinea Savana belt, it experiences one (1) major rainy season which begins in April//May through to the months of September and October, with the peak of the rains experienced in July and August (Ghana Statistical Service, 2014). The mean annual rainfall that the Tamale Metropolis experiences is 1100mm, with about 95 days of heavy rainfalls. The dry season for the area starts from November to March which is influenced by the North-East (Harmattan) winds, whilst the season for rains is experienced by the Monsoon South-West winds. The mean daily temperature in the Tamale Metropolis falls between 28° and 43°, all through the year.

3.3.3. People

In terms of the ethnic composition of people who live in the Tamale Metropolis, the area is one of the main ethnic homes of the Dagomba people and as such predominantly inhabited by the Dagomba ethnic group. However, as a result of the growing cosmopolitan nature of the metropolis, ethnic groups from different parts of the country, especially from the Upper East and Upper West regions, have also settled in the metropolis. These ethnic groups include but not limited to the Gonjas, Bimobas, Mamprusis, Kusasis, Akans, Dagaabas, Ewes and the Gruni people. According to the Ghana Statistical Service (2014), there are small groups of people from parts of Africa and the world at large who reside in the metropolis.

The dominant religion practiced in the Metropolis is Islam, followed by Christianity and African Traditional religions. The area has a rich and diverse cultural traditions which find

expression in festivals, marriage and naming ceremonies and funerals. The dominant festivals celebrated by the people in the Tamale metropolis annually are Damba and Bugum (Fire) festivals, as well as the two Islamic festivals of Eid Fitr and Eid Adha.

As regards literacy rates, for the age group that fall between the ages of 11 years and above in the Tamale Metropolis, 60.1 per cent are literates with the remaining 39.9 being non-literate. Of the population aged 3 years and above in school 52.9 per cent are males and 45.1 per cent are females. Out of the total population aged between 3 years and above, 15.1 per cent are in nursery, 18.2 are in the Junior High School level, 12.5 per cent in Senior High Schools, with the largest percentage figure of 40% in primary schools. A small percentage figure of 5.7 per cent represents those in tertiary institutions (Ghana Statistical Service, 2014).

3.4. Target population

All teachers and students in all the public Senior High Schools in the Tamale metropolis constituted the target population for the study. However, due to the number of public Senior High Schools and students involved, a sample was drawn from the population for the study.

3.5. Sampling technique

Multistage sampling technique was employed in selecting the respondents for the study. With multistage sampling technique, the researcher combines two or more sampling techniques to address sampling needs in the most effective way possible. This involved using a mixture of probability and non-probability sampling procedures at different stages in order to select the final sample. The first stage of the sampling procedure was to use systematic sampling technique to select 5 public Senior High Schools; namely St. Charles Minor Seminary SHS, Vitting Senior

High School, Business Senior High School, Presbyterian Senior High School, Ghana Senior High School.

In the second stage of sampling, teachers were selected for the study with the use of the purposive sampling technique. The purposive sampling technique was used because, according to Morse and Richards (2002), in an inquiry of this nature, researchers deliberately select participants so that the phenomenon under study is described and revealed by participants who have special attribute within the area of investigation and are willing to participate. Also, the choice of this technique was further supported by Palys's (2008) argument that the primary consideration in purposive sampling is the judgment of the researcher as to who can provide the best information to achieve the objectives of the study and if the interest of the researcher is to construct a historical reality, describe a phenomenon or develop something about which only little is known. In this case, the judgment of the investigator was more important than obtaining a sample.

Four (4) teachers were therefore selected from each school, since the focus was on teachers who teach the Social Studies subject in the schools. The target of 4 Social Studies teachers for each school was based on an estimation of the average number of Social Studies teachers in Senior High Schools in the metropolis. The study recorded a **100%** return rate, from the 4 teachers from each of the 5 sample schools, resulting in a total of 20 teachers participating in the study.

The third stage of sampling was to use the simple random strategy to select 10 students from each school to participate in a focus group discussion. In all, 50 students participated in the study and this was mainly through their involvement in focus group discussions held in

groups of 10 students from each of the 5 sample schools. These students were mainly second year students and averagely aged between 16 and 19 years. As regards the gender composition of students, it was ensured that 5 males and 5 females were consciously selected from each school to be part of the focus group discussions.

Data regarding the professional status and bio data of teachers were collected through the questionnaire. The import of questions in the questionnaires, interviews and focus group discussions were focused on assessing the perceptions and experiences of Social Studies teachers and students on the global and critical dimensions in the Social Studies curriculum. The challenges and opportunities in the Ghanaian Senior High Social Studies curriculum for the incorporation of critical and global dimensions were also investigated. This mainly served as data for analysis in the study. The sampling techniques used guaranteed that the composition of the sample will be representative of the study population (Gravetter and Forzano, 2006).

In all a total of 20 teachers responded to the survey questionnaire and participated in focus group discussions, whiles selected teachers were engaged through individual interviews. On the part of student respondents, 50 students participated in 5 separate focus group discussions.

3.6. Sampling frame and size

The sample frame for the study is made of Seven (7) schools, namely; St. Charles Minor Seminary SHS, Vitting SHS, Tamale Girls' Senior High School, Ghana Senior High School, Presbyterian Senior High School, Anbariya Senior High School and Business Senior High School.

Out of the seven (7) public Senior High Schools in the sample population, 5 schools were selected for the study. To avoid sampling bias, systematic sampling technique was used to select the five schools. This gave each school in the sample population an equal opportunity of being selected. The schools selected were, St. Charles Minor Seminary SHS, Presbyterian Senior High School, Business Senior High School, Vitting Senior High School, and Ghana Senior High School.

3.7. Data Type and Source

The source from which data is obtained for a study is very vital because this defines the nature (type) of the study. Data for the study was collected from primary and secondary sources. Primary data was obtained from teachers and students through the use of a focus group discussion question checklist, interview guide, questionnaire and lesson observation sheet. The questionnaire was used to collect data on some variables related to their perceptions and experiences of the global and critical dimensions in the Social Studies curriculum. A checklist of questions for focus group discussions was developed and used to collect in-depth data from teachers to triangulate and consolidate the data obtained through the questionnaire. Individual interviews were also conducted with some teachers using a semi-structured interview guide. Another checklist of questions was developed and used to engage students in a focus group discussion so as to triangulate data from lesson observations conducted in Social Studies lessons to assess students' experience of the "global" and "critical" dimensions in their Social Studies lessons. Secondary data for the study was also collected through a review of the Senior High School Social Studies syllabus and textbooks for evidence of inclusion of Critical Global Citizenship Education.

3.8. Data Collection Methods and Instruments

In this research study, focus group discussion question checklist, semi-structured interview guide and questionnaires were the main instruments used for the data collection. The main reason for using these instruments was to collect enough first-hand information from respondents. Drawing from Corbetta's (2003) perspective, it is argued that with a semi-structured interview guide, the interviewer has more freedom to pursue hunches and can improvise the questions. Best and Khan (1995), and Schalock (1985) confirm the appropriateness of the use of interviews in research by noting that it is a face to face questioning of respondents to obtain information. Cresswell (2005) also maintained that in qualitative interviews, the researcher asks open-ended questions without response options, listens to and records the comments of the interviewee. Avoke (2005) further suggests that interviews are a form of conversation between two people in which verbal interaction takes place. The questionnaire was used to collect information from teachers and students, and interview questions were drawn in conformity with the research questions. The questionnaires were distributed to teachers in a random manner with no discrimination.

The interview was one of the main data collection methods employed to gather primary data for the study. As a method for data collection, interviewing is considered to be very good in gathering knowledge on complex issues (Gravetter and Forzano, 2006). Patton (2005) has also confirmed the above claim by observing that interviews help to capture how the interviewees view their world, to learn their terminology and judgments, and to capture the complexities of their individual perceptions and experiences. Interviewing involves a high degree of proximity to the interview object, and this allows for a flexible approach and makes it possible for rich and detailed information that would not be possible otherwise to be received.

Interviews also reduced the incidence of non-response and exercised greater control over the data collection process. Students in Forms two and three classes in the sample Senior High Schools were purposely targeted because they had experienced and gone through sufficient Social Studies lessons to be able to answer the questionnaires and discuss their Social Studies lessons in the focus group discussions. The interview was a face to face interview. This study however adopted a semi-structured interview and this choice was informed principally by its appropriateness for the nature of the respondents. Using structured interview also enhanced the study by proving a sound platform that reduced interviewer bias and helped attained an appreciable level of objectivity and uniformity in the procedure (Saha, 2005).

3.9. Pre-testing of the data collection instrument

The research instruments were pre-tested on two public Senior High Schools in the Tamale metropolis. The purpose for the pre-test was to resolve issues of ambiguities and unnecessary items in the tools. Pre-testing also helps to unearth the face and content validity as well as the reliability of the items on the interview schedule, and also ensures that the researcher is able to measure what he or she intends to measure. The research tools were then amended accordingly for use in the field. The rephrasing of the items on the tools were intended to make the items easy to administer for the respondents to provide the appropriate and consistent responses to the items.

3.10. Data analysis

According to Holsti (1969), analysis is "the process of evaluating data using analytical and logical reasoning to examine each component of the data provided." Data from various sources is gathered, reviewed, and then analyzed, based on which some sort of conclusions are drawn.

Analysis for the study was based on the primary data gathered from respondents and the secondary data from Social Studies teaching materials sourced from the schools selected for study. The process for the data analysis included data preparation (coding, editing and checks for errors and biases), counting, (registering research items and frequency of occurrences), analyzing and discussing data by cross-tabulations. Data collected was entered and analyzed using the Statistical Package for Social Scientists (SPSS) Version 16. Specifically, the data analysis focused on generating results from the data along the lines of themes developed based on research questions and objectives, and producing the frequency of occurrence for each question item in relation to the responses of research participants.

The themes along which analysis of data was done were drawn from the research questions and objectives, informed by concepts that emerged from the conceptual framework for the study. To illustrate how questions in the research questionnaire were developed from themes that emerged from the conceptual framework for the study, one example is given. A question was developed to ascertain teachers' understanding of who a global citizen is, and as previously discussed in the literature review section of this study, in the discourse of Global Citizenship/Education, three main traditions can be discerned. These include the conception of GC that seeks to promote cosmopolitanism across the world with GCE targeted at producing world citizens who are able to interact, compete and reap the benefits of globalization in such a world system. There is also the conception that seeks to promote a global civil society to combat social injustice and inequality towards promoting sustainable development across the world. With this tradition, the role of GCE is developing the needed civic competencies in students for the stated purpose. A third conception of GCE is the type rooted in postcolonial theory and critical pedagogy, aimed at producing citizens who are able to discern the impacts of historical

colonialism/imperialism and the current order of globalization with the aim to engage in actions that challenge and combat these forces. These three main conceptions of GC were presented to teachers to sort out the one they most agreed with in regard to who a global citizen is. These three main conceptions were therefore used as themes around which responses were solicited from teachers as well as for analysis and discussions on who a global citizen is.

3.11. Ethical Issues

In every research process, especially qualitative research that usually investigates the subjective experiences and perceptions of humans, ethical considerations are important because of the intrusive nature of such research processes which usually will involve "researching private lives and placing accounts in the public arena" (Birch, Miller, Mauthner and Jessop, 2002, p.1). Ethical considerations are therefore integral to every research process for the purpose of ensuring that the rights of research participants are respected and ethical guidelines are adhered to (Coughlan, Cronin and Ryan, 2007). To address issues around confidentiality, anonymity, informed consent and the right to withdraw, a number of measures were taken before engaging research participants, including; seeking the approval of the Faculty of Education of the University for Development Studies for the study to be conducted, and this involved the filling of a standardized research ethics form developed for the purpose of getting students to consent to the ethical guidelines of the university. This form was filled and submitted to the university.

Before starting the research process in each of the 5 sample schools, a letter of request to undertake the research was presented to the heads of these schools for their consent and approval for the research to be undertaken. To this end, all sample schools gave permission for

data to be collected through engagement with both teachers and students. The letter of request submitted to schools is attached as appendix VII.

The introduction section of the questionnaire captured the purpose of the study as well as the implications of teachers' participation in the research process. The introduction also gave assurances of anonymity and confidentiality around the identity of teachers and the responses they provided to the questionnaire. Before interviews and focus group discussions were undertaken with teachers and students, the study objectives and research process was shared with them. Teachers and students were also informed that they were free to opt out of the research process anytime they wanted to. As part of the whole research process in engaging with all research participants, there was adherence to values of respect of divergent opinion, tolerance, and democratic participation in interviews as well as focus group discussions.

3.12. Conclusion

This chapter has sought to capture and highlight the methodology used in the study in respect of the research design, description of the study area and research participants, the data collection instruments used, as well as all other research protocol observed during the study to achieve the study objectives. Outlining these various aspects of the study methodology before undertaking the research was helpful in defining what the study sought to achieve and giving direction to the study.

CHAPTER FOUR

4.0. RESULTS AND DISCUSSIONS

4.1. Introduction

From the outset, the goal of this study has been to assess the perceptions and understanding as well as experiences of Social Studies teachers and students on Critical Global Citizenship Education. In line with this goal and the research processes undertaken, the findings of the research are presented and discussed in this chapter. The chapter presents qualitative discussions and analysis of the research results under major themes formulated in line with the research questions. The data/responses analyzed came directly from research participants and constituted both the primary and secondary data for the study and therefore were carefully considered and analyzed.

4.2. Presentation and Discussions of Results

4.2.1. Perceptions on Global Citizenship/Global Citizenship Education

One of the objectives of the study was to investigate the perceptions and understanding of teachers on what Global Citizenship/Education is, based on the knowledge teachers presumably have acquired from their training, personal research or social interaction. The exploration of teachers' perception and understanding on Global Citizenship/Education was done through the use of a structured questionnaire, and triangulated with in-depth interviews and focus group discussions. Students' understanding and perception of Global Citizenship as well as on globalization and colonialism was also explored through focus group discussions.

4.2.1.1.Teachers' perception and understanding on Global Citizenship/Education

Though not all teachers who participated in the study had heard about Global Citizenship/Education (**65%** had heard about Global Citizenship), they were able to form opinions on who a global Citizen is, based on their understanding of the words that make up the term Global Citizenship.

It was important to also know the source from which teachers had heard of Global Citizenship/Education, since this could be an important indicator of whether there is provision on Global Citizenship/Education in the Social Studies curriculum for teachers at the teacher-training universities in Ghana. Of the **35%** of teachers who said they had heard of the term Global Citizenship/Education, only 2 teachers, representing **10%,** indicated their source as training received as Social Studies teachers at the university level. This low number seems to suggest that the topic of Global Citizenship/Education was not a core part of Social Studies curriculum for training Social Studies teachers in the teacher-training institution. Other sources cited by other teachers included news from the media and personal readings. During an interview with Teacher 1 on his initial encounter with the term Global Citizenship, this is what he had to say:

"*The first time I heard about Global Citizenship was when a friend of mine (who is the regional director of the National Commission for Civic Education in the Northern Region of Ghana) asked me what social studies teachers were doing to introduce to our students the concept of global citizenship. My reply to him was that, as social studies teachers, we were only responsible for teaching what was in the social studies syllabus and if the policy makers*

(Ministry of Education) decide that we should teach about global citizenship, we will teach it, if it added to the syllabus" (Teacher 1)

Analysis of responses provided by teachers on the question of who a global citizen is, shows that, the majority of teachers **(75%)** viewed a Global Citizen as one who identifies him/herself as a world citizen and possesses the competencies to interact with people of other nationalities. The views of **20%** of respondents were in line with the tradition of GCE that sees a global citizen as one who takes interest in, and engages in actions to promote social justice, peace and human rights around the world towards promoting sustainable development. Only **5 percent** of teachers identified a global citizen with a person critical of the impacts of globalization and historical colonialism on the developing world. A triangulation of the responses provided by teachers through the questionnaire with discussions in focus group discussions and interviews confirmed that, teachers' majority views on who a Global Citizen/ Global Citizenship Education is, were actually in line with the idea of world citizenship and education that prepares and enables one to fit into any part of the world as world citizen. Below is what Teacher 1 and Teacher 2 had to say about Global Citizenship Education and who a Global Citizen is:

"I think Global Citizenship Education is Citizenship Education with international comparative elements, and educating people on issues that transcend national boundaries…a global citizen therefore is someone who is knowledgeable on issues beyond his/her country's borders and has developed the skills to be able to live in any part of the world" (Teacher 1).

Teacher 2 indicated that:

"Global Citizenship has to do with relationships with other countries and one's depth of knowledge on global issues, and ability to interact with people of other countries" (Teacher 2)

Most Social Studies scholars across the world are agreed that, the goal for teaching Social Studies is citizenship education for the purpose of promoting national citizenship and patriotism (Ayaaba, Eshun and Bordoh, 2014; Barr, Barth and Shermis, 1977; Lee, 2004; Mascot and Hamot, 2012). From such an understanding, the rising popularity of Global Citizenship Education in the school curriculum is based on an increasingly globalizing world of today and the need for citizenship education to addresses the challenges and needs of globalization. On that score, the difference between Social Studies and Global Citizenship Education is mainly seen in the global dimension. Therefore, in assessing the perceptions of teachers on Critical Global Citizenship Education, it was important to explore teachers' understanding on the goal for the teaching of Social Studies, and whether Social Studies teachers see a similarity between Social Studies and Global Citizenship Education.

A significant number of respondents **(90%)** said Social Studies is similar to Global Citizenship Education in the sense that, both areas of study seek to address issues that confront the daily lives of humans from the local to the global levels, as well as focus on developing a sense of national and global citizenship in people for promoting sustainable development across the world. Others cited Global Citizenship Education as an extension of Social Studies based on the need to meet the demands of globalization.

Regarding the goal for the teaching of Social Studies, teachers were presented with three options which included;

- Developing good and obedient citizens,

- Developing critical and active citizens
- Developing useful and employable citizens.

Among the three options, the majority of respondents were of the view that, the goal for the teaching of Social Studies leans more towards the development of good and obedient citizens, as **50%** of them chose this option, whiles **25%** chose developing useful and employable citizens, with the remaining **25%** also choosing developing critical and active citizens.

However, during interaction with teachers in interviews and focus group discussions, a few of them explained that, there was a middle ground between the goals of teaching Social Studies to develop good and obedient citizens and teaching students to become critical and active citizens, and the term used in describing this position was the development of "responsible" citizens. Responsible citizenship here was seen as being obedient and submissive to authorities, participating and contributing to community and national development initiatives, whiles at the same time being critical of the actions and inactions of public officials, and being politically engaged.

As to why most Social Studies teachers taught the subject was aimed at developing good and obedient citizens, Teacher 3 explained that;

"There are topics in the Social Studies syllabus that we use to teach and encourage students to participate in community labour and to pay their taxes to the state, but there are no topics that we use to teach students to be critical of government policies and projects". (Teacher 3)

The perception of most teachers in the study that, the goal for teaching Social Studies is related to the development of "obedient" citizens, seems to very much reflect what the curriculum designers have envisaged over the years. This is because the teaching of the subject

in schools since the post-colonial times in Ghana, and in Africa generally has been focused on promoting national unity and cohesion, and especially for teaching and promoting citizen allegiance to the state (Eten, 2015a; Mhlauli,2012).

A careful consideration of the responses provided by teachers to the study questionnaire, during interviews and focus group discussions revealed that, the dominant perception Social Studies teachers held on Global Citizenship/Global Citizenship Education was largely rudimentary and not based on any systematic knowledge acquired in their training as Social Studies teachers. Teachers' perception on Global Citizenship Education also happened to fall within the tradition of GCE that seeks to equip students with competencies and skills needed for a globalizing world, and to enable them interact with people from other parts of the world. The critical and social justice elements which underpin Critical Global Citizenship Education were largely missing in teachers' understanding of what Global Citizenship Education is.

4.2.1.2. Students' perception and understanding of Global Citizenship, globalization and colonialism

All students who participated in the focus group discussion from all 5 sample schools indicated they had not heard the term Global Citizenship before. However, when asked whether they understood who a Global Citizen is and what it entails being a Global Citizen, based on their understanding of globalization and citizenship, the following views were expressed by four students in different focus group discussions;

"*A global citizen is someone who is able to interact with people of other nations and able to know their culture and ways of doing things"* (Student 5)

"A person who is able to move from his/her country to another country without any difficulty" (Student 7)

"A citizen of a global world" (Student 6)

"A person who does not take his or her citizenship from one country but considers him/herself a universal citizen" (Student 2)

Discussions in focus groups revealed that, most students had appreciable understanding of globalization and its impact, though they had not heard the term Global Citizenship before. When asked of their understanding of how globalization affects Ghana's development, some of the students were able to share the following views;

"Globalization affects our culture (e.g. way of dressing). Ghanaians adopt foreign ways of dressing and neglect of the traditional Ghanaian ways of dressing" (Student 4)

"*It affects the agricultural sector negatively because Globalization has brought foreign agriculture produce and Ghanaians rather consume those produce"* (Student 7)

"Globalization has made available ICTs and the internet, but this makes students lazy because they just get information from the internet for their assignments, without reading" (Student 5)

"Globalization has made it possible for the government to borrow money from the international system and other countries" (Student 3)

To further explore the depth of students' understanding on globalization in particular, they were asked to assess the nature and quality of Ghana's relationship with developed countries, specifically in the areas of trade and loan agreements. Some of the views students expressed in this regard are;

"Ghana's relationship with developed countries can be seen as negative because, these countries dump their unwanted goods and products on Ghana and exploit Ghana's resources on very unfavourable terms like exploiting Ghana's oil on unequal trade terms". (Student 1)

"The adoption of trade liberalization policy impact negatively on Ghana's trading sector and the loans the government goes for leads to Ghana in debt". (Student 4)

"Ghana has established friendship with other countries which comes with different forms of foreign assistance to Ghana". (Student 7)

"Ghana's relationship with other countries in terms of trade is negative because the developed countries Ghana contracts loan from mostly determine what the loans should be used for, and the terms of trade sometimes lead Ghana to sell its resources cheap as raw produce to foreign countries, which are in turn processed into finished products and sold back to Ghanaians at high cost". (Student 10)

On the topic of colonialism, a good number of students indicated that, though they had not treated topics that allowed for a direct discussion of colonialism and its impact on the Ghanaian society, their Social Studies teachers sometimes related their discussions on other topics to colonialism. Students' views on the impact of colonialism on the Ghanaian society were among the following;

- The introduction of formal education into the country
- Infrastructural development
- Introduction of the Christian religion
- Introduced technology into the Ghanaian society which contributes to high production in the country
- Colonialism has helped to curb Ghanaian barbaric cultural practices (Eg, human sacrifice)

- Colonialism has introduced Ghanaians to Western cultures and ways of doing things and in effect has led to a neglect of the Ghanaian culture and ways of doing things. For example, the adoption of the English language as a Ghanaian official language has led to the neglect of Ghanaian local languages
- The adoption of the English language as a result of colonialism has also had a positive impact in the sense of enabling Ghanaians to communicate with English-speaking foreigners
- Colonialism has led to the abandonment of good Ghanaian cultural practices like puberty rites (dipo), among others

Another important dimension in the discourse of Critical Global Citizenship Education that the study investigated as regards students' perception and understanding is their appreciation of multiculturalism and religious diversity. And so, during the focus group discussions, students were asked how they viewed and interacted with their peers of different cultural and religious background in the classroom and outside the school. Students' responses captured included among others;

"I try to learn from my friends of different cultural and religious background instead of stereotyping them". (Student 9)

"Irrespective of our religious background in the classroom, we see each other as brothers and sisters and tolerate each other's views". (Student 11)

"Coming from a different background gives us the opportunity to learn from each other's cultures and religions". (Student 4)

However, when students were asked about their perceptions about non-Africans in reference to people from the Western world, a few of the noteworthy responses were;

"I see whites (non-Africans) differently because they have different cultures and ways for doing things" (Student 6)

"I think whites are more law-abiding and are not corrupt. (Student 3)

The statement by student 3 was revealing in what it says about the superior notions some students in the context of Ghanaian or African educational systems generally hold about non-African races. One of the key concerns in Critical Global Citizenship Education, as noted by Andreotti (2006) relates to the fact that soft forms of Global Citizenship Education, which in the context of this study is citizenship education, in some instances perpetuate notions of Western supremacy, embedded in the colonial experience of colonized societies, which continue to be perpetuated and entrenched by forces of imperialism in the current global order. Reflecting on the statement made by one of the Social Studies teachers (Teacher 2) that "Africa is a continent without civilization", it becomes easy to understand why some students who probably study under such a teacher will think highly of non-Africans than of themselves. Critical Citizenship education is important in demystifying such notions of Western superiority held by students, as critical pedagogy examines the roots of such assumption, and makes it possible for students to challenge such notions.

Finally, it is important to point out that, during the focus group discussions with students on their understanding of globalization, colonialism and other related issues, many of the students who demonstrated appreciable understanding of globalization and colonialism were General Arts students, who had studied some topics directly related to these topics in subject

areas such as history, economics, and government. Some of the students personally mentioned that the views they expressed were based on their studies in these other subject areas and not Social Studies. Others also noted that their views were based on their personal research and studies. Students understanding of globalization and colonialism were therefore partly based on the transfer of knowledge from other subject areas. This means that students of other programme areas such as in the sciences in Ghana's Senior High School system are in a position of disadvantage in terms of knowledge related to globalization and colonialism and more so on other dimensions of Critical Global Citizenship Education.

4.3. Teachers' and students' perception of critical and global elements in the Social Studies curriculum

In assessing the critical and global dimensions of the Social Studies curriculum of Senior High Schools, besides the perceptions of teachers and students on what Global Citizenship/Education is, it was also important to assess how teachers and students perceive the Social Studies curriculum goal, content and teaching methodology in relation to dimensions of Critical Global Citizenship Education.

Regarding the content of Social Studies, the study sought to investigate provisions on globalization and colonialism, which constitute key themes in the discourse of Critical Global Citizenship Education, as shown in the framework developed by Andreotti (2006). In this regard, the perceptions of both teachers and students were examined through focus group discussions, and for teachers the additional use of interviews and questionnaires.

4.3.1. Perceptions on the Ultimate Goal for Teaching Social Studies

4.3.1.1. Teachers' perception on the Ultimate Goal for the Teaching of Social Studies

Students' development of non-cognitive abilities is essential for enhancing their social and civic competencies and skills, especially through citizenship education-related disciplines like Social Studies which focus on developing students into socially responsible individuals. However, one limitation that has characterized the teaching of Social Studies in schools in Ghana over the years is a focus on the cognitive outcome of teaching and learning to the neglect of the development of students' non-cognitive abilities (Eshun and Mensah, 2012). This reflects in the type of questions Social Studies teachers use in assessing their students, which are mostly objective multiple choice questions (ibid.). The outcome of students' learning is usually assessed at the cognitive level, where students are expected to show mastery of what they are taught, mostly by memorization (Quashigah, Eshun and Mensah, 2013). The teaching methodologies Social Studies teachers usually employ and the learning activities they take students through are essential in developing students non-cognitive abilities (Gutman and Schoon, 2013). However, a teacher's readiness and ability to adopt these approaches in teaching students, to a significant degree, depends on his/her understanding that, the ultimate goal for the teaching of the subject is to develop in students social and civic competencies that ultimately enables them to become active and responsible citizens.

In this regard, Social Studies teachers who participated in the study were presented with a number of options related to their expectations around what the ultimate goal for teaching Social Studies is. The options were;

- Students should understand the concepts taught
- Lessons should change students' mindset on issues for the good
- Lessons should stimulate students to take action on what they learn

Analysis of the responses provided by teachers to the above options is represented in Figure 4.1. below.

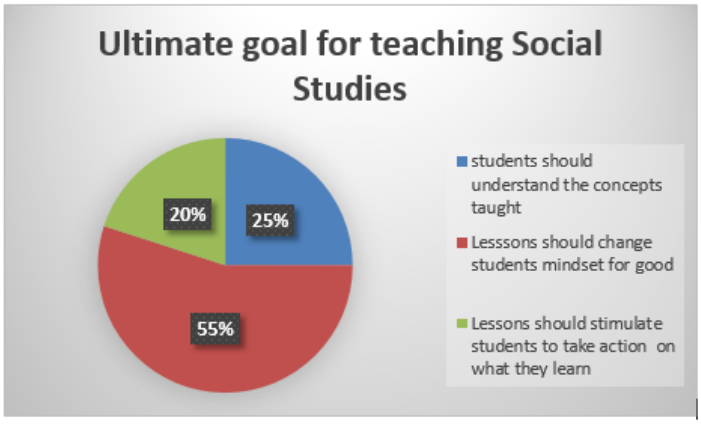


Figure 4.1.: The ultimate goal for teaching Social Studies

The results show that, the majority of Social Studies teachers (**55%**) in the study were of the view that the ultimate goal for the teaching of Social Studies lesson should lead to a change in students' mindset for the good of society. **Twenty percent** thought Social Studies lessons should lead to students taking action on what they learn, whiles **25%** indicated the ultimate outcome of a lesson should be students' understanding of the concepts taught. It is clear from that results that, only a small percentage of Social Studies teachers focus their lesson on influencing the behaviors and attitudes of their students at the level of action. This goes to confirm the fact that, most Social Studies teachers teach the subject focusing on students' passing examinations. This is supported by a statement made by Teacher 4 during an interview that:

"I teach my students to understand the topics that I teach them, and to eventually pass their Social Studies examination". (Teacher 4)

Though the Senior High School Social Studies syllabus spells out profile dimensions that include and emphasize students' ability to use the knowledge they gain, and also for Social Studies lessons to affect students' behaviors and attitudes (CRDD, 2010), this is not reflected in the perceptions held by the majority of Social Studies teachers in this study. This is because only **20%** of sample teachers focus on engaging students in teaching and learning activities that result in a change in behaviors and attitudes. The potential of every teaching and learning experience to bring about positive change in the attitudes and behaviors of students is considered very significant in the development of active and global citizens, as demonstrated in the Responsible Being and Action dimension of the CGCE framework developed by Blackmore (2016).

One main factor that accounts for teachers' focus on teaching students to pass examinations is the overloaded content in the Social Studies syllabus, coupled with inadequate teaching time period allotted for lessons. These challenging situations constrain teachers' effort to employ appropriate and effective teaching and learning strategies and activities, not only for enhancing students' understanding of topics discussed but towards developing their non-cognitive abilities for responsible and active citizenship.

4.3.1.2. Students' perception of the ultimate goal for the teaching of Social Studies

As part of the research process in assessing students' perception on the critical elements in Ghana's Senior High School Social Studies curriculum, the study also sought to assess their

perceptions on the kind of citizens the Social Studies envisages to develop them into. To this end, students were presented with two scenarios of;

- Obedient and submissive citizen who pay his/her tax and contributes his/her quota to national development
- Critical and active citizen who takes interest and ask questions about government policy and development initiatives, as well as contributes his/her quota to national development

Out of the total of 50 students who participated in the focus group discussions across all 5 sample schools in the study, 33 students, representing **66%** of the sample student, indicated they desired to become critical and active citizens who take interest and ask questions about government policy and development initiatives.

Though this finding shows that, the majority of students' desire to be critical citizens over "submissive" citizens, this did not necessarily reflect the Social Studies curriculum goal, as this finding speaks more to the desire of students than what the Social Studies curriculum actually envisages. This observation is based on the fact that a review of the Social Studies teaching syllabus reveal limited teaching and learning practices geared towards developing critical and active citizenship among students.

4.3.2. Social Studies content in relation to globalization/global issues

In conceptualising Global Citizenship Education, one important identifying feature is the global dimension, which is associated with an awareness on the phenomenon of globalization and its processes and impacts. The global dimension entails students' learning of global issues and their development of competencies and skills that enable them to promote social justice,

peace and sustainable development, both locally and globally. Learning global issues enhances students' understanding of a rapidly globalizing world, the interconnections, relationships and the interdependencies that exist among people across different part of the world, and the implications thereof (skinner, Blum and Bourn, 2013). The development of global skills results from students' involvement in participatory approaches and methodologies of teaching and learning with pedagogical content informed by values of social justice. These eventually aid in students' development of skills that enable them engage with 'difference' and 'diversity' and develop competencies such as tolerance, respect, solidarity, among others, towards becoming active citizens both at the local and global levels.

Owing to the centrality of globalization in the discourse of Global Citizenship Education, the study sought to examine the extent to which global issues are introduced into Social Studies lessons, and to investigate whether globalization and its impact are adequately discussed in Social Studies lessons. The manner and way global issues are discussed in Social Studies lessons was also explored.

To this end, Social Studies teachers were asked through the structured questionnaire, whether the Social Studies curriculum adequately discussed globalization and its impacts. In their responses, **90%** of teachers indicated Social Studies as a subject did not adequately address globalization and its impact, with only two teachers **(10%)** holding a contrary view. In focus group discussions, the main reason cited by most teachers as basis for their view that the subject did not adequately discuss globalization was related to the limited number of topics in the Social Studies syllabus that touched on Ghana's relationship with other countries, and on the specific theme of globalization. These few existing topics were named as;

- National Independence and Self-reliance
- Ghana and the International Community
- Constitution, Democracy and Nation Building

In expressing a view on the limited focus of the Social Studies curriculum on global issues, Teacher 1 in an interview said:

"*The Senior High School Social Studies syllabus is structured to discuss national issues with only a few topics that focus on Ghana's relationship with the international community…even in those cases where the international community is discussed, such discussions are limited to descriptions and not the impact of such relations".* (Teacher 1)

A number of Social Studies teachers however also indicated that, based on their own innovations, they sometimes introduced examples from other countries into topics that focused solely on national development issues.

To explore teachers' ability to innovate, beyond the Social Studies syllabus prescriptions, in introducing "global" dimensions into their lessons, they were asked at what point they introduced global issues into their lessons, with the following options:

- When a topic is related to Ghana's relationship with other countries
- In all topics that discuss Ghana's current development
- When the Social Studies syllabus prescribes discussing global issues in a topic

The majority of Social Studies teachers **(80%)** indicated they only discussed global issues if a Social Studies topic under treatment focused on Ghana's relationship with other countries. **15%** of teachers said they discussed global issues in all topics that related to Ghana's current

development, whiles **5 percent** discussed global issues if the Social Studies syllabus prescribed and recommended it. The results showed that, only a small number of Social Studies teachers **(15%)** were able to relate all their lessons to global trends and gave international examples, without the syllabus prescribing it. This finding speaks to the current capacity of Social Studies teachers to incorporate global dimensions into their lessons. It should be noted that, the introduction of global dimension into school curricular around the world is not limited to the introduction of topics with specific focus on globalization and relationships between countries, but also entail a teacher's ability to relate all topics with a national focus to global trends, whilst bringing out the critical aspects and implications of such global trends on the local.

To further explore the depth to which Social Studies teachers discussed topics in the teaching syllabus that bother on Ghana's relationship with other countries, teachers were presented with two examples of trade and loan agreements, and asked to indicate their area of focus when discussing Ghana's trading and loan contracting activities with other countries, especially countries from the developed world. The two options presented to teachers in the questionnaire were;

- I focus on the processes and arrangements in such trade and loan agreements
- I focus on the implications and impact of such loan and trade agreements on Ghana's development

These two options were couched in a manner directed at investigating whether teachers in their lessons on topics that relate to Ghana's trade and loan agreements, highlighted issues that pertain to justice, fairness and equality around these agreements. One of the areas of critical concern in Global Citizenship Education is the analysis of the root causes of poverty and the

lack of development in countries in the global South especially, traceable to the relationships between developed and developing countries in terms of trade, loans and other forms of bilateral agreements.

Most Social Studies teachers **(80%)** in the study sample indicated they focused on the implications and impact of contractual agreements Ghana enters into with other countries, whereas **20%** said they focused on a description of the processes and arrangements that usually go into such contractual agreements.

The responses of the majority of Social Studies teachers on this question were corroborated in some lesson observation sessions, where a teacher, in discussing factors responsible for Ghana's poor socio-economic development cited factors linked to the international system and global order that contributed to Ghana's current state of development, despite being endowed with a wealth of natural resources. As an example, when discussing the poor performance of Ghana's local industrial sector, one of the causes a teacher alluded to, and discussed with students is the trade liberalization policy promoted by Western governments and international institutions like the International Monetary Fund (IMF) and the Word Bank.

A number of lesson observation sessions however revealed that, some teachers focused on mere descriptions of the processes and arrangements involved in such agreements without delving into the implications and impacts of such agreements on Ghana's development. In the lessons observed, it was realized there were missed opportunities, Social Studies teachers could have used to highlight how globalization and its processes impinged on Ghana's national development. As a case in point, in discussing Ghana's slow pace of socio-economic

development, a teacher limited all the causal factors to internal socio-cultural and political issues in Ghana, and failed to discuss with students the external factors that contributed to the situation.

What these two contrasting positions might suggest is that, in the current Social Studies curriculum, teachers 'readiness and ability to introduce global dimensions into Social Studies discussions is dependent on individual differences and resourcefulness, especially in a context where there are limited provisions on critical and global dimensions in the Social Studies syllabus.

4.3.3. Social Studies content in relation to colonialism

The critical education theories of postcolonial theory and critical pedagogy are significant in the discourse of Critical Global Citizenship Education. This is because the colonial encounters and experiences of post-colonial countries such as Ghana have contributed to shaping and continue to impact their national life, psyche and development. In this sense, postcolonial theory plays a significant role in explaining current developments in colonized societies within a framework of past colonial experiences and their impacts, whiles critical pedagogy provides the tools and opportunities in the classroom for challenging falsely-held assumptions about the colonized and their situation. This occurs when critical pedagogy is used in the classroom to interrogate and correct the commonly held but false assumptions associated with colonized societies, whilst in the process reclaiming the voices and spaces lost in knowledge production systems through subjugation and marginalization, perpetrated through the colonial encounter.

Therefore, owing to the centrality of the theme of colonialism in the discourse of Critical Global Citizenship Education, the study sought to assess teachers' effort at highlighting issues of colonialism in Social Studies lessons.

Teachers were asked if the Social Studies curriculum adequately addressed the impact of colonialism on the Ghanaian society today. In responding, 19 **(95%)** out of 20 teachers said the Social Studies curriculum did not make adequate provision for discussing colonialism and its impact on Ghana's current development. With regards to when Social Studies teachers introduced issues of colonialism in their classroom discussions, **75%** of teachers said they only discussed issues of colonialism, if a topic under consideration was directly related to colonialism and as well prescribed by the teaching syllabus.

Teachers in focus group discussions expressed various views as to why they thought the teaching syllabus for Social Studies did not adequately allow for a discussion of colonialism during Social Studies lessons. These views are captured below.

In explaining why he thought colonialism was not a topic much discussed in Social Studies lessons, Teacher 6 noted that:

"The Social Studies syllabus does not provide for discussing colonialism because there are no topics that directly relate to colonialism, and also mainly because of the lack of time. Even if a teacher is competent enough to introduce and discuss colonialism in his or her lessons with students, the limited time he or she has will not make that possible" (Teacher 6)

In responding to the same question, Teacher 2 also responded that:

"No, because colonialism is rarely discussed and only discussed if teacher decides to link it up to other related topics, but there is no stand-alone topic on colonialism" (Teacher 2)

Another teacher (Teacher 5) who had been teaching Social Studies for the past three years expressed the view that colonialism was not adequately provided for in the Social Studies syllabus, explaining that:

"*As a teacher who has been teaching Social Studies topics to forms one and two in Ghana's Senior High School system, I have never discussed colonialism in my lessons" (Teacher 5)*

A different dimension of the inadequacy of the Social Studies curriculum in terms of provision on issues related to colonialism was revealed by Teacher 8 who said:

"Social Studies does not adequately address issues of colonialism because the few topics which relate to colonialism (National independence and self-reliance) only focus on the processes that led to independence, but not on the impact of colonialism on the Ghanaian society" (Teacher 8)

In addition, Teacher 6 who indicated that he did relate his lessons to issues of colonialism, followed up with the explanation that:

"*I am able to relate my lessons to and discuss issues of colonialism with my students because I did government in my secondary education and not because it was part of the training I received or is contained in the teaching syllabus"* (Teacher 6)

Gleaning from the above views expressed by Social Studies teachers in interviews and focus group discussions, it can be said that, provisions in the Social Studies syllabus on topics that relate to colonialism are either inadequate or altogether absent. However, there was consensus amongst the views expressed by many Social Studies teachers that, there were two topics in the

teaching syllabus for Social Studies which provided opportunities for a discussion of colonialism and related issues. These Social Studies topics were named as;

- Our Constitution, Democracy and Nation-building
- National Independence and Self-Reliance

As to the content and focus of the above topics during lesson discussions, Teacher 8 during an interview noted that:

"In the topic National Independence and Self-Reliance, colonialism is discussed but not into details…because the lesson usually focuses on how Ghanaians misconstrued the implications of national independence, as a result of which they still have the mindset of getting support from their colonial masters to develop…the lesson focuses on the need for Ghanaians to work hard to meet the demands of national independence". (Teacher 8)

The above statement is revealing in what it says of how the topic "national independence and self-reliance" is usually discussed in Social Studies lessons. It reveals a lack of focus in discussing the topic around the impacts Ghana as a country is experiencing owing to its encounter with colonialism. It also reveals how Social Studies topics related to the topic of colonialism fail to bring out the complicity of the colonizers in the colonial encounter, and how colonialism is perpetuated in new forms today (neo-colonialism). Discussions around the said topic in Social Studies lessons rather focus on the view that, Ghanaians at the time of independence were not ready for self-governance, owing to the developmental challenges Ghana as a country is still struggling with in the post-independence period, and also based on Ghana's continuous dependence on external donor support for meeting its national developmental needs.

In a number of Social Studies lessons, it was observed that, there were some missed opportunities teachers could have used to frame discussions with students around colonialism and its impact. For example, in discussing a topic on Ghana's current state of socio-economic development, a teacher only mentioned colonialism to compare Ghana's economy with the developed economies of Malaysia and Singapore, which attained political independence around the period Ghana attained independence. The teacher's mention of colonialism focuses on the point that, though Ghana gained independence from colonial rule at the same time as these other countries, it had failed to develop its economy as rapidly as these other countries. Furthermore, in discussing the causes for Ghana's slow pace of economic development, all the factors cited by the teacher were limited and attributed to internal factors within Ghana, with no mention of external factors.

As regards the topic "Our Constitution, Democracy and Nation-Building", colonialism was only mentioned when teachers pointed out the aspects of Ghana's constitution that were borrowed from colonial constitutions. Suffice it to note that this dimension and way of discussing the topic is not prescribed by the Social Studies teaching syllabus.

Few teachers also noted that, in discussing some Social Studies topics during lessons, they were able to frame the discussions to highlight the impact of colonialism on Ghana's current development. However, such framing of impact was mostly done in positive terms, and focused less on the critical aspects. Discussions in lessons that mentioned colonialism were not usually focused on being critical of the colonial project, but mostly were driven at the level of narration and descriptions. This can be seen in the responses provided by teachers as to the areas they focus on when discussing the impacts of colonialism. Teacher 2 who said he usually focused on the positive impacts of colonialism, had this to say:

"*Even though it is alleged that during the era of colonialism, the Europeans stole our natural resources and abused our dignity as Ghanaians, the positive impact of colonialism outweigh the negative impact. So, I usually mention to my students the benefits that colonialism has brought to us as a people"* (Teacher 2)

In elaborating the above statement, Teacher 2 attributed Africa's slow pace of development to *"the laziness of the African people"*, and further declared that, *"because of our encounter with colonialism, we are now civilized"*. It is worth noting that during a lesson observation session, Teacher 2, in discussing Ghana' socio-economic development in a lesson made a statement to the effect that:

"Africa is a continent without civilization"

Though the above views expressed by Teacher 2 appear to be at the extreme and could be considered an outlier among the views of many other Social Studies teachers, the views expressed were telling of what the perceptions of some Social Studies teachers are, regarding colonialism and Africa, as well as what they taught their students on topics related to colonialism.

In terms of the specific impacts colonialism has had on the Ghanaian society, teachers mentioned one or two of the following;

- the introduction of formal education,
- the introduction of science and technology,
- the use of the English Language as the lingua franca in Ghana.

Furthermore, few teachers noted that their discussion of the negative impacts of colonialism on the Ghanaian society were mainly around the negative influences of Western culture on the Ghanaian society today, which was leading to the gradual abandonment of Ghanaian and African cultures and traditions.

Another important dimension in discussing colonialism in relation to African culture is African indigenous knowledge and practices in the school curriculum. One of the main areas of concern and benefits that critical pedagogy brings to the classroom experience is opening up space for a critique, appreciation and utilization of all knowledge forms in teaching and learning processes. To this end, critical pedagogy serves as a tool in Critical Global Citizenship Education in challenging hegemonic knowledge forms and interrogating the privileged positions these knowledge forms have held over the years. Critical pedagogy also creates space for marginalized knowledge forms to justify their importance and inclusion in teaching and learning in the classroom (Eten, 2015b). In regard to this, in assessing the critical elements of the Social Studies curriculum, it was important to investigate the status of African indigenous knowledge in the Social Studies curriculum. Teachers were therefore asked if and how they brought in and highlighted the importance of African indigenous knowledge systems in their discussions in lessons.

The majority of teachers **(95%)** indicated they did discuss and highlight the importance of indigenous knowledge, especially when teaching topics that relate to Ghanaian cultural beliefs and practices. It also came out that, the teaching syllabus for Social Studies contained a topic that allowed for a discussion of indigenous knowledge and practices. This topic was named as “Our Culture and National Identity”.

As to how indigenous knowledge were discussed, Teacher 5 in an interview stated that:

"When teaching topics in the Social Studies syllabus on Ghanaian culture, natural resources or sustainable *development, I give examples and discuss the importance of indigenous and traditional knowledge and practices. For example, I mention taboos and beliefs that exist to protect forests and other natural resources from destruction".* (Teacher 5)

In focus group discussion, other teachers expressed the view that, their deliberations on indigenous knowledge and practices during Social Studies lessons were mostly centered on and limited to African traditional beliefs and practices on marriage, naming ceremonies, festivals, funerals and puberty rites, among others. In discussing these traditional practices, teachers usually highlighted the importance of these practices in promoting peace, unity and development in the Ghanaian society.

On the other hand, teachers also highlighted in their lessons, the negative aspects of African traditional beliefs and practices in examples such as human sacrifice, the traditional practice of "trokosi", Female Genital Mutilation and the negative aspects of some widowhood rites.

In an observation session in the classroom on a lesson on Ghana's socio-economic development, a teacher's mention of indigenous knowledge and practices was in the area of suggesting the need for Ghanaians to consume locally produced goods and services to promote the Ghanaian local industry.

However, in teaching topics on Science and Technology, and sustainable development, some teachers missed the opportunity to highlight how the use of indigenous knowledge either exclusively or along with Western forms of Science and Technology could contextualize and

maximize the benefits of Science and Technology in promoting sustainable development in African societies.

Furthermore, in a rather pejorative sense, some teachers only mentioned indigenous knowledge and practices when they cited these as "old" and "outmoded" practices whiles comparing them to their "modern" equivalents, driven by Science and Technology.

A consideration of the responses provided by teachers as regards their perceptions on provisions in the Social Studies syllabus on topics related to colonialism revealed an inadequate provision. Teachers' own efforts to relate their lessons to the impact of colonialism on the Ghanaian society also showed a limited effort in that regard.

4.3.4. Social Studies teaching methodology

4.3.4.1. Teaching methodology used by teachers in Social Studies lessons

Central to any approach of teaching founded on critical theories of education is the use of the dialogic method of teaching, as expounded in Paulo Freire's, *"pedagogy of the oppressed"* (1970). The dialogic approach to teaching is also known as the problem-posing method of teaching, and is preferred to the "banking" approach to teaching. This is because it puts students at the center of the classroom experience, allowing for the exploration of their understanding and views on topics through participatory teaching practices, and in the process developing students' sense of agency and autonomy in solving problems. The dialogic method of teaching in classroom pedagogic practice is usually facilitated through discussions among a teacher and students, and as such, is commonly known as the discussions method of teaching.

On the other hand, the "banking" method or concept of teaching relies heavily on the teacher as the sole repository of knowledge and considers students only as recipients of knowledge, who need to be taught everything by the teacher. This method of teaching marginalizes students, and creates less opportunity for developing their sense of confidence and autonomy in exploring and expressing their own views on topics discussed during lessons. Given the dominant role the teacher assumes in delivering a lesson, this method is also known as the lecture method of teaching.

In investigating the teaching methodology predominantly employed by Social Studies teachers in their lessons, they were asked to select out of two teaching methodologies of lecture and discussions, the one they used most in their Social Studies lessons.

Out of the 20 Social Studies teachers who participated in the study, 16 teachers, representing **80%** of the sample teachers indicated they used the discussion method of teaching, whiles the remaining **20%** used the lecture method of teaching. This however appeared to contradict a view shared by Teacher 7 in an interview. According to Teacher 7:

"*The subject Social Studies teaches about students and their immediate social and physical environment, and as a result the teaching of the subject is supposed to be practical through the use of the discussion method and a lot of demonstrations and activities during lessons. Unfortunately, most Social Studies teachers do not use the discussion method but instead use the lecture method due to time constraints"*. (Teacher 7)

The view of teacher 7 happened to have also been corroborated by observations made during some lesson observation sessions, to the effect that, the lessons were dominated by

teachers, with little participation from students. Students' participation in lessons was mostly at the level of a few attempts to answer questions asked by teachers in the course of lessons.

It has been observed by Ibrahim (2005) that participatory learning in the classroom plays a key and important role in developing students' knowledge and skills for active citizenship. As a result, teachers' use of participatory teaching and learning practices in the classroom is significant in contributing to develop in students, active citizenship skills such as communication skills and general competencies in team work, among others. During focus group discussions, Social Studies teachers were asked which strategies they employed in lessons to encourage student participation in class. The strategies teachers mentioned include;

- Putting students in groups and giving them projects to accomplish
- Asking and distributing questions equitably across the class
- Using the discussion method of teaching
- Teachers put students in groups to brainstorm given topics and report back to class

As to the teaching strategies Social Studies teachers used in their lessons to encourage and promote independent and critical thinking in students, some of the strategies teachers mentioned during individual interviews and focus group discussions are;

- Quizzes
- Debates
- Encouraging students to ask questions and express their views in discussions without fear
- Individual assignments and project work

Teacher 3 in an interview emphasized the fact that:

"A teacher's ability to encourage independent and critical thinking in students to a significant degree is dependent on the individual teacher and his beliefs and personal disposition in the classroom, as well the teacher's style and approach to teaching" (Teacher 3)

Closely related to participatory teaching and learning practices is democratic participation, which has been identified as an important feature of any teaching and learning process that seeks to instill into students, values of tolerance, respect, diversity, equality, inclusion and solidarity for active and critical global citizenship (Fricke, Gathercole, and Skinner, 2015). In order to instill these values of democracy in students, besides teaching concepts in Social Studies topics related to these values, another important way is a teacher's own practical demonstration of these values in the classroom.

In this regard, the study investigated whether Social Studies teachers were democratic in their teaching practices by asking if they allowed their students to critique and assess their way of teaching in the classroom. In responding to the above question, **90%** of teachers indicated they allowed their students to assess and critique their teaching in class, with the remaining **10%** saying they did not. Among the two teachers who indicated they did not allow their students to assess and critique their lessons, Teacher 1 explained that;

"*We have over the years noticed how significant it is for students to critique and assess how we teach them, but there is actually no time to do that. If you take your lesson that far, you are not going to be able to cover your syllabus"* (Teacher 1).

In focus group discussions, a number of teachers noted that, there were some school-wide practices and activities that contribute, though covertly, to promote and instill the democratic

values of tolerance, respect, equality in students. Some of these school practices and activities were named as;

- Student leadership elections which provide students the opportunity to compete for student leadership positions, and made to go through competitive democratic process of the election including the vetting process and the presentation of manifestoes to their colleague students.
- There exists in Senior High Schools the Students Representative Councils which also use democratic processes for students to choose the council's leadership, whiles serving as a platform for students to contribute their views to the development of their schools
- The existence of student affiliation groups, associations and clubs on various issues and identities provide opportunities for student acquisition of various values and skill related to active citizenship
- Sporting activities and competitions within students instill into students a wide range of values.

In addition, teachers noted that within the Senior High School system, there are rules and regulations that exist to guide the conduct of students, and contribute to instilling in them the values for democratic and responsible citizenship.

It is worth emphasizing that, the school activities and practices cited above, as part of the school-wide ethos and value systems, constitute the hidden curriculum of the school for promoting patriotism and instilling desired values among students. These hidden school curriculum practices however are known to contribute less to developing critical competencies in students, as practices in both overt and hidden school curricula around the world focus more

on developing "obedient" and "submissive" citizens, rather than developing their criticality (Heyman, 2001). McClaren captures the view of critical educators on the role of the hidden school curriculum in the following terms:

Critical educators recognize that schools shape students both through standardized learning situations, and through other agendas, including rules of conduct, classroom organization and the informal pedagogical procedures used by teachers with specific groups of students. The hidden curriculum also includes teaching and learning styles that are emphasized in the classroom, the messages that get transmitted to the student by the total physical and instructional environment [this should be obvious to geographers!], governance structures, teacher expectations, and grading procedures (McClaren, 1998, pp. 186-7).

The above view points out the disempowering elements in both the stated and hidden school curriculum which do not promote students' development of critical civic competences for exploring and expressing their thoughts and views on development issues especially.

4.3.4.2. Students' experiences of critical dimensions in Social Studies teaching methodology in the classroom

Students' experiences as regards the critical elements in the teaching methodologies and strategies their Social Studies teachers employ in lessons were also investigated. This essentially was meant to corroborate what Social Studies teachers had mentioned regarding the methodologies and strategies they mostly used in teaching. In this regard, students were asked if the processes in their Social Studies lessons were participatory and involved democratic processes, and also to name some of the strategies and methodologies their teachers used to encourage their participation in lessons.

Generally, discussions in the focus groups showed a consensus among students that lessons in Social Studies were participatory and democratic. As an example of the comments students made in the discussions in focus groups to indicate Social Studies lessons were participatory, the following statement is cited out of the many others:

"Our teacher normally informs us before the lesson periods, the topics we will be treating, and this gives us the opportunity to prepare before the lessons in order to participate in the lessons" (Student 5)

The other reasons stated by students as basis for considering Social Studies lessons with their teachers as participatory were among others;

- Teachers ask questions and allow students to participate in answering these questions
- Teachers give them project work in groups which usually are done by way of groups discussions and presentations
- Students themselves ask teachers questions during lessons
- Teachers sometimes put them into groups to discuss given topics and make presentation, and this gets students to participate in lessons during presentations
- Their teachers ask them for their initial views/opinions on lessons even before teaching them

As to the reasons for considering the processes in their Social Studies lessons as democratic, students shared the following experiences;

- There is no suppression of divergent views

- They usually ask questions for clarification
- There is no intimidation from their teachers during lessons
- Teacher grants opportunities for students to ask questions and to express their views
- Teachers clarify issues students do not understand during lessons
- Teachers are tolerant of divergent views and receptive to contributions from students in class

Out of the responses students gave for considering the processes in their Social Studies lessons as democratic, one noteworthy statement as captured in a student's own words is that:

"As students we are sometimes able to correct teachers without the fear of being victimized" (Student 8).

The above statement may not be reflective of general practice in all Social Studies lessons, but is at least indicative of what some Social Studies teachers were doing to build in students an appreciation of democratic values for responsible citizenship.

4.3.5. Sources of Content for Social Studies Lessons (Textbooks)

As part of the research process in examining the critical elements in the Social Studies curriculum, teachers were asked to indicate their main source for content for Social Studies lessons. Of the sample population, **85%** of the teachers who participated in this study indicated their main source for content for lesson preparation and delivery was Ghana Education Service (GES) approved Social Studies textbooks. The remaining **15%** chose other materials which

include textbooks produced by other private publishers but not approved by the GES as well as personal research materials.

It is important to note that, the GES approved textbooks as chosen by the majority of teachers as source for content in lesson preparation, do not constitute standardized Social Studies textbooks with streamlined and harmonized content. Though these textbooks contain the same topics as found in the teaching syllabus, the detailed discussions of these topics are left in the hands of the different publishers who produce these textbooks. As a result of the absence of GES standardized Social Studies textbooks, the ones produced by private publishers usually differ in terms of the details of their content, and this could potentially compromise the quality of these textbooks.

Furthermore, there exists in the education system many Social Studies textbooks which have not received approval from the GES. These textbooks are another major source of quality compromise, since their content are not examined before they are let out into the market for students use. In line with this challenge, teacher 1 expressed the concern that:

"*There is no standard Social Studies textbook, so most teachers rely on and use different textbooks produced by different textbook writers and publishers. This is a source of confusion on Social Studies content since students are taught with different content, though on the same topics, by different Social Studies teachers"* (Teacher 1)

A reform of the Social Studies curriculum to introduce critical and global dimensions could provide the opportunity to develop and present standardized content for Social Studies textbooks for all Senior High Schools across the country.

4.3.6. Opportunities and challenges in Social Studies curriculum for introducing critical and global dimensions

The study also explored teachers' views on the opportunities and challenges that exist in the Social Studies curriculum that could promote the introduction of elements of Critical Global Citizenship Education or hamper such an effort, respectively.

4.3.6.1. Opportunities for introducing critical and global dimensions

Opportunities that could be used to leverage the introduction of global and critical dimensions into Ghana's Senior High School Social Studies curriculum are mainly in the domain of existing topics in the teaching syllabus. These topics could be expanded and firmed up within a background of critical pedagogy and postcolonial theory, to give them a more critical and global outlook. Some of the key topics cited by teachers as conducive for this purpose include;

- National Independence and Self-Reliance
- Self-Identity
- Our Constitution, Democracy and Nation Building
- Sustainable Development
- The Youth and National Development
- Institution of Marriage
- Socialization
- Leadership and Followership
- Ghana and the International Community

However, some teachers were quick to note that, the expansion of these topics to include critical and global dimensions should be done with a consideration of the time allotted for Social Studies lessons, since any additions could lead to a Social Studies curriculum overload.

The background knowledge that some Social Studies teachers demonstrated in subject areas such as history, government and economics could also serve as good foundation to facilitating easy understanding of the concept of Critical Global Citizenship Education, especially for teachers already in practice through in-service training. The subject areas cited as part of Ghana's overall Senior High School curriculum therefore provide opportunity for teachers to understand and relate their Social Studies lessons to a critical global pedagogy, especially around the themes of colonialism and globalization with their impact.

4.3.6.2. Challenges that may hinder the introduction of critical and global dimensions

In terms of challenges that may hamper the successful introduction of critical and global elements into the Senior High School Social Studies curriculum, one of the main concerns teachers raised was an overloaded Social studies curriculum. According to some Social Studies teachers, the limited time available for Social Studies lessons, coupled with a curriculum overload in themselves lead to a number of other challenges in the teaching of the subject. In the words of teacher 2, one of these challenges is:

"The teaching of Social Studies focuses on teaching students about their social environment, and as a result should be activity-based. But owing to time constraints, most teachers use the lecture method of teaching in the classroom" (Teacher 1)

One of the very experienced (By number of years as teachers) Social Studies teachers interviewed in the study also noted that:

"Social Studies teachers do not often treat topics that have international elements because of time limitations. They claim these topics are broad, and also usually assume these topics will be treated in other subjects, especially for the General Arts programme" (Teacher 4)

On the same issue of overloaded Social Studies curriculum and limited time allotted for lessons, some teachers called for an extension of the duration for the Senior High School system to allow for exhaustion of topics prescribed in the teaching syllabus. This is captured in a statement made by one of the teachers:

"The three-year Senior High School system is not conducive in terms of offering enough time for teachers to take their time to discuss topics with students and complete the topics in syllabi. The four-year system was more conducive" (Teacher 7)

Based on the abstract/theoretical form discussion of global issues may take, Teacher 5 in an interview expressed the concern that:

"*I think that introducing global issues into Social Studies lessons may make the subject abstract to students and difficult for them to understand, since they will not be experiencing or seeing these global issues in their immediate environment"*

Closely related to the above challenge is students' ability to comprehend discussions around globalization and colonialism, and generally on global citizenship. There could be a challenge in teaching global and critical dimensions as part of Social Studies because of the poor quality of education issues Ghana's education system is bedeviled with. In this regard, Teacher 3 indicated that:

"Many of our students are usually not adequately prepared from the Junior High school level, and as a result face a lot of challenges learning and coping with teaching at the Senior

High School level. This may affect students' ability to understand additional topics on globalization and discussions of world affairs, if they are introduced into Social Studies." (Teacher 3)

The Social Studies teaching syllabus was cited by many teachers as a main challenge, since teaching and learning in the classroom usually depends on the topics, teaching and learning activities prescribed by the syllabus. Accordingly, any effort of reform to introduce critical and global dimensions should start with a review of the Senior High School Social Studies teaching syllabus.

4.3.7. Conclusion

This chapter has presented the thrust of the study in terms of the findings of the entire research process, as well as discussed these findings in line with the research objectives and questions. The discussions undertaken will inform the main conclusions and recommendations of the study for curriculum reform and practice.

CHAPTER FIVE

5.0. SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

Following the discussions undertaken in the preceding chapter on findings of the study, this chapter presents a summary of the findings, draws from the findings a number of conclusions and recommendations for curriculum reform in Social Studies education towards introducing CGCE dimensions. In doing this, the chapter first presents a summary, discusses the major conclusions drawn from the findings, and thereafter presents key recommendations for practice.

5.2. Summary of findings

Over **90%** of teachers who participated in the study were of the view that, the Senior High School Social Studies curriculum does not contain adequate provisions on the themes of globalization and colonialism, which constitute key elements in the discourse of Critical Global Citizenship Education. At the same time, these teachers **(Over 95%)** thought that based on the increasing reality of globalization in today's world, Critical Global Citizenship Education is important and should be promoted through the Social Studies curriculum in Ghana's Senior High School system.

Though most Social Studies teachers thought it was important to introduce global and critical dimensions into the Social Studies curriculum, they lacked a clear and coherent understanding of the conceptual issues that underpin CGCE. They rather demonstrated a fair understanding of globalization and colonialism and their associated impacts on the Ghanaian society, but less so on the concept of Global Citizenship Education. Their understanding of

Global Citizenship Education appeared to be rudimentary and derived from the meanings of the terms globalization and citizenship, but not based on any systematic studies, training or education they had undertaken on the topic of Global Citizenship/Education.

It is also clear from the studies that, teachers who had some background knowledge in subject areas such as economics, history or government based on their previous education were able to relate their Social Studies lessons to the impacts of globalization and historical colonialism than those without similar knowledge background.

As regards students' perception and understanding of Global Citizenship, nearly all students had no idea about what it entailed, but were able to relate with some rudimentary conception of the term based on their understanding of the terms globalization and citizenship. A good number of student participants however demonstrated a good understanding of the impacts of globalization and colonialism, which according to them, were learnt in other subject areas such as Economics, History and Government. Most of these students, it was noted, were reading the General Arts programme, in which the subjects Economics, History and Government are taught.

In regard to students' experiences of Freirean critical dimensions in the teaching methodologies employed by Social Studies teachers in lessons, the results are mixed. Whereas almost all student and teacher participants in the study indicated Social Studies lessons were participatory, dialogical and democratic, the lesson observations in some instances showed otherwise, as the teaching methodologies employed by some Social Studies teachers were limited in terms of meeting standards prescribed in Freirean critical pedagogy. The limited use of the discussions/dialogical method of teaching was corroborated by the views of some

teachers, who noted that the lecture method of teaching was predominantly used over the discussion method by Social Studies teachers because of time constraints during lessons.

The study also uncovered some opportunities within the Social Studies curriculum that could be used to promote the introduction of critical and global dimensions into Ghana's Social Studies curriculum. These opportunities include existing topics that bear some resonance with the themes of globalization and colonialism and current teaching methodologies and strategies in Social Studies lessons, which though not highly reflective of Freirean critical pedagogy, bear some dimensions of it. There was also teachers' background knowledge as regards the themes of globalization, colonialism and development generally. These opportunities could be leveraged in Social Studies curriculum reforms and teachers' professional development towards making the curriculum relevant for developing globally-aware and active citizens.

Furthermore, though most Social Studies teachers emphasized the importance of introducing dimensions of Critical Global Citizenship Education into the Social Studies curriculum, a significant number also expressed the fear that, such an introduction could lead to an overload of the Social Studies curriculum and overburden teachers in class. This concern however is based on the assumption that introducing CGCE dimensions will entail introducing additional topics into the already-overloaded teaching syllabus for Social Studies. However, as a paper produced by Bourn (2012) demonstrates, the introduction of global dimensions into the school curriculum can also be done across subjects like mathematics, science, and the study of foreign languages. This suggests that, introducing global and critical dimensions into Social Studies will not necessarily entail introducing new and stand-alone globalization-related or colonialism-related topics into the subject. Promoting Critical Global Citizenship Education through social studies can be effectively done with existing topics, if within the confines of the

existing Social Studies curriculum, teachers are able to deliver lessons and guide discussions in the classroom with content and methodology developed around a critical global pedagogy. This means Social Studies teachers should be able to lead discussions in lessons on already-existing topics by relating them to and within the context of the impacts of globalization and the current ramifications of historical colonialism on the Ghanaian society.

Closely related to the above, it is clear from the findings that Social Studies teachers discussed issues around colonialism and globalization in topics with direct bearing on the themes of colonialism and globalization, than they did in topics not directly related to these themes. This is indicative of the fact that, any effort to use stand-alone topics on globalization and colonialism to introduce dimensions of CGCE may restrict the teaching of critical and global dimensions to these particular topics. To avoid such a situation, there should rather be a curriculum-wide integration of a critical global pedagogy into all aspects of the Senior High School Social Studies curriculum, towards ensuring that that all Social Studies topics are foregrounded in an understanding and discussion of the impacts of colonialism and globalization, as framed in CGCE.

Findings from the study point to the fact that, the dialogic/discussion method of teaching is not much used in Social Studies lessons by teachers. To encourage the effective use of teaching methodologies rooted in Freirean critical pedagogy, professional training and development for Social Studies teachers will be important in that direction. Any Social Studies curriculum review/reform should therefore include targeted continuous professional training of Social Studies teachers with a curriculum underpinned by a critical global pedagogy.

5.3. Conclusions

The findings in this study point to the fact that Ghana's Senior High School Social Studies curriculum contain at best limited dimensions of Critical Global Citizenship Education. This underscores the need to introduce global and critical dimensions into Ghana's Social Studies curriculum.

The perceptions and understanding of both Social Studies teachers and students on Global Citizenship/Education can best be described as simple, and related more to the processes and impacts of globalization and historical colonialism, than to the concept of Critical Global Citizenship Education. Social Studies teachers and students therefore lacked a clear and coherent understanding of what Global Citizenship/Education entails.

An examination of teachers' and students' perception, as well as the content of Social Studies teaching syllabus and textbooks in respect of CGCE pointed to one important conclusion: that the teaching of the subject has over the years has focused more on developing "good" and "obedient" citizens and less on developing critically-engaged citizens.

5.4. Recommendations

The study recommends a reform of the Senior High School Social Studies curriculum to introduce global and critical dimensions. This reform should not be limited to the introduction of globalization-related and colonialism-related themes/topics, but should adopt an approach that underpins the Social Studies curriculum with a critical global pedagogy, where every topic in the syllabus is taught with a global and critical lens as conceptualized in Critical Global Citizenship Education.

Introducing dimensions of a critical global pedagogy into the Senior High School Social Studies curriculum should include professional training and development for Social Studies teachers who are already in the system. Such a reform process should start with a restructuring and streamlining of the Social Studies teaching programmes implemented by both the UCC and the UEW.

The confusion that exists in the conceptualization and implementation of the Social Studies curriculum along the two different conceptual models of social sciences and reflective enquiry models could be mediated with the recommended curriculum reform that adopts an integrated approach to introducing a critical global pedagogy into the Social Studies curriculum. Such integration should entail building a distinct body of Social Studies content derived from all requisite social sciences disciplines, whiles giving such a content a local focus and a global outlook set within a Critical Global Pedagogy.

A reformed Social Studies curriculum that adopts a pedagogy of Critical Global Citizenship Education should prescribe and highlight teaching objectives and methodologies, as well as assessment practices that promote activity-based, student-centered, as well as participatory teaching and learning activities. This will ensure that the teaching of Social Studies goes beyond a focus on teaching cognitive skills to emphasizing teaching and learning practices that develop students' non-cognitive skills around civic competencies for developing responsible and active citizenship.

In order to maximize the potential impact of introducing dimensions of Critical Global Citizenship Education into the Senior High School Social Studies curriculum for developing active citizenship, the general quality of education from basic to the Senior High School level

of education should improve. The study of Global Citizenship, especially around the perspectives of postcolonial and critical theories will require students' ability to think somewhat in complex and critical ways. In the context of the educational systems of developing countries like Ghana, where the quality of education continues to be low, this may be challenging to students. Quality education will be an important enabler in terms of facilitating students' ability to learn and understand concepts as they pertain to Critical Global Citizenship Education.

Beyond this study, there is the need for a research that investigates the school-wide provisions on Critical Global Citizenship Education in Ghana's secondary education. This should encompass more than one subject area to include other subject areas and school-wide ethos, curriculum norms and practices, as well as Ghana's education policy for making secondary education in Ghana locally focused but globally relevant, especially within the framework of goal 4 of the UN Sustainable Development Goals.

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Appendices

Appendix I-Teacher and Student Referencing and Schools

Teachers

School 1 -Teacher 2, Teacher 8

School 2 – Teacher 1, Teacher 3

School 3- Teacher 5

School 4- Teacher 6

School 5- Teacher 4, Teacher 7

Students

School 1- Student 3, student 4, student 5

School 2- Student 1, student 6, student 2

School 3-Student 7

School 4- Student 8, student 9, student 11

School 5-Student 10

Appendix II- Social Studies Lesson Observation Sheet

Name of School …….

Teacher ID ……

Class/Form…… …….

No. of Students in Class: Female…… Male…Total…….

Observation Checklist

Lesson Topic:

Lesson objectives:

- Does teacher share learning objectives with students …… ……
- Do students discuss and make inputs into the lesson objectives

…… ……..

- Do the teaching and learning goals relate to affecting/changing the learner's attitude/disposition in terms of solidarity, justice, care, tolerance, etc

……

- Is the lesson action-oriented and aimed at provoking students to take action and participate in community development/development processes? …… ……

Teaching methodology

- Is the lesson participatory

……

- Are discussions dialogical

…… ……

- Is the teaching and learning process democratic, and does it promotecuriosity, diversity, tolerance empathy, solidarity?

……

- Do students appear free and confident in asking questions and contributing to class discussion

……

- Is the lesson reflective and action-oriented (teaching collaborative skills, change-making skills etc)

……
… ……

Lesson Content

- Does the teacher relate lesson content and discussions to global/international systems, arrangements and processes in terms of cause and effect?

……

- If lesson has links to Ghana's current development, does teacher give any background and linkages relating to legacies of colonialism in terms of cause and effect

……

- Does teacher relate lesson content to concepts of universal human rights, justices and injustices, equality and inequality, citizenship? And how?

  ……
- Is the content of the lesson relevant and related to students' local context?

……

- Does teacher promote/highlight the importance of indigenous/local knowledge and practices related to the topic discussed?

……

Appendix III- Teachers' Questionnaire

University for Development Studies

Faculty of Education

Global Citizenship Education: Assessing the Critical dimensions in the Social Studies Curriculum of Ghanaian Senior High Schools

Teachers' Questionnaire

Introduction

I understand you have a busy schedule, and will appreciate it if you could take some time to reflect over and respond to the questions below. Please circle the most appropriate responses to the questions.

Be assured the information you provide in this questionnaire will be handled with the utmost level of confidentiality.

Research Background

The questionnaire is part of a thesis research process by a Masters student at the Faculty of Education of the University for Development Studies. It seeks to gather data related to the "critical" and "global" dimensions in the Social Studies curriculum of Ghanaian Senior High Schools as they are understood in Global Citizenship Education. In an era of rapid globalization, there are increasing cultural, political and economic contacts between countries in the world which in turn have significant impacts on developing countries. There are therefore calls and efforts in educational systems around the world to introduce "global" dimensions into Social Studies education and in order to focus curriculum practices on the processes of globalisation and its impacts.

Your responses will contribute to the overall outcome of this study which seeks to establish a sound basis towards making a case for the introduction of "critical" and "global" dimensions into the Social Studies curriculum or otherwise.

Gender: Male ☐ Female ☐

Age: 25-30 years ☐ 31-35 years ☐ 36-40 years ☐ 40 and above ☐

Educational/Professional Background

1. What is your level of education?
   A. Diploma ☐
   B. Bachelor's Degree ☐
   C. Postgraduate Degree ☐
   D. Other, please specify …….
2. Are you a professional Social Studies teacher?
   Yes ☐ No ☐
3. For how long have you been teaching Social Studies:
   1-5 Years ☐ 6-10 Years ☐ 11-15 Years ☐ Above 16 Years

Perceptions on Global Citizenship

4. Have you heard about the concept of Global Citizenship before?
   Yes ☐
   No ☐
5. If yes to question 1, where did you hear about it
   A. In my training as a Social Studies teacher ☐
   B. In my personal readings ☐
   C. In the news ☐
   D. In discussion with friends ☐
   E. Other, please specify……..
6. In your understanding, which of the following best describes who a Global Citizen is
   A. Someone who has the competencies to engage/interact with people of other nationalities and easily identifies himself/herself as a citizen of the world ☐

B. Someone who is critical of thecurrent negative impacts of globalization and historical colonialism, especially on developing countries, and engages in global/national civic actions to combat them ☐

C. A person who involves himself/herself in global/national civic actions to promote social justice, peace, human rights and sustainable development ☐

7. In your opinion, does the subject Social Studies bear any similarity with Global Citizenship Education in terms of teaching objectives and goals

   Yes ☐ B. No ☐

   Please explain your answer below

……

……

……

8. Do you think Global Citizenship is important and should be promoted through the teaching of Social Studies in the Ghanaian school system?

   Yes ☐ No ☐

Social Studies Content and Goal

9. The teaching of Social Studies is aimed at

   A. Developing obedient and good citizens ☐

   B. Developing critical and active citizens ☐

   C. Developing citizens who are employable and useful to the national economy ☐

10. In which of these circumstances do you discuss global issues in your Social Studies lessons

    A. When the topic has a connection to Ghana's relationship with other countries and the global community ☐

    B. In all topics that discuss Ghana's present development ☐

    C. When the Social Studies syllabus prescribes it ☐

11. In which of these situations do you discuss the impact of colonialism/imperialism on Ghana's development in your Social Studies lessons
    A. When the topic is directly related to colonialism ☐
    B. In all topics that discuss Ghana's present development ☐
    C. When the Social Studies syllabus prescribes it ☐
12. Do you discuss and highlight the importance of indigenous/local knowledge and practices in your lesson, especially for topics that relate to culture, natural resources and sustainability?
    A. Yes ☐ B. No ☐
    If Yes, please briefly explain how
    ……
    ……
    ……

    If No, please briefly explain why

    ……
    ……
    ……

13. Do you think the current Senior High School Social Studies syllabus adequately addresses globalisation and its impacts on Ghana's development?
    A. Yes ☐ B. No ☐
14. Which of the following applies to how you **MOSTLY** teach topics that relate to the relationship and exchanges between Ghana and other countries and the international system in the areas of trade, contract or loan agreements, etc.
    A. I **focus** on the processes and arrangements in such relationships/exchanges ☐
    B. I **focus** on the implications and impact (positive and negative) of such relationships on Ghana's development ☐
15. Which of the following sources do you **MAINLY** derive your Social Studies lesson content from?
    A. GES/approved textbooks ☐
    B. Personally researched material ☐

C. Textbooks produced by private publishing companies ☐

16. Do you think the Social Studies syllabus of Ghanaian Senior High Schools in terms of content adequately addresses the impact of colonialism and imperialism on Ghana's development?

A. Yes ☐ B. No ☐

Social Studies teaching methodology

17. Which of these teaching methodologies do you **OFTEN/PREDOMINANTLY** use in your social studies lessons?

A. Discussion method ☐

B. Question and Answer ☐

C. Lecture ☐

D. Demonstration ☐

18. Before the start of every lesson, do you discuss with students the objectives of the lesson.

A. Yes B ☐ ☐

19. Please explain why you do so, for either case in question 17

……

……

……

20. Do you encourage/allow students in you lessons to question, criticise and assess your teaching methodologies and lesson content A. Yes ☐ B. No ☐

21. Which of the following do you think should be the **ULTIMATE** outcome/goal of a Social Studies lesson?

A. Students should understand the concepts taught ☐

B. Students should be able to recall what they have been taught ☐

C. Lesson should change students' perspective/mind-set for the good ☐

D. Lesson should stimulate/incite students to take action on what has been taught ☐

Thank You

Appendix IV-Checklist of Questions for Students' Focus Group Discussions

Name of School …….

Class/Form…….

No. of Students in Focus Group: Female…… Male……Total…….

Introduction

In an era of rapid globalization where there are increasingly intercultural, political, social and economic contacts between different cultures and peoples, Global Citizenship Education has become a goal of citizenship education in many school curricular around the world. As a result, there are calls and efforts in educational systems around the world to introduce the "global" dimension into Social Studies education, since the main goal for the teaching of Social Studies is citizenship education. In this research, introducing "critical" and "global" dimensions is defined as focusing Social Studies curriculum practices on, and being critical of the processes and impacts of globalization, as well as the impact of historical colonialism/imperialism on developing countries, especially.

Questions

1. Have you heard of the term Global Citizenship before?
2. From your knowledge of citizenship in Social Studies lessons, who will you call a global citizen
3. From your Social Studies lessons, what is your understanding of globalization
4. What are the effects of globalization on Ghana's national development (Positive and negative)?
5. Have you in one way or another discussed colonialism in your Social Studies lessons. If yes, what do you think are the impacts of colonialism on the Ghanaian society today
6. In your understanding from Social Studies lesson, what is the nature (quality) of the exchanges Ghana has with other countries in areas such as trade and immigration
7. What are some of the topics in your Social Studies lessons that helped you to learn about people in other parts of the world
8. How do you interact with, and see people of different cultural and religious background in your class? What about people of other races?
9. Do you participate in and contribute to discussions during Social Studies lessons, and how?
10. How does your Social Studies teacher encourage you to participate in discussions during Social Studies lessons?
11. Will you consider processes in your Social Studies lessons as democratic? Explain answer
12. From what you learn in your Social Studies lessons on citizenship, which of the following kind of citizen do you desire/aspire to become

A. Obedient and submissive citizen who pay his/her tax and contributes his/her quota to national development
B. Critical and active citizen who takes interest and ask questions about government policy and development initiatives, as well as contributes his/her quota to national development

Appendix V-Checklist of Questions for Teachers' Focus Group Discussion

Name of School ……

No. of Teachers in Focus Group: Female…… Male……Total…….

Introduction

In an era of rapid globalization where there are increasing intercultural, political, social and economic contacts between different cultures and peoples, Global Citizenship Education has become a goal of citizenship education in many school curricular around the world. As a result, there are calls and efforts in educational systems around the world to introduce the global dimension into Social Studies education, since the main goal for the teaching of Social Studies is citizenship education. In this research, introducing critical and global dimensions refers to focusing Social Studies curriculum practices on, and been critical of the processes and impacts of globalization and historical colonialism/imperialism on developing countries, especially.

Questions

1. What is your understanding of the term Global Citizenship?
2. What do you think is the main goal for the teaching of Social Studies?
3. Are there any similarities in Global Citizenship Education and Social Studies in terms of teaching objectives, and if so, what are they?
4. In what ways (positive or negative?) and how do you discuss the impacts of globalization and colonialism on Ghana's development in your Social Studies lessons?
5. Does the senior high school Social Studies syllabus adequately discuss the globalization and its impact
   If yes, how?
   If no, why?
6. Do you think the syllabus for Senior High School Social Studies adequately addresses the topic of colonialism and how that impacts and reflects in the Ghanaian society today?
   If yes, how?
   If no, why?
7. In lessons that relate to Ghanaian culture, Ghana's natural resources and issues of sustainable development, do you discuss the importance of indigenous/traditional knowledge and practices
   If yes, how?
   If no, why?
8. What teaching strategies and classroom practices do you adopt to instill in students the values of diversity, equality, justice and tolerance?

9. How do you promote democratic participation and encourage student participation in your Social Studies lessons?
10. What are the teaching strategies and classroom practices in your Social Studies lessons you use to encourage independent and critical thinking in students for their self-development?
11. What are the opportunities in the Senior High School Social Studies curriculum that can be used to introduce "global" and "critical" dimensions?
12. What challenges may impede introducing "critical" and "global" dimensions into Ghana's Senior High School Social Studies curriculum

Appendix VI: Interview Guide for teachers

Name of School ……

Teacher's Identity

Questions

1. Have you heard about the term Global Citizenship/Education before?
2. If yes, where did you hear about it
3. What is your understanding of the term Global Citizenship?
4. What do you think is the main goal for the teaching of Social Studies?
5. How do you discuss the impacts of globalization and colonialism on Ghana's development in your Social Studies lessons?
6. Does the senior high school Social Studies syllabus adequately discuss the globalization and its impact
   If yes, how?
   If no, why?
7. Do you think the syllabus for the Senior High School Social Studies adequately addresses the topic of colonialism and how that impacts and reflects in the Ghanaian society today?
   If yes, how?
   If no, why?
8. In lessons that relate to Ghanaian culture, Ghana's natural resources and issues of sustainable development, do you discuss the importance of indigenous/traditional knowledge and practices
   If yes, how?
   If no, why?
9. What teaching strategies and classroom practices do you adopt to instil in students the values of diversity, equality, justice and tolerance?
10. How do you promote democratic participation and encourage student participation in your Social Studies lessons?
11. What are the opportunities in the Senior High School Social Studies curriculum that can be used to introduce "global" and "critical" dimensions?
12. What challenges may impede introducing "critical" and "global" dimensions into Ghana's Senior High School Social Studies curriculum

Appendix VII- Letter of Request to schools to Conduct Research

The Headteacher

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Simon Eten

Central Assemblies of God Church

P. O. Box 1736

Tamale, N/R.

Dear Sir/Madam,

Request to Conduct Research

I write to humbly request your permission to undertake research in your school.

I am a final year postgraduate student at the Faculty of Education of the University for Development Studies in Tamale. As part of my studies, I am undertaking a research in the subject area of Social Studies in Senior High Schools in the Tamale Metropolis.

Your school is one of the 5 sample schools for my study and I will be engaging Social Studies teachers and students in all selected schools as part of the research process. I write therefore to seek your permission to undertake the research in your school.

I hope my request meets your kindest consideration.

Yours Faithfully

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Simon Eten