

INSTITUTE OF EDUCATION - UNIVERSITY COLLEGE LONDON

Global Citizenship and Global School-Links

Perceptions from Tobago and the United Kingdom

Thesis

Doctor in Education

Yvette Allen

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Declaration of originality and word count

I, Yvette Allen confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

The word count using Microsoft Office Word 2010, (excluding appendices and bibliography) is: 46,393 words.

Signed:

Yvette Allen

Abstract

This research study focuses on Global Citizenship and its meaning, relevance and significance to pupils of Caribbean heritage. The concept of Global citizenship is explored through UK/Caribbean school-links and UK/Tobago school-links, which were initiated through the British Council's Global School Partnerships (GSP) programme. Strategically, global school-links exposed pupils to a global dimension, promoted the concept of global citizenship and the development of knowledge and skills to thrive within our 'global village'. As an unstoppable phenomenon, globalization has impacted on our lives, through increased interconnectedness and interdependency, improved intercultural awareness and greater migration and mobility.

Although Globalization theory underpinned this study, Postcolonial theory provided a significant secondary lens to explore the relationship between the UK and the Caribbean, as it critiqued and dissected processes, including the legacy of colonialism and located the continuance of imperialism and imbalances of power.

Qualitative methods are used to collect data from secondary-aged pupils, who attend schools in the UK and Tobago, as well as from two Senior Education Officers (Tobago). Findings indicate most respondents believe global school-links encourage the broadening of horizons and increased intercultural dialogue; however, the concept of global citizenship remains abstract and remote. Generally, the respondents valued UK/Caribbean school-links, with some reference to the benefits of supporting and maintaining diasporic relationships. They perceived global citizenship as having the transformative 'power' to turn 'dreams into reality', through increased aspirations and opportunities. However, similar to the experiences of some people of Caribbean heritage (UK), this universally inclusive concept also has the ability to marginalize and exclude.

As UK/Caribbean school-links is an under-researched area, this study highlights the uniqueness of this type of North/South link. Hopefully, further frank discussions should ensue about the inclusivity of global citizenship and if all pupils are being adequately prepared for our globalized world in the 21st century.

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Reflective Statement

At the conclusion of my Doctor of Education (EdD) International, I have a final opportunity to reflect on areas covered in the course and my professional and academic development.

I decided to embark on an EdD, as I wanted a fresh challenge in my career and anticipated pursuing a professional doctorate as an opportunity to explore in depth, areas I am interested in (African Caribbean Achievement and Global School-linking). I was also keen to further develop academic skills and expand my academic language. The taught courses were well suited to my preferred learning style and I valued the level of structure and guidance that was provided.

My initial proposal outlined an interest in exploring any impact the Global School Partnership's (GSP) programme could have on African Caribbean attainment. I had spent more than eleven years, within three local authorities focussing on African Caribbean attainment and had deployed a number of initiatives and strategies to inspire and motivate greater attainment levels amongst pupils of Caribbean heritage. Therefore, I was keen to investigate if diasporic links between UK/Caribbean schools could become part of a strategy to accelerate African Caribbean achievement.

Foundations of Professionalism

I valued the reflective aspect of this module, which also focused on who can and cannot claim professional status, the changing role of professionals and a critical approach to the concept of professionalism in education. I contemplated my professionalism as Consultant for African Caribbean Achievement, within a team which focussed on Ethnic Minority Achievement (EMA). Most of the other members of my team focused on pupils with English as an Additional Language (EAL).

In my first assignment, I avoided appearing polemic, as I described my position within the team, as well as within the wider School Improvement Service. I did not feel my professional role was always taken seriously, as my specialist area

was 'non-academic'; therefore, lacking the status of colleagues who led on subjects like English, Mathematics or Science. I considered what is described as the 'micropolitics' of professional life and the exclusion of professionals, who are female or from ethnic minority communities. On occasions, I felt my professional role reflected the marginalized position of African Caribbean pupils within schools (and society).

Despite previously completing both academic and professional qualifications at the Institute of Education (MA in Education and International Development and Postgraduate certificate in Consultancy for Educational Leadership Development), I questioned if my desire to be taken seriously as a professional, was the motivation to pursue an EdD. This initial module started the journey of developing critical approaches of observing, reading and writing.

Methods of Enquiry I

This module concentrated on theoretical and conceptual issues in Educational research and the importance of a well-planned research design. Through looking at the different epistemologies, theoretical and methodological approaches, I believed qualitative, constructivist approach was most appropriate, for the areas I wished to investigate. The MOE1 assignment allowed me to plan a small-scale study. This was the first occasion where I briefly explored the concept of global citizenship. I was intrigued to discover if despite negative perceptions within the national arena, through relating to this concept, Black boys could develop greater social and cultural capital through a global perspective.

This assignment encouraged a more analytical understanding of issues within research design. The importance of the literature review and using existing knowledge, not only as a foundation or framework, but also as a catalyst to launch an original piece of work. I developed greater consideration for ethical issues, particularly when one contemplates the relationship between one's professional position and the area being researched, as well as its importance when children are your primary informants.

Specialist Course in International Education

This course provided an opportunity to explore global inequality in Education. We briefly looked at Inter-Governmental and Non-Government Organizations (IGOs and NGOs) and explored cosmopolitanism, internationalization, Europeanization and globalization.

For this assignment, I looked at issues of equity with global school-linking relationships between schools in the global North and global South. Although, studies indicate positive experiences for both parties involved in many of these partnerships, concerns arise regarding imbalanced power relations, possible replication of imperialism and the legacy of colonial rule influencing perceptions and practice within the linked relationship. Despite rapid development and progression brought about through globalization, there has also been significant divides; economically, socially, culturally and digitally. Global school-linking programmes emerged as part of the solution to prepare pupils for increased interconnectedness. Over the past ten years, UK schools have been linked with schools in many countries, some of which may be termed as 'globally excluded'. This assignment allowed me to explore if global school-linking partnerships could reinforce inequities and reinforce the imbalance of power (Andreotti, 2010, Leonard, 2012, etc.). Since the post-colonial era, the North has engaged with the South largely through Aid and Development. In some cases, this has caused a dependency from the South on the North, but the South Commission (1990) asserted: Countries in the South need to mobilise the potential within them in order to achieve accelerated, equitable and sustainable growth. It was through completing this assignment that I started to discover the different school-link relationship the Caribbean had with the UK, from other Southern countries.

Methods of Enquiry 2

The Methods of Enquiry 2 focused on the processes and skills of Educational research. Where MOE1 was hypothetical, MOE2 provided a practical opportunity to design, construct, conduct and analyse. This module also offered computer-based analysis workshops, where I learnt the basics of NVivo and SPSS. I used NVivo to identify the main themes in my small research project; however, I could not claim to be confident or competent in using this data analysis tool. Gaining

ethics approval was a new experience and a necessary requirement before collecting any data.

For this assignment, I focussed on Teacher perceptions of global school-linking and possible impact on children of Caribbean heritage. This small research project was evaluative and involved interviewing the Headteacher/Principal and Link-teacher at two schools (one in the UK and the other in Tobago), which were linked to each other. The Caribbean respondents implied the UK's Education as being superior. Therefore, they appreciated the opportunity to gain professional development from the Education system, which the Caribbean Educational system was modelled. They felt the school-link would support them to deliver approaches to teaching and learning; which could benefit pupils with a range of needs; whereas, the UK respondents viewed the Tobago school-link as an enrichment activity to support the art and music curriculum. The colonial past was alluded to; however, both schools had shared resources, staff confidence and motivation had increased and it was 'a real link with real people'.

I thoroughly enjoyed working on all four modules, benefitting greatly from the academic conversations with my peers on Research Week programmes. I had adequately coped with the rigours of full-time employment and part-time studies and had the opportunity to explore areas of interest. However, there appeared to be a significant transition from the taught courses to the Institution Focussed Study (IFS). The proposal for the IFS proved to be quite challenging and in hindsight, I felt ill-prepared for the task. However, each assignment had developed greater knowledge, understanding and skills.

Institution Focused Study

Initially, the assignment for this module posed some difficulty. I had interpreted Institution Focussed Study to mean 'insider research', an exploration of an aspect of the institution where I am employed. At this stage of my studies, I had been made redundant from my employment as a Consultant and was picking up work from various places. After discussion with my Tutor, it was felt appropriate for me to look at an institution connected to areas I am interested in.

I therefore chose to focus on the British Council and in particular, I was interested in unpicking the decision to remove the Caribbean from the list of eligible countries (who could apply for funding to participate in a global school-linking programme). I interviewed British Council staff in the UK and the Caribbean (Trinidad and Tobago and Jamaica) to gain their perceptions of UK/Caribbean school-links and on policy decision-making regarding these links. The respondents' views confirmed the uniqueness of UK/Caribbean school-links in comparison to UK/Africa and UK/Asia school-links. This therefore confounded the decision to exclude the Caribbean, as it was noted the UK/Caribbean added something 'rich and dynamic to the mix'. Caribbean staff believed they were not adequately consulted, resulting in distrust and resentment of being so easily dispensable. As a consequence of completing this small scale research project, it became apparent the Caribbean no longer met the UK's Development criteria.

I had engaged with the IFS shortly after being made redundant and could relate to the sentiments of some Caribbean respondents, as they expressed their feelings of being 'surplus to requirements'. As with most of my completed assignments, postcolonialism was a common theoretical thread running throughout. The IFS highlighted the politics that affect even programmes, which appear to be so well-meaning.

The IFS provided an opportunity to further develop interviewing skills. Although initially a little daunting, I found the experience as useful practice for data collection for the thesis.

Thesis

My thesis has been a challenging journey. Each step, from proposal, panel meeting, data collection, etc. has been character-building. I was disappointed with not being initially successful at my panel meeting, as I had booked my flight to Tobago, with the intention of collecting data. However, whilst in Tobago, I used the opportunity to refine the proposal, resulting in a successful second submission.

In hindsight, I note the data collection field was probably too restricted, as I had chosen to target pupils of Caribbean heritage, whose schools were/had been

involved in a UK/Tobago school-link. According to the information I had received, there were a possible ten eligible schools (five in the UK and five in Tobago). Gaining access to prospective respondents was a test in patience and perseverance. Out of this cohort of schools, I eventually interviewed pupils in two schools in the UK and three schools in Tobago. Following initial data analysis, additional respondents were sought in the UK. Collecting data required flexibility as not all interviews were conducted traditionally. To access respondents for the second round of interviews, I sought the assistance of my previous manager, who re-introduced me and my study to three Headteachers (in the Local Authority where I was previously employed as a Consultant). Each of these Headteachers consented. The fourth school was through professional contact and the fifth school was through recommendation. This experience reflected issues within my initial assignment. I contemplated if recollection of my professionalism (whilst working in the Local Authority) and continued professional development may have been influenced the Headteachers, who had granted permission.

Despite challenges, my interest in African Caribbean achievement and global school-linking has kept me motivated. I have explored literature relating to globalization, global school-links and global citizenship; however, I would not describe myself as a typical academic as I still lack confidence on conceptual theoretical framework and some academic language. Nevertheless, I have gained invaluable research skills.

Conclusion

From my proposal/interview for the EdD until now, I have maintained interest in African Caribbean achievement and global school-linking. Initially, I was optimistic about exploring African Caribbean achievement through the lens of global school-linking and its strategic potential for increasing engagement, motivation and ultimately attainment levels. Unexpectedly, changes in policy resulted in the exclusion of Caribbean countries from funded global school-linking programmes. However, I still believed this area of study was worth exploring and could still contribute to discourses on African Caribbean achievement/global school-linking programmes/global citizenship.

Throughout my studies, I have valued the experience of gaining the views of pupils of Caribbean heritage in environments where they were both the majority and the minority. Although, there is recognition that Southern voices need to be heard in regards to Global Education, as yet, genuine attempts have failed to hear these voices (Martin and Griffith, 2012). Young (2003:7) also highlighted a need 'to produce a more just and equitable relation between different people of the world'. However, global education and global citizenship continues to cater to the West/North; therefore, imperialism will not tell the whole of students' stories, but it will continue to determine what they will learn of the world (Asad, 2000:8). Generally, this sentiment could be applied to a number of global school-linking programmes, like the GSP programme, where the directive; decision-making and funding comes from the UK.

I believe my thesis has offered new perspectives and has linked globalization and issues of identity within global citizenship. My study can contribute to discourses of global school-linking, global citizenship and the debate regarding the educational experiences of pupils of Caribbean heritage. My thesis could add to existing and growing body of knowledge on global school-linking programmes, stimulating further research into UK/Caribbean school-links or the concept of global citizenship in relation to other communities, who are not White and/or middle-class, as much of what is written on the subject so far, appears to originate from a particular perspective.

Throughout the five years on this course, I have developed from being merely descriptive to becoming more analytical/critical. I have learnt to peel away layers and extrapolate 'hidden agendas' and there have been many throughout my studies. I am regularly asked about my career, post EdD. Unfortunately, I am not optimistic about prospects in the UK, as it appears as if the 'tide has turned' and my work/studies, which has focussed on the Caribbean is no longer part of the UK's national agenda, both in terms of Education and Development. However, I am excited about the future and am hopeful achieving an EdD will open doors.

Chapter One Introduction

Globalization has reverberated on education systems around the world. This multifaceted phenomenon has defied conventional categories and frustrated social scientific precision (Croucher, 2004). As a rapidly, on-going and highly interactive process, globalization has surpassed the boundaries of economics and is actively setting new challenges within all aspects of life, including education. Increasingly, schools are required to address the repercussions. As global interconnectedness has intensified, issues around the world have become part of everyone's life. Schools have been commissioned to prepare pupils to live and work within our 'global village'. Education or the 'knowledge economy' has become an essential aspect of the globalization debate, with the responsibility to address global issues, promote intercultural awareness and develop global competences. Traditionally, education has preserved and transmitted the values of a nation; however, increasingly, educational systems around the world have adapted to influences outside of its national borders. Currently, education is shaped by demands to prepare a labour force fit for participation in a global economy and to prepare citizens to engage in the polity (Torres, 2009:114).

Although, a global outlook may appear to be a relatively new concept, this is not so. Bonnett (2008) suggests historically from the Ancient Greeks and Romans, there has been a desire to learn about other societies and the need to identify one's relationship with the world. However, from the 1960's, the globalization phenomenon influenced speculation about the purpose of education in the UK and its capacity to prepare young people for life within our contemporary, globalized world. The school curriculum was required to adapt to facilitate the development of pupils' global outlook. Gradually, educational institutions around the world recognized that in order to prepare pupils/students for an increasingly interdependent global world, the curriculum/educational experience should encourage an awareness/understanding of different people in different places, across the various continents. It has been suggested a global outlook should go beyond an understanding and appreciation of intercultural competencies and interdependence and include a focus on environmental issues and an awareness of global inequality (Hicks 2007). Nevertheless, for the purpose of

this research study, global outlook is defined as having an awareness of global themes and sense of identity within a wider global perspective.

There is a melee of definitions of global citizenship. Oxley and Morris (2013) describe eight typologies under two main types: Cosmopolitan (political, moral, economic and cultural) and Advocacy (social, critical, environmental and spiritual), which provides a powerful device to analyse policies and proposals. Dill (2013) also discusses global citizenship within two main strands: Global Consciousness – developing an understanding of oneself and the world and Global Competencies – skills and knowledge for prosperity within the competitive global marketplace. Dower (2003) highlights the ethic of extensive benevolence and the responsibility of helping at a distance, whilst working to produce a better world. Whereas, it has been suggested global citizenship goes beyond national and legal notions of citizenship and is marked by inclusion, pluralism and tolerance (Jefferess, 2012). Shattle (2008) contributes to the debate by describing global citizenship as a verb – a way of thinking and living, with an awareness of a universally shared perspective, through which to understand oneself and the world. The perspective which is most relevant to this study is Dill's interpretation. Although, there may some overlap between the two key concepts of global outlook and global citizenship, my interpretation of these concepts is: global outlook is having an awareness of global issues, whereas global citizenship is having this awareness, plus consciousness and willingness to become involved and wanting to make a difference.

Global school-links were identified as an effective, strategic approach for developing a global outlook and to prepare pupils for the 21st century. Subsequently, significant political and economic support for global school-links influenced school policy, classroom practice and academic research. In the UK, a number of national organizations coordinated and implemented various global school-linking programmes (British Council, Link Community Development, Plan International and the University of Warwick). These programmes presented differing agendas, which included: awareness of development issues, intercultural understanding, friendship or charitable projects.

In 2003, the Global School Partnerships (GSP)¹ programme received Government support (and funding) from the Department for International Development (DFID). The purpose of this programme was to introduce a global dimension within schools' curriculum, in order to increase better understanding of global development issues. Since 2003, the GSP programme also encouraged the development of active global citizenship, through engaging pupils in joint curriculum projects between schools in England and in developing countries (Martin, 2007). The British Council-led consortium managers of the GSP programme suggested global learning should become an everyday feature of schools' curriculum in an endeavour to 'bridge cultural and economic divides'.

As the gap between rich and poor widens within and between countries, it is also starkly apparent that learners from poor backgrounds achieve less through education. Developing global citizenship through mutually beneficial school partnerships, we believe, is one way of bridging the divide and looking forward in the 21st century. (Foreword in Edge et al, 2009)

In 2006, a report to the Education Committee of the UK National Commission for UNESCO on the Commonwealth Consortium for Education conference on school-linking (Cape Town, 2006) indicated the UK's strong endorsement of school-linking. The report outlined targets, which included for every UK school and college to be linked with an international partner by 2010. Also in this year, Hilary Benn, former Secretary of State for International Development commented on the GSP programme. He stated:

"DFID Global School Partnerships is an exciting and innovative way to teach and learn about global development. Teachers and students from UK and Southern schools are being inspired to understand our mutual interdependence and to help each other become active global citizens". (Taylor, 2007:3)

Consequently, a significant number of UK schools linked with schools in the Global South. Over the past few years, international events, like the 2012 Olympic Games and the Commonwealth Games (2014) used the international platform to promote global school-linking and global citizenship. The BBC WorldClass, British Council and other organizations initiated programmes/activities encouraged young people to embrace global citizenship and adopt the values of the Olympic and Commonwealth Games. The British

¹ The Global School Partnerships programme evolved from a Millennium initiative called 'On the Line'. This initiative partnered schools on the Greenwich Meridian with similar schools in Ghana.

Council's Olympic related programme, 'International Inspiration' linked schools in the UK with schools in Trinidad and Tobago.

Links between UK/African and UK/Asian schools have been well documented (Bourn and Cara, 2012b; Edge, 2008; Leonard, 2012; Martin, 2011b). However, UK/Caribbean school-links remain under-researched. Although, Jamaica and Trinidad and Tobago participated in the GSP programme, there is no evidence that an impact evaluation was completed that included evidence from the Caribbean. Therefore, this distinctive research project uses the UK/Tobago school-links platform (initiated through the GSP programme) to explore global citizenship and what this concept means to pupils of Caribbean heritage.

Historically, the Republic of Trinidad and Tobago inherited their education system, with its focus on public examination performance, from British colonial rule; however, Tobago has increasingly become concerned with the implications and impact of an ever-expanding globalised economy on its small, largely tourist-orientated island (MOE, 2004). Tobago has visitors from all over the world; nevertheless, travel outward by local residents appears to be less frequent. According to Senior Officer A (Tobago) and Senior Officer B (Tobago), the Tobago House of Assembly (THA) viewed the opportunity for Tobago to participate in the GSP programme as a strategy to develop an existing and growing interest in infusing the global dimension within schools' curriculum and to encourage a sense of global citizenship amongst its pupils. Globalization and the information age have placed significant demands on education. Pupils in Tobago are required to foster competencies, which encourage greater propensity to survive and thrive within the global marketplace; therefore, human capital development is a priority.

Similarly, in the UK, the importance of global competency skills development also emerged, with a recognition of the necessity for pupils to gain transferable skills to increase their employability, both nationally and globally (Bourn, 2008). Issues regarding acquiring 21st century skills were not restricted to the UK and Caribbean alone, but were part of a global rhetoric. In President Obama's Education speech (10th March 2009) to the Hispanic Chamber of Commerce, he stated:

I'm calling on our nation's Governors and State Education Chiefs to develop standards and assessments that don't just simply measure whether students can fill a bubble on a test, but whether they possess twenty-first century skills like problem-solving and critical thinking and entrepreneurship and creativity (www.nytimes.com/2009).

1.1 Professional Interest

From 2006 - 2011, I was employed as Consultant/Senior Consultant for African Caribbean (AC) achievement in a Local Authority (LA) in London. In 2009, the British Council made contact for a coordinator to recruit and manage a LA cluster of schools (primary, secondary and special) to link with schools in a country in the Global South. Due to personal and professional life-enhancing global opportunities, I believed it was important for pupils to also experience 'the Global'. As part of this responsibility, I linked eighteen schools (primary, secondary and special) to similar settings in Ghana, Nigeria and Tobago and in 2010; two teachers accompanied me on a trip to Nigeria to visit ten link-schools. Following this experience, I independently organized and led a small delegation of Headteachers on a study tour to Tobago (2012), where both I and the UK Headteachers facilitated workshops at the annual Principals, Vice Principals and Senior Leaders conference in Tobago.

As the LA global school-link coordinator and AC Consultant, I observed some features of the GSP programme correlated with a number of key factors for raising AC achievement. For example, whole school approach, parental and community involvement, cultural awareness and understanding, culturally inclusive school environment and resources, etc. (Blair, et al, 2006). From the onset of my Doctor of Education (EdD), I was interested in exploring if diasporic, global school-links between the UK/Caribbean could be part of a strategy for increasing aspirations and motivation amongst pupils of Caribbean heritage. Subsequently, throughout the duration of my EdD, all of my smaller research projects have engaged with various aspects of UK/Caribbean school-links. Previously, my Methods of Enquiry 2 (MOE 2) and Institution Focussed Study (IFS) captured the perception of teachers and institutions (British Council and some contribution from University of the West Indies). However, this project captured pupils' insights on their views on the GSP Tobago/UK school-link; global outlook and what the concept of global citizenship meant to them.

This research study is distinctive, because it uses the medium of UK/Tobago/Caribbean school-links to explore global outlook and in particular, global citizenship. This study uses this vehicle to explore if global citizenship could be a factor to encourage increased aspiration and motivation amongst pupils of Caribbean heritage. Previously, various aspects of AC achievement pedagogical discourse have been studied and documented (Coard, 1971, Rampton, 1981, Swann, 1985, Sewell, 2000). However, AC attainment has not been explored through the lens of global school-linking and the possibility that UK/Caribbean school-links could support human capital development. Although, my interest is in academic attainment, to adequately explore my interest, would have demanded more extensive research; therefore, even though the rationale and literature relates to academic achievement, the data collected addressed motivation and aspirations – important aspects of academic achievement.

In recent years, political shifts in the UK have altered educational priorities. Funding for African Caribbean initiatives (including UK/Caribbean school-links) have been reduced or withdrawn altogether. Yet, for many inner city schools, underachievement amongst African Caribbean pupils continues to be an issue. From my personal experience, I am aware some schools are creatively using Pupil Premium funds² to address closing attainment gaps, through providing additional support or enrichment programmes for its African Caribbean pupils. Within the Caribbean context, research on academic achievement also revealed disparity; however, this inequality is largely associated to socio-economic factors, rather than race (Garvey-Clarke, 2011). Therefore, this research project is discussed through the wider, world outlook of globalization theoretical framework, rather than other more restrictive theoretical perspectives, which may primarily focus on issues regarding race, gender, etc. Nevertheless, as Tobago was formerly colonised by European countries, including the UK, postcolonial theory is relevant and used to interpret the relationship between the UK and the Caribbean. This research study explores the educational experiences of pupils of Caribbean heritage, through the lens of global school-linking and its strategic potential for increasing motivation and aspirations.

² The Pupil Premium is additional funding to raise attainment levels of disadvantaged pupils and reduce attainment gaps.

1.2 Significance of Study

This unique research study aims to fill a gap in this under-researched, non-traditional North/South school partnership. From a relatively short experience of leading on LA global school-links, I had observed significant differences in the relationship and priorities between the UK/Nigeria, UK/Ghana and UK/Tobago school-links.

Data previously collected and analysed from MOE 2 (Allen, 2013) and IFS (Allen, 2014) indicated UK/Caribbean schools have traditionally been strong, perhaps because of shared colonial/postcolonial history. The UK's interest in linking with the Caribbean could be borne from previously established links, including the colonial period and transatlantic slave trade connections. It should be noted that of previously colonised countries, perhaps due to the extensive duration or excessive severity, the Caribbean has probably suffered the greatest impact of colonialism, in terms of loss of ancestry, name, language and religion. The major wave of Caribbean people on the S.S. Windrush could have to some extent, assimilated to life easier in the UK, than other migrant groups, because of the legacy of colonialism (Hall, 1993). From experience of working with young people of Caribbean heritage in the UK, this assimilation has continued, with a number of third and fourth generation descendants, no longer identifying with the Caribbean as 'home'.

In my IFS (Allen, 2014), I identified how British Council staff described what evolved from the UK/Caribbean school-links as unique and '*dynamic*' in comparison to other North/South school-links. They commented on established Caribbean diaspora communities in the UK and possibly how this influenced stronger UK/Caribbean school partnerships. One respondent stated: '*The Caribbean partnerships were high performing partnerships, where quite a number of the partnerships had pre-existing links to diaspora communities in the UK, therefore, these partnerships became strong sustainable partnerships*'. However, it was also suggested that possibly the Caribbean's economic position (in comparison to other linked Southern countries) could have contributed to the special relationship with UK schools, as the expectations from Caribbean schools were different. This respondent continued that the UK/Caribbean school partnerships presented a '*different dynamic in the mix, partly because of the*

diaspora communities in the UK, the different history and because they're wealthier than many of the other countries that we were working with...the expectations...a lot of the African schools started and the UK schools expected it to be more of a funding relationship, whereas this was not the case with the Caribbean schools'. Unlike some of the UK/Southern global school partnerships, the Caribbean was not expecting a 'charitable' relationship. Dower (2003) acknowledges within many global school-linking programmes, there is an ethic of 'extensive benevolence', but this charitable relationship was not a feature of UK/Caribbean school-links. Rather, the Caribbean viewed participating in the GSP programme as enhancing professional and curricular development. Another respondent stated: 'a lot of schools saw it as a possibility for the teachers to get professional development...different strategies...different approach to the curriculum or participatory, interactive ways of learning...they could gain something from...being exposed to...UK teachers'.

Additional unique features of UK/Caribbean school-links were also cited. One of the respondents reported that some schools in the UK wanted to be linked with schools in the Caribbean because:

'the fact boys from West Indian backgrounds weren't achieving in the way that, you know, other boys were in the same school from different backgrounds, so there was interest here in partnerships to help young people especially in that situation, young boys of Caribbean descent to make contact with their heritage and to give them esteem and respect and help them tap into that with a view to motivating them to learn'.

Miller et al's (2015) research highlighted the value of UK/Caribbean teacher links through an analysis of an international study tour between the UK and Jamaica, which supported further development of teachers' leadership skills. The study tour focussed on educational policy and practice in England and contributed to the promotion of an international community of learning (Wenger, 1998) and through being immersed into the context of schooling, Jamaican educators were able to critically develop their leadership and management skills. Miller et. al.'s (2015) study highlighted a 'shifting borderland narrative' (Miller 2012:9), which acknowledged the impact of global policy trends; however, collaboration across borders can build capacity, develop new professionalism and provide a transformative experience, which benefits not only the educators personal and professional development, but also enhance the teaching and learning experiences of their pupils.

Since completing MOE 2 (Allen, 2013), I found that interest in UK/Tobago school-links has continued. Through sustained dialogue with teachers and Senior Education Officers at the THA; I grasped an overview of the educational landscape in Tobago. As a small island, whose major revenue is tourism, the local community are accustomed to the movement of people inwards, but are conscious that a lack of global competency skills (communication, technology, etc.) is particularly challenging in rural schools. Education Officers (THA) have welcomed this research project and the possibility it could stimulate further discussion and policy proposals regarding rural schools and how pupils are being equipped with 21st Century skills. Also, UK/Caribbean school-links have not yet been evaluated by the British Council; therefore, it is hoped this research project will contribute to this process and stimulate further research. The British Council (Trinidad and Tobago) were also supportive of this study and agreed to assist with identifying key personnel in Tobago schools, who could provide assistance with data collection. However, all contacts with schools in Tobago were made through the THA, who granted official permission for my research project.

For MOE1 (Allen, 2011), I had designed a small-scale empirical study, which looked at whether an understanding of Global Citizenship (within Citizenship Education) could influence African Caribbean boys' views in regards to their significance and opportunities within a wider global community. I was interested in exploring alternatives to the considerable negativity within their local and national community towards this group. For some African Caribbean boys, their lack of social capital and positioning can cause hopelessness, despair and eventual pessimistic acceptance, as they absorb rejection by the very society to which they were born into and should belong (Sawyerr, 2007). Peterson and Monnier (2007:15) suggests 'if individuals' identification with the nation-state has declined, this has been somewhat compensated by the development of a global awareness and part of a nascent global society'. For these disadvantaged, marginalized pupils, who are lacking in social capital, perhaps the adoption of a global identity could inject optimism and a greater sense of self. Consequently, I was keen to explore if engagement with global citizenship could increase human capital development and economic prospects amongst African Caribbean pupils. This interest was substantiated by Miller (2015) who found engaging with global

experiences had a transformative impact on a group of Jamaican educators, which resulted in remarkable personal and professional development.

This research study intended to provide an 'authentic, critical insight into the social construction of human society' (Grundy, 1987:19). It is hoped 'the knowledge, experiences and perceptions' of a 'disempowered' group could shift the mind-set of others. Walrond (2009) acknowledges research within racialized and minority communities produced 'optimum yields', as it helps to 'document the voices of those who were previously silenced'. However, Moftari-Haller (1997:49) suggest when 'women and people of colour incorporate personal experiences as a way to theorize issues of difference, their narratives are often interpreted as being of less scientific value and lacking in objectivity'.

This research study did not seek to highlight victimization of pupils of Caribbean heritage, rather for their experiences and perceptions to be acknowledged and documented. It should be noted that this exploration of the impact of global school-links included interviewing respondents in environments where pupils of Caribbean heritage were the majority. This is noteworthy, as to-date, studies on minority-related issues of identity and alienation has been located in countries like the UK, USA or Canada. Goulbourne (1990) highlights the need for African Caribbean people to find their own academic voices. Therefore, despite the necessity of producing a paper with maximum objectivity, this research study most likely reflected what Hall (1993:222) suggests 'we all write and speak from a particular place and time, from a history and culture, which is specific'.

The theme of global citizenship was the context for young people to develop their sense of the world; therefore, a social constructionist view was most suitable. A discussion of significant documented literature, which explored similar themes corroborates with a social constructivist approach.

1.3 Rationale

Although, there are contextual challenges (UK/Trinidad and Tobago), which may have different agendas, both the UK and the Caribbean have concerns about attainment, particularly amongst boys and within Trinidad and Tobago; there has been some anecdotal and written evidence (Mirza, 2011) comparing academic attainment between pupils of African heritage to those of East Indian descent.

There is no evidence to suggest this phenomenon has been researched in the Caribbean; however, Ryan's study (1998) in Canada documented divergent expectations led to inequitable treatment by race, where students of Asian and Chinese heritage were automatically presumed to be more intellectually gifted. For more than a decade, most of the research and literature on education in the UK has focused on white middle-class children, or on boys. Showunmi (2013) highlighted Black girls in the UK are being overlooked, although they experience similar underachievement issues in school as Black boys. Her study included teenage Black girls from both affluent and deprived areas. Her findings indicated that amongst both high and low achievers, Black girls were viewed more negatively than their white peers. Teachers had stereotypical assumptions, which negatively impacted on their educational achievement; therefore, this study was not restricted to solely focus on boys.

There are various theoretical perceptions regarding North/South school-linking and the possibility it could reinforce inequality. Therefore, there is substantial evidence to suggest the necessity of more in-depth studies into North/South school-linking, particularly where colonization was part of the Southern country's historical fabric.

The Research Questions for this research project are:

1. From the UK/Tobago school-links, what are the impacts on pupils' global outlook?
2. To what extent do the UK/Tobago links develop a sense of global citizenship amongst its pupils within linked schools?
3. How do pupils of Caribbean heritage in the UK and Tobago perceive the concept of 'global citizenship and its relevance to their lives?

Global citizenship has been a central theme within a number of North/South school partnerships programme, including the British Council's Connecting Classrooms programme.³ It was felt that through 'developing global citizenship through mutually beneficial school partnerships [was] one way of bridging the

³ The Connecting Classrooms programme incorporated and replaced the Global Schools Partnerships programme

divide [between the rich and poor] and looking forward in the 21st century' (Edge, Frayman and Lawrie, 2009b).

Diagram 1

Diagram illustrating areas of interest



Through the medium of the GSP programme, I explore what the concept of global citizenship means to pupils of Caribbean heritage, both in the UK and Tobago. I was keen to discover if the respondents anticipate if the concept of global citizenship could support greater social and economic mobility; therefore, increasing human capital. However, within the context of disadvantage and inequality, one could question how relevant the concept of global citizenship is to pupils of Caribbean heritage or possibly challenge the existence of a concept which could exclude minorities; therefore, reserving the benefits of global citizenship to the privileged. It has been suggested global citizenship is an elitist ideology, which further perpetuates inequity; where the privileged can assume this identity and benefit from increased capital and according to Critical Race Theory, exposure to global citizenship and choice to associate with being a global citizen, for certain groups is eliminated and inequities tend to be reinforced (Gillborn, 2008).

It should be noted that although the term, 'pupils of Caribbean heritage' is used, the respondents in the Caribbean all live in Tobago; whereas, in the UK (Schools F, G, H and J), these pupils are the second or third generation from various Caribbean islands. The views expressed in this research study represent individual pupils' perceptions; however, on occasions, these respondents talked generally about what they think other pupils think or feel.

Although, this study focuses on only one Caribbean country, there may be lessons/implications for the entire Caribbean region. This study could be of

significance to policy and decision-makers regarding global school-linking programmes and education generally (for example: British Council, Department for International Development, Department/Ministry of Education, Educational Institutions in the UK/Caribbean, Commonwealth Education Initiative). It could also be of interest to colleagues who are interested or lead on global school-linking programmes, as well as specialists in Black and Ethnic Minority Achievement/Equality and Diversity/Race Equality.

This introductory chapter recognizes the globalization phenomenon has impacted on Education systems around the world. Consequently, schools were required to address issues brought about by this phenomenon. In response to adequately prepare pupils to compete and thrive within a global economy, Global school-linking programmes emerged, with its ability to increase interconnectedness, develop intercultural awareness and advance 21st century skills. This research study culminates five years of professional interest in African Caribbean achievement and global school-links. The uniqueness of this study is the combination of both of these areas, through a focus on global citizenship. Despite some contextual differences between the UK and the Caribbean; both are concerned about attainment and for pupils to be equipped for life within our global community.

Chapter two presents the context for this research study, highlighting the global school-linking landscape and academic achievement of pupils of Caribbean heritage, both in the UK and the Caribbean. The conceptual framework is discussed in chapter three and methods and methodology outlined in chapter four. Chapters five, six and seven examine the findings of this study and this deliberation is underpinned with relevant literature on the main themes of globalization, global citizenship and relevant components (intercultural awareness, migration and mobility, identity, etc.). The findings indicate pupils of Caribbean heritage do not feel included as 'global villagers' and therefore; for pupils most in need of increased social/cultural/economic capital and wider/broader aspirations, which the concept of global citizenship could contribute to, marginalization continues.

Chapter Two Context and Evidence to Date

This chapter offers an overview of the UK Global school-linking landscape and summaries of academic achievement of pupils of Caribbean heritage in both the UK and the Caribbean. This overview is observed through two lenses: globalization and postcolonialism.

2.1 North/South Global School-linking programmes

It should be noted that some of the literature on international partnerships provide either guidance on creating successful partnerships (Oxfam, 2007) or an analysis of outcomes of global school-links. Generally, global school-linking programmes epitomize the effects of globalization within our society. Many post-war links responded to a desire for a broader international outlook and intercultural understanding. For more than fifty years, the traditions of these links included pen-pals and teacher visits between the UK and schools in Commonwealth countries. Generally, these programmes were connected to fundraising, with UK schools wishing to help (raise money, give books, building project) to support schools in poorer, developing countries (Leonard, 2012). Partnerships developed and became based on friendship, curriculum enrichment and global awareness. Contact with other cultures could help break down barriers and challenge stereotypes. The Central Bureau for Educational Visits and Exchanges (CBEVE)⁴ believed North/South partnerships provided a rare opportunity for Southern voices to be heard (CBEVE, 1998). Consequently, over the last twenty years, linked partnerships became more mutually beneficial. The UK government's interest and support for linking has influenced global school-linking programmes to become increasingly centralised and institutionalised, gaining visibility and recognition 'as a means to improve children's engagement with the world they live in' (McGowan and Gomez, 2012:27).

In 1995, organizations like the CBEVE held a series of meetings to support North/South school-linking. These meetings offered support to teachers through providing advice, sharing of good practice and networking opportunities. However, the term 'North/South' has its origins as far back as the Brandt Report

⁴ The Central Bureau for Educational Visits and Exchanges was established in 1948 to advise and assist people in all matters relating to Educational visits. In 1993, the British Council absorbed much of the Bureau's functions.

(1980)⁵, which recommended looking at the relationship between the richer, more developed countries and poorer ones from a perspective which broke away from the notion of a third world' (CBEVE, 1998:14).

In 1999, Claire Short, then Secretary of State for International Development suggested every UK school should have a link school in a developing country. From the following year, the UK Government actively promoted this initiative in an endeavour to promote development awareness in linked-with countries (Doe, 2007). Funding was made available and organisations like the British Council and other non-governmental organisations were commissioned to convert Government policy into practice.

In 2004, the Department for Education and Skills (DfES) launched "Putting the World into World Class Education"⁶, an international strategy with an economic agenda, which endeavoured to partner every school in England and Wales with a similar institution somewhere in the world, in order to prepare a skilled workforce for a global economy. Although, there is an overarching principal of equipping young people for life within a global society, there was a covert message of ensuring the EU became 'the most competitive and dynamic knowledge-based economy in the world (DfES, 2004:3). However, despite the economic agenda, school-linking became an important part of the UK Educational landscape (Disney, 2008; Leonard 2008). As time progressed, both Education and Industry viewed global awareness as a vehicle to meet the demands of our ever-changing globalized economy. The varying drivers of the global dimension indicated an assortment of agendas and contexts, whether ideological, cultural, political or historical.

Although the necessity for increased global awareness stemmed from different agendas, schools were charged with the 'mission' to increase pupils' global outlook, intercultural awareness and understanding.

The table below outlines Cook's (2013) identification of the main drivers for global school-links (UK). These drivers could be categorised into two main groups: Key drivers (direct impact on schools) and Proxy drivers (indirect impact

⁵ The Brandt Report, entitled North-South: A Programme for Survival, proposed ways for nations to reduce economic disparities between the rich North and the developing South.

⁶ A British Council initiative in conjunction with the Department for Education and Skills (DfES).

on schools). One could suggest not all listed below were drivers, but rather a reflection of political interest. Some reports like the one from National Foundation for Educational Research (NFER, 2011)⁷ were commissioned by the Government and may have helped to sustain policy rather than initiate it. Nonetheless, Cook (2016) explains the Department of Education and DfID (to a certain extent) had influence within the Government and therefore are key drivers. However, as the decision-making process is explored more deeply, it appears that different players construct a continuum of ‘truths’ and consequently the distinctions blur and the categories overlap. Proxy drivers have an impact on the global school-linking landscape, but not a direct impact on schools, but have contributed through providing research papers, which have influenced discussions and decision-making.

Table 1. Examples of the main drivers across the UK (Source: Cook, 2013).

Key/Proxy drivers	Across the UK
Commonwealth Secretariat	17 th Conference of Commonwealth Education Ministers (Commonwealth Secretariat, 2011)
DFID	Confirmation of the continuation of support for global school partnerships (O’Brien, 2011)
European Drivers	Europe 2020 Strategy (European Commission, 2010) European Commission: Education and Training – Lifelong learning Programme (European Commission, 2011)
International Qualifications	International Baccalaureate: International General Certificate of Secondary Education (IGCSE)
Research	Ipsos MORI (2009a; 2009b); NFER (Sizmur et al, 2011); Think Global (2011a; 2011b); Think Global and British Council (2011); YouGov (Ellison and Gammon, 2011)
UK Organisations	Achievers International, British Council, BBC World Class, Childreach International, Development Direct Global Partnerships, Eden Project, Global School Partnerships, Intuitive Media, Link Community Development, The Motse Project, One World Link, Rafi.ki, Sound Affects, UKOWLA

⁷ National Foundation for Educational Research aims to improve education and learning through providing independent educational research.

Within the UK, Citizenship Education and various global school-linking programmes responded to the globalization rhetoric through encouraging pupils to learn about global citizenship. Aside from the Government's initiative, there is an argument 'that we cannot fully understand life today in our own communities, unless we set this in the wider global context' (Hicks, 2007:4). Our daily lives are impacted by global events and activities; therefore, young people should be made aware of the interconnectedness of our global society.

From Doe's UNESCO report (2007), 1,310 UK schools had been linked with schools in 85 countries. 67% of the Southern schools were in Africa; however, there were 'few links with nations from which the majority of UK ethnic minorities originate' (p2). School-linking has been unevenly spread within the UK and the regions with fewest links are those which have the largest proportions of ethnic minority pupils (Doe, 2006).

The DFID funded Global School Partnerships (GSP) programme focussed on establishing mutually beneficial partnerships between UK schools and schools in Africa, Asia, the Caribbean and Latin America. This programme supported the development of a global dimension within the curriculum. The four UK nations were linked to schools in sixty-eight Southern countries, including the Caribbean (Jamaica and Trinidad and Tobago). The programme promoted values within a global dimension, these being global citizenship, social justice, human rights, sustainable development, conflict resolution, diversity and equality and interdependence. The evaluation report of the GSP programme (2003-2006) outlined the positive impact the Global Curriculum Project grant and Reciprocal Visit grant had on curriculum development, learners' interest in development issues, global citizenship, teachers' knowledge and ability to teach about global development (British Council, 2007). Their document stated:

The learners in both schools have gained a new voice as citizens of a global village. Over the last three years, the partnership has blossomed and the global dimension has been embedded in the wider school curriculum and in the hearts and minds of all learners in the partnership. Learners have discovered that, despite the great diversity between two cultures, they share common ground and responsibility for sustaining and improving life on the planet (www.britishcouncil.org/globalschools).

In the policy document, 'Learning for All: DFID's Education Strategy 2010-2015', DFID (2010) pledged to expand the Global School Partnerships programme with an increased target of 5000 schools by mid-2012. This strategy outlined the

imperative for young people to critically engage with global perspectives, in order to become equipped to live in and contribute to an increasingly interdependent world (DFID, 2010:48). In 2008, the GSP programme received the Council of Europe World Aware Education Award for excellence in networking, partnerships and co-ordination to increase and improve global education. The GSP programme won a further award in 2010, the Steve Sinnott Special Award for Commonwealth Teachers for teachers' professional development, particularly, in supporting them to promote global education through the curriculum.

It is assumed global school-links can promote an understanding of different people living in different localities and encourage knowledge of some elements of development education (Department for Education and Skills, 2004). This assumption proved to be accurate as Hirst's study (2013) reviewed the GSP programme and noted significant contributions towards teacher's professional development on global issues. The Sizmur et. al. study (2011:17) observed teachers, who had been involved in the GSP programme had 'used global learning to encourage pupils' reflection on their own values and attitudes'.

Bourn (2011) suggests over the past decade, international partnerships have become an important part of our educational practice and a vehicle to make learning real. Global school-links can bring a rich dimension to joint learning, where pupils can explore youth democracy, cultural identity, human rights, diversity and inclusion. The experiences can help develop critical thinking of global issues. Connecting Classrooms, the replacement of GSP, encourages young people to learn about global issues and become responsible global citizens, as well as developing skills to work in a global economy (Leonard, 2012).

Evaluative studies to date (Edge and Frayman, 2009a, Edge, Frayman and Lawrie, 2009b) indicate successful school partnerships include:

- Whole School and wider community involvement.
- Increased skills, motivation and achievement of those involved.
- Contribution to whole school strategy that includes evidence showing the extent to which the work demonstrates an impact on delivery of curriculum goals/national education agendas.

- Sustainability even beyond project funding period. This includes evidence showing how the partnership evolves and continues through other programmes.
- Key skills that are transferable and can be used in other areas/links with other countries (Cook, 2013).

From an exploration of the landscape, global school-links appears to fall in two main camps, where one is about learning (about, from or together) and the other is about helping or being helped (Leonard, 2008). These links evolve as part of a short or long-term relationship. Ideally, a schools' partnership involves where each member has equal status. In 2007, Bob Doe, an educational journalist, produced a document for UNESCO, UK, based on evidence from the British Council's Global School Partnerships programme. Doe outlined the benefits of this programme, which included; improved teacher motivation, curriculum development, raised students' motivation and raised standards.

However, since 2005, questions have been raised about the purpose of global school-links, where controversial issues have emerged through the evaluation of North/South school-links. Theoretically, global school-linking programmes should promote mutual and equal relationships. However, in reality, many UK schools manage funds for both schools in the partnership. The role of the UK school has often been the 'provider' (funds, resources, teaching methods, etc.) to the Southern partner school, which reinforce unequal power relations. It has been noted:

...problem arises from the effects of fundamental inequalities in the past (colonial and colonialized) and present (rich-poor) and the attitude and injustices which are (or were) their cause and effect. (CBEVE, 1998:68)

There is a fear of portraying societies in the South as 'backward' and in need of 'catching-up' with the West (Martin, 2010). It has been acknowledged schools involved in global school-linking should accept and deal with issues of social justice, inequality, diversity and prejudice, as without care, some links 'may reinforce stereotypical thinking'. Schools which do not address these issues could 'confound rather than enhance mutual understanding' (Bowden and Copeland, 2010:22). There is a possibility North/South global school-links could become dangerously close to 'epitomising a new form of colonialism' (Disney,

2004; Andreotti, 2006a) and further compound Global stereotypes of the rich North and the poor South (Hicks, 2007). Andreotti (2012) argues that:

Despite claims of globality and inclusion, the lack of analyses of power relations and knowledge construction in this area often results in educational practices that unintentionally reproduce ethnocentric, ahistorical, depoliticized, paternalistic, salvationist and triumphalist approaches that tend to deficit theorize, pathologize or trivialize difference' (p7).

Therefore, students should be supported to gain 'an understanding that cultural imperialism often marginalised the voices of those living in the global South'. The Council of Europe (2007) provided an outline of the DFID GSP programme. It stated:

The most significant learning for both the programme staff and schools we have supported is that despite the enormous economic and social inequalities between the UK and many countries in the global South, it is possible to develop genuine learning partnerships between schools that are based on the principles and practice of equity and that deliver mutual benefit...it has involved a paradigm shift in terms of the prevailing historical relationship between the global North and South being predominantly one of unequal power...through the exploitation of natural and human resources on the one hand or the provision of aid and charity on the other.... (www.coe.int).

Evidence from Bourn's study (2014) suggest the colonial and charitable influence within global school-links is still strong; therefore, to assist with understanding the relationship between Global North and South, 'postcolonial theory is used as a critical tool for deconstructing the underlying layers, structures and forms that are embedded in the colonial past' (Burney, 2012:42). If links between schools in the Global North and South is not well-managed, stereotypes could be reinforced. Also, the priorities of DFID and European Commission funded school-linking programmes is to build awareness and understanding of development within schools in the Global North (Bourn and Cara, 2012a:11); therefore, global school-links could continue to perpetuate colonial relationships, where the Global South is exploited for the benefit of the Global North.

2.2 Global School-linking programmes between the UK and Caribbean

A significant historical relationship has existed between the Caribbean region and former colonial powers. As members of the Commonwealth, some Caribbean countries still have the British Monarch as sovereign head of state and where this is not the case, the colonial relationship remains as an

undercurrent. Nevertheless, 'the internationalization of education in the Caribbean has been a powerful force for change' (Thomas, 2014:3).

From 2003, the GSP programme was a key UK Governmental strategy for increasing a global dimension across the curriculum. This strategy responded to the growing need for better understanding of a range of global/development issues (Martin, 2007) and encouraged schools to develop active global citizenship and intercultural understanding, through engaging in joint curriculum projects between schools in England and those in developing countries. One of the core aims of the programme was to 'develop in schools the global citizenship skills that prepare our future generation for living and working in a global economy' (Cook, 2012). Between 2003 and 2006, the GSP programme supported 1.151 UK partnerships. 853 were with schools in Africa, 33 with schools in South America and 33 with schools in the Caribbean. It is estimated that more than four million learners have been inspired to make the world a fairer and more sustainable place (Doe, 2007).

In 2012, the Caribbean was involved in the British Council's International Inspiration programme, an official international sports legacy programme in connection with the UK 2012 Olympic Games. As part of the International Inspiration programme, five schools in Haringey were linked to schools in Trinidad and Tobago. This programme aimed to use the power of sport to enrich the lives of millions of children and young people in twenty-one countries around the world⁸. In the UK, the 'Young Leaders' on the programme discussed how the values of the Olympic Games could address issues, such as racial tension, gangs, etc. In Trinidad and Tobago, the programme used sports to tackle social, health, economic and development issues. In response to an observation of a lack of safe spaces for young people, poor sports infrastructure and a rise in young gangs; the British Council worked with the government of Trinidad and Tobago to establish a sporting legacy for at least one out of ten children/young people over three years. However, the programme also included leadership skills development, conflict resolution and working as a team. Colin Jackson (International Inspiration Ambassador) on his return from observing the programme in Trinidad and Tobago, commented on the benefits to schools and

⁸ International Inspiration was a British Council sports-orientated programme, which involved young people in 21 countries around the world, including Trinidad and Tobago.

communities, through tackling absenteeism and anti-social behaviour and providing activities, which kept young people off the streets. As recorded on the British Council's website, he stated:

'It was clear from all the children I met in London and in Trinidad and Tobago, how the programme has benefitted them as individuals, helping them to flourish within a school environment, developing leadership and teamwork skills and fostering ambition'.

For most of my career, my specialist area has been AC achievement; therefore, I was keen to explore if links between UK/Caribbean schools could become part of a strategic approach for increasing motivation and aspirations amongst pupils of Caribbean heritage. From a previous small-scale qualitative study (MOE2), I had obtained teacher perceptions about global school-linking. The teachers identified positive outcomes for children of Caribbean heritage on both sides of the Atlantic. However, shortly after completing MOE2, policies regarding global school-links changed, resulting in the exclusion of Caribbean countries from funded British Council-managed programmes.

Initially, the Caribbean was eligible for funding as part of the GSP programme. However, in 2012, when the GSP programme evolved into Connecting Classrooms, Caribbean countries were excluded. There were unofficial discussions about Trinidad and Tobago's wealth as the primary factor for their exclusion (Allen, 2014). This concurred with the official explanation from the British Council, stating the list of countries which remained eligible for funding matched closely with the redirection of the UK Aid budget and DfID's priority countries (Mason, 2012). Trinidad and Tobago is in a precarious position, because according to GOTT-UNICEF Workplan 2013-2014, Trinidad and Tobago is described as a high income country in the Southern Caribbean (UNICEF, 2014) and therefore, funding from a 'Development' budget could not be justified. For a brief period, the Caribbean was reinstated to the Connecting Classrooms programme, but this reinstatement was short-lived. Respondents from my IFS (Allen, 2014) commented on the lack of consultation before final decisions regarding the exclusion of the Caribbean; therefore, the process was 'done to them'. The lack of consultation in the decision-making process reflected an imbalance of power within the British Council organisation in the UK and the Caribbean, causing resentment and distrust. One respondent (Trinidad and Tobago) stated '*the overwhelming majority of the partnerships would have*

lapsed', as there was a *'loss of support and general interest in the Caribbean'*. Hickling-Hudson (2009:372) highlighted that 'in leaving out the voices of the global South, when talking about the global, it enacts intellectual violence...and thus has no possibility of successfully tackling global problems'. Although, not all of the global South's voices were excluded, the Caribbean's voices were silenced and this uniquely, dynamic relationship was vanquished. Therefore, one cannot ignore

... the impact of European conquest upon colonised countries...and imperial domination...the impact of language on identity; identity politics...the impact of colonial systems of education; questions of curriculum and teaching; cultural difference; governance; links between Western knowledge and colonial power, discourses, and narratives; the struggles over the representation of place, self, history, race, and ethnicity; and the contemporary realm of diasporic cultures' (Burney, 2012:43)

Tikly (2004) warns about the global movement possibly emerging as a new form of Western imperialism, with a more 'subtle, unofficial form of power and control'. Therefore, the legacy of colonialism should be considered when engaging in North/South school-linking programmes.

The British Council's⁹ decision to exclude Caribbean countries from the Connecting Classrooms programme is projected throughout this study and forms a fundamental element for wishing to capture the perceptions of pupils of Caribbean heritage in both the UK and Tobago. From professional and anecdotal evidence, UK/Caribbean school-links provided invaluable benefits to all concerned. Data indicated the value the respondents placed on UK/Caribbean school links, particularly its potential for establishing and maintain diasporic relationships. This projection on the British Council's decision is reflected in the theoretical framework (globalization and postcolonialism), methodology and analysis, as the intention and purpose of North/South school-links is critiqued. Senior Officer A (Tobago) emphatically described how the Caribbean's involvement had been short-lived, when he stated 'the veil had only started to be lifted'. The British Council had the 'power' to expose and conceal the opportunities beyond the veil.

⁹ The British Council was the agent for the Department for International Development (DfID) as funding for the Connecting Classrooms programme came from this UK Governmental department.

2.3 Academic Achievement of Caribbean heritage pupils in the UK

This overview provides the context for exploring global citizenship and its relevance to pupils of Caribbean heritage. There is a specific interest in whether the concept of global citizenship can improve the perception and prospects for these pupils.

Sewell (1997:48) reflected on the importance of Education in the Caribbean where 'even the most illiterate of farmers would expect their children to succeed in the Education system, so they could better themselves'. Traditionally, in the UK, 'African Caribbean immigrant groups had a powerful allegiance and firm belief in the power of education for individual and group self-advancement' (p49). The first generation sacrificed themselves in the hope that their children would gain academic success and make good progress in life (Hylton, 1999). However, generally, this 'success' has not materialized. For more than five decades, the debate on children of African Caribbean heritage has centred on underachievement and exclusion. Predominantly, this argument confirmed 'the educational system as part of a wider system of structural and institutional racism has helped to promote this educational failure' (Gill, Mayor and Blair, 1992).

The continued pattern of unequal achievement has been an area of concern and even more so, when coupled with disproportionate exclusion figures. James (1996) and Dei (1996) submit many of the difficulties Black Caribbean youth encounter resulted from racism and discrimination and more recently, Strand (2007) identified institutional racism as a major contributing factor to underachievement amongst many African Caribbean pupils. Boyd (1996), Giroux (1983) and Solomon (1992) suggests 'schools mirrored the economic, political and ideological stratifications of the society in which they exist and act as forces that maintain, reproduce and perpetrate social inequities'. Racism may not be the issue affecting attainment in schools in the Caribbean; however, it could be argued other forms of inequality are causing disparity. Oakes et al (1997) evoke 'students are sorted, taught and streamed according to their socioeconomic status and Miller (2013) comments on a lack of equity is translated into pupils from certain social groups being left at the margins of the educational system;

therefore, students from racial minority groups and low socioeconomic status are more likely to be in the lowest academic streams’.

The negative experience of African Caribbean pupils in schools has been documented within research and public policy debate (DfES, 1981, and 1985, Gilbourn and Gipps, 1996; Roach and Sondhi, 1997; Amin et al, 1997; OFSTED, 1999). African Caribbean boys in comparison to white boys were three times more likely to be excluded from school and twice more likely than other boys to leave school without qualifications, with unemployment affecting about half of all African Caribbean men, under the age of twenty-five (Younge, 1996:13). The cumulative effect racial and ethnic hostilities and mistreatment has impacted on Black pupils’ identity development. Sawyerr’s research (2007) indicates Black pupils in the UK had difficulty accepting the racism they experienced, because they had identified themselves as British nationals and Britain was their birthplace and home.

Aside from institutional racism, Ladson-Billings (2005) highlights the schools official curriculum often assumes a white, middle-income identity for its pupils. The demand for cultural relevance should not be of trivial significance, especially in a world in which knowledge that is considered important is defined by Western industrialised societies (Dimmock and Walker, 2000; Louisy, 2004).

Negative experiences for African Caribbean young people are not confined to education and schools. Between the late 1960’s to the mid 1990’s, the public perception of Black youth was of ‘an unemployed and unemployable cohort, who were criminally inclined, not prepared to accept authoritative guidance and operating in a sub-culture regarded as alien and oppositional to mainstream British values’ (Ouseley, 2007). African Caribbean young people experienced high levels of labour market disadvantage, disproportionate rates of social exclusion and higher rates of unemployment, regardless of qualification level (The Social Exclusion Unit, 1999:91).

Traditionally, the term ‘disadvantaged’ has primarily centred on race, ethnic group, poverty, etc. and describes a quality inherent to a particular group. However, the concept of disadvantaged can also be applied to being ‘denied access to the tools needed for self-sufficiency’; therefore, describing a process in which mainstream society acts in a way that ‘disadvantages’ a particular group

(Mayer, 2003). These tools for self-sufficiency include education, information, employment and capital. 'Disadvantaged groups are unappreciated, devalued or derided by the larger society. If a group is seen as not being able to offer much, little is offered to it'. Consequently, some disadvantaged groups become marginalised, descending into a trap or 'cycle of exclusion, which is not only a fundamental injustice in itself, but can also lead to criminality and conflict' (McGowan and Gomez, 2012). West (1993) was concerned with the 'cultural breakdown and escalating self-destructive nihilism among the poor and very poor'. Although, all pupils of Caribbean heritage may not be categorized as poor; generally, the quality of their experiences may differ significantly from their peers.

Despite various policies to promote social cohesion and greater inclusion of certain groups into mainstream society, these attempts appear to be disingenuous, as some groups continue to lack social and economic status. In 2007, Gundara (2011:308) commented that the Department for Children, Schools and Families (DCSF) in England ignore the fact that many young students, especially from Black and minority communities were killed or seriously injured by their peers. Despite these comments, nothing has been done to counteract negative media messages, aggressive male cultures or community fragmentation.

Since the election of the Coalition Government (Conservative and Liberal Democrats) in 2010, Education has adopted a colour-blind approach, resulting in the swift demise of support for specific racial/cultural groups. Pupil Premium, which replaced the Ethnic Minority Achievement (EMA) grant, may appear to be more inclusive; however, it would be erroneous for schools to ignore dynamics which continue to perpetuate inequality (Bonilla-Silva, 2006), where attainment gaps for some groups of pupils remain. For over fifty years, in the UK, it has been recognized that something urgently needed to be done to address the inequalities affecting African Caribbean pupils and by now, it was hoped there would be no attainment gaps. Richardson (2012) notes the emphasis on socio-economic disadvantage does not work for African Caribbean people; therefore, continuous evaluations should be made as to how these funds are being spent, to ensure the disadvantaged do not remain disadvantaged.

2.4 Academic Achievement of Caribbean heritage pupils in the Caribbean

From the colonial era to the post-independence period, education within the Caribbean has played a major role in national development. Generally, the Caribbean values education and associates its acquirement as a fundamental part of increasing ones social and economic mobility. Bristol (2012) suggested 'education and educational practices are implicitly bound-up with notions of knowledge and the legitimacy of forms of knowledge'.

The World Bank's report (1993) 'Access, Quality and Efficiency in Education in the Caribbean, noted gender achievement contrasted from the African and Asian scenario. Across the Caribbean, there is good access to primary education, with a large proportion of the population having access to post-primary schooling. However, variation in school attainment was largely explained by parents' socio-economic status.

In 2008, UNESCO Regional Bureau for Education in Latin America and the Caribbean's report recorded Caribbean countries had made 'important inroads in expanding compulsory education, designing new curricula, improving the provisions of didactic materials and strengthening infrastructure'. All of these accomplishments have been coupled with substantial investments in teacher training initiatives, however, quality of education and equitable distribution across social groups remained an unresolved issue (UNESCO, 2008). Garvey-Clarke (2011) discusses the inequality of the two-tier system of schooling in Jamaica, which dates back to the 1800's. This system was established by the colonial masters, where one 'educational system' was for the 'gentry' and the other for former slave children. The legacy of this system is manifested in attainment disparity between traditional high schools and upgraded high schools and the impact this is having on pupils who are consistently failing. 'The social and economic challenge students face, coupled with failure in an education system, that is viewed by many as their only hope of escape, can deal an harmful blow to the psyche of developing youth' (Garvey-Clarke, 2011:4).

Literature about education in the Caribbean tends to also focus on school leadership, parental/community involvement, boys' underachievement and behaviour (Bastick, 2002; Ezenne, 2003; Miller, 2013). Across the Caribbean, school leadership has been identified as being crucial to the success of the educational system. Miller (2013:7) stated it would not be possible to 'construct a unitary definition of Caribbean school leadership, particularly, as school leadership is exercised in multiple ways across territories'. However, Taylor et al (2002) suggested global challenges demanded profoundly different approaches to school leadership. The Caribbean Community (CARICOM) responded and implemented policy to enhance the management and leadership capability of school leaders (Miller, 2013). High-performing Principals were noted to promote an ethos and learning environment, where pupils were encouraged and supported to develop value-laden coping skills. Pupils are nurtured 'to rely on their inner strength, despite the challenges they faced as a result of their social and economic conditions'. They are encouraged to not just reach their potential, but to also prepare for their role within the community and society. Areas of learning related to society, economy, politics and psychology are being incorporated into the education process and civic activities have been recommended to increase students learning of the 'virtues of responsibility, pride, accountability, and the importance of having shared values' (Hutton 2003:85; Mills, 2003:187).

Within the English-speaking Caribbean countries, 'Education for All' (EFA) has largely been translated to mean increasing the number of children from working class backgrounds to enter traditionally elite schools, where educational success is almost guaranteed. However, since 1990, the global agenda of EFA has promoted a wider notion of inclusion, with some Caribbean countries concerned about the educational provision for pupils with disabilities or special educational needs. Despite increased funding from donors and government spending on education in the Caribbean, the goal of achieving EFA remains elusive for some Caribbean countries. Consequently, some of the EFA goals have been adapted with an emphasis no longer on basic education, but now on gender, quality, equity, learning and skills for the emerging knowledge economy. The discourse has shifted to sustainable development in a globalizing world (Miller, 2014).

The World Bank's (2008) report on the Caribbean region stipulated education and training as being crucial for job creation, competitiveness and economic growth. The report noted school leavers with insufficient competencies were more likely to remain unemployed, marginalized and possibly become engaged in deviant behaviours. Generally, the Caribbean acknowledges more highly-skilled workers are needed, particularly in response to rapid changes and new technologies within the global economy. This is of particular concern as youth unemployment remains high, with a mismatch between skills acquired in school and those demanded by the labour market. Aedo and Walker (2012:1) reiterated the fact that in many Caribbean labour markets, 'education earnings premiums (the additional earnings associated with more education) are falling and discussed possible disparity between skills and employability. Aedo and Walker also observed 'global benchmarking data on the relationship between spending per capita and Program for International Student Assessment (PISA) test scores, which suggest countries in the Caribbean might find themselves in a "low quality equilibrium", where limited resources and poor efficiency in the use of the available funds reinforce one another to conspire against the step-change that is clearly needed in learning outcomes in secondary education' (p79).

Even though education in the Caribbean has evolved to reflect the values of the Caribbean, 'we are to be cognizant that the purpose of colonial education was to educate the masses as a form of containment and to locate their thinking, not in the Caribbean...but to Britain as the source of culture, progress, wonder and enlightenment' (James, 1969:42). One has to acknowledge that much of the English-speaking Caribbean education system was 'modelled structurally and content-wise on the education system of former colonizers' (Brown and Lavia, 2013:69) and still replicate the education priorities of larger European countries (Tickly, 1999); therefore, 'theoretical debates on cultural relevance and the critical realities of education in the Caribbean remain important' (Thomas, 2014:3).

The Caribbean has made significant strides in tackling gender inequality (UNESCO, 2014) however, socio-economic disparity continues, with Tobago being particularly concerned with rural/urban issues and the relevance of a global outlook to pupils in small rural villages. Senior Officer B (Tobago) in describing the current scenario stated:

'as you move to different parts of the island, there may be different views based on parents ability to help their child make the right connections...or in a community where the parents ability is limited, they may not see the importance of making [global] connections, but as you come closer to the centre where the economy is...parents are more aware in seeing that students are connected'.

Therefore, the concept of Global citizenship could possibly reinforce abstract and inaccessible ideals, which has no bearing to the lives of pupils in rural communities or expose new 'territories' and greater fulfilling prospects, with the propensity to accelerate social and economic mobility.

2.5 Education in the Republic of Trinidad and Tobago

Historically, strong links have existed between the educational system in the UK and the Educational system in Trinidad and Tobago. Queens Royal College, Trinidad was once described as the British grammar school in the colonies. Said (2000) described these types of schools as:

a place of moral incorporation of colonial subjects into empire, a place of letters and preparation for the gentleman orientation into the world of constant cultivation. Cricket, soccer, tennis and swimming were not simply school games, but points or doorways of conjecture linking the colony to the empire in the preparation and moulding of particular types of intellectual mentalities, subjectivities, and initiation into the Enlightenment sensibility of the modern citizen (p46).

However, scholars like James (1969) uses sport to discuss power relations and social inequality in Trinidad and Tobago. His interest in the postcolonial struggle led him to 'explore the emergence of the subaltern intellectual types arising out of the colonial context' and the cricket pitch in Tunapuna, Trinidad became a 'source of intellectual alchemy' (McCarthy, 2009:69).

Trinidad and Tobago has maintained the British influenced, national assessment system of testing, which continues to expose inequality; particularly in regards to gender, rurality and poverty (De Lisle, Smith and Jules, 2010). Other studies indicate the impact socio-economic factors have on academic performance (De Lisle, 2010) as well as the school ethos, teacher expectation and academic optimism. The issue of equity in Trinidad and Tobago is a complex one, which operates at a number of levels (system, school, family). Socioeconomic differences are demonstrated within a highly segregated school system and 'magnified further by differential expectations, attitudes and behaviours' (McGuigan, 2005:16).

Over the years, a number of educational reforms and significant investment has been deployed in the Educational system in Trinidad and Tobago. This investment appears to be recuperated, as the Republic of Trinidad and Tobago is considered to be one of the most educated countries in the world, with a literacy rate exceeding 98%. It has been suggested that free education, transport, books and meals for primary and secondary pupils has contributed to the high literacy rates (De Lisle, 2010).

However, over the years, reorganization, restructuring and transformative policies has focused on promoting successful nation-building (MOE 1993: vii). It has been identified that 'National development and economic strength are tied to educational advancement' (GORTT 1964, 1967; MOE 2002, 2004). The Government's *Draft Education for All (EFA) Plan 2015 and Vision 2020* statement called for educational reform because 'to survive in the international arena, Trinidad and Tobago needs to use education to build its human capital' (Bristol, 2012:109). Vision 2020 provided a constructive roadmap to close the gap; however, teacher training and Special Educational Needs (SEN) were identified as areas for improvement to address equity and increase human capital.

Trinidad and Tobago's approach to education resonates with many countries around the world. Walker (2006:7) reminds us that education is a national priority and the key to a country's health, wealth and cultural vitality. Governments view education as an important lever to achieve social and economic goals. The Government of the Republic of Trinidad and Tobago (GORTT) acknowledges the need for education to keep abreast of an increasingly technology-oriented world and in its Vision 2020's operational plan identified four key areas to achieve its goal. These being: 1) to become well known for excellence in innovation, 2) to create a seamless self-renewing, high quality educational system, 3) to produce a highly-skilled work force to drive innovation and production and 4) to harness cultural elements to inspire innovation and creativity (De Lisle et al, n.d). Therefore, the emphasis on schools to develop human capital is evident and strategies were implemented to encourage equitable and high-quality educational experiences. The Government of the Republic of Trinidad and Tobago outlined in its Education Policy Paper 1993-2003, a system of demarginalization for all and equity as central themes (Brown and Lavia, 2013).

This shift translated into adopting an approach with the need 'to transform the education system in order to respond to the diversity of learners, so that every student receives a learning experience that is appropriate to his/her individual needs' (Ministry of Education, 2008:17). Despite the challenges, the vision of the reformed education system is 'characterised by inclusiveness, seamlessness, equity and quality that will promote the development of innovative, intellectual and spirited learners and facilitate the creation of enterprising citizens and global leaders' (Le Gendre, 2008:2). Trinidad and Tobago has prioritized students being empowered with knowledge and skills for a thriving and diversified economy and has benchmarked itself against comparable countries, such as Singapore, Indonesia and Malaysia (Robinson-Regis, 2006:1). Since 2010, GORTT has placed a revised emphasis on higher education, particularly focussing on science, technology, entrepreneurship and critical thinking. There is recognition that 'in order to survive in a world of rapid innovation and borderless trade, countries have to become competitive and innovative' (Thomas, 2014:399). The focus on pupils developing 'global' skills and competencies has been much in line with the Government's plans for sustaining economic growth.

One of the challenges Trinidad and Tobago faces is meeting the needs of a postcolonial society within a globalized world. This challenge has significant impact on Education, where policies are influenced by the 'direction and development of global educational policies, translating into shaping teacher education and new understanding of the marketplace. Trinidad and Tobago, like most of the Caribbean, has not escaped the pressures of globalization and is keen to 'align its economic structure with the emerging requirements of a knowledge economy' (De Lisle et al, n.d).

'Whereas pre-Independence educational practices were geared towards the creation of an individual suitable for a plantation economy, post-Independence educational practices appear to be more focused upon developing a skilled individual, who is suited for a global society' (Bristol, 2012:79)

Despite the need for the education system to encourage the development of 21st century skills; current educational practices remain traditional.

From the 1990's to the early part of the twenty-first century, an agenda for improvement has been in place, however, 'current educational practice reflects a

habit of educational dependency, which operates to displace the classroom teacher as an intellectual' and 'the persistence of a relationship of ideological reliance upon super-states, such as the United States of America and Great Britain' (Bristol, 2012:71). Occasionally, when the latest 'foreign' educational policy is implemented within the local context; it is evident that 'one size does not fit all'. 'The implementation of educational policy in this way sustains negative tension between the intellectual needs of the Caribbean and Western intellectual hegemony... Trinidad and Tobago becomes an intellectual dumping ground for international ideas' (p74). As well as an invasion of foreign ideology and pedagogy, Trinidad and Tobago's reliance on international funding, also influences their Educational system. Part of the *National Report on the Development of Education in Trinidad and Tobago 2004 – "Quality Education for All Young People: Challenges, Trends and Priorities"* was funded by a Japanese grant and required approval from the Inter-Development Bank (IDB) (Manning, 2007).

Nevertheless, more recently, Trinidad and Tobago has successfully implemented its Early Childhood Education and Care programme, with early childhood centres located in most disadvantaged areas. GORTT continues to evaluate and monitor progress of its Education system to ensure it is fit for purpose in the 21st Century.

This chapter provided the context for this study. Since the turn of the twenty-first century, there has been an explosion of global school-linking activity. School-links between UK and Southern schools have received funding to promote a development agenda. The majority of school-links have been with African and Asian countries; however, evidence indicates UK/Caribbean school-links differed from other Southern school-links, where the priority within the UK/Caribbean school-link appeared to be for professional and curriculum development. Global school-links have not been exempt from controversy, with some researchers suggesting these programmes could reinforce stereotyping and replicate colonial power imbalances (Andreotti, 2012) and Western imperialism (Tickly, 2004).

In the UK, African Caribbean attainment is no longer a national educational priority and has almost disappeared from the radar. Over the past few years, attainment gaps between African Caribbean pupils and pupils from other

racial/ethnic groups are narrowing; nevertheless, within many inner-city schools, concerns prevail (Richardson, 2012). There is also some concern in Trinidad and Tobago in regards to attainment gaps; however, this differential is based on class and rural communities. Similarly, both countries have some apprehension in relation to pupils being prepared for life within a global community.

Chapter Three Conceptual Theoretical Framework

This chapter positions this research study in a field of enquiry and provides an outline of the theoretical underpinning. The constructs of globalization, postcolonialism and global citizenship is the main foundation for this study. Within this chapter, I explore the way I view the world and relate my perceptions to this study. For most of my professional life, I had deployed numerous strategies – pupil specific and strategic (mentoring/coaching, enrichment programmes, curriculum development, training, etc.), whilst specializing in African Caribbean achievement. Most of the pupils I have worked with have benefitted in some way from receiving focussed support (GCSE results, greater confidence and self-esteem, etc.). However, despite academic research (Swann, 1985; Sewell, 2000; Strand, 2007) and practical endeavours (mine and many other professionals), for many African Caribbean pupils, underachievement was the default position. My work had largely been within inner-city London boroughs; therefore, I appreciated the opportunity to explore the perception of pupils of Caribbean heritage within a global context. Over the years, I have developed what Scott (2005:637) describes as an ‘internal critique’, where researchers ‘cannot avoid entering into a critical relationship with previous and current ways of describing the world’. Knowledge of the social world is generated from this ‘internal critique’.

Each component of this research study explains a set of circumstances with a reliable degree of accuracy (Egbert and Sanden, 2014:37). I was reminded by Eun (2008:135) that ‘grounding professional development in a theoretical framework is an essential aspect of supporting a field of interest’ and offers greater credibility to a research project. Despite the uniqueness of this project, an exploration of existing knowledge proved to be invaluable to ‘plug into the wisdom of the larger field to see what has come before’ (Egbert and Sanden, 2014:54) and literature was used to underpin and consolidate themes, which emerged from the data.

Globalization theory was perceived as most appropriate for exploring global school-links and global citizenship. However, as the participating schools are in countries which were part of the colonial system (as former coloniser and colonised), postcolonial theory provides a vital and critical secondary lens.

Globalization and postcolonial theories are both popular within critical educational studies. These theories are dialectically related and provide a powerful way of 'critically engaging with the politics of the Empire' (Apple, 2009). Torres (2009) discusses both globalization and postcolonialism as part of a political theory of education, which questions equality, mobility, power and influence.

3.1 Globalization Theory

An outcome of globalization has been that young people have been encouraged to, or seek, increased knowledge skills and understanding to effectively engage in the globalized world they are growing up into. One outcome of this has been the recognition within schools of the importance of the development of a global outlook amongst its pupils, where they can benefit from learning about people in other places, as well an opportunity to explore their own identity and place in the world (Bourn, 2014). Pupils are becoming increasingly aware of cultural and linguistic pluralism and greater interconnectedness. Developing a global outlook is therefore a direct response to the challenges of globalization.

An absolute definition of globalization does not exist, which reflects the complexity to define this concept; however, globalization theory offers four main approaches. Initially, globalization theory is concerned with the dynamics and systemic and structural consequences of worldwide social change (Giddens, 1990; Lawrence, 1996). Secondly, the focus is on the historical sociology of global development and the transformation of the socio-economic and political organization of human affairs (Castells, 2000; Gilpin, 2002; Gill, 2003). The third (institutional) approach concentrates on institutional change and resilience (Held, 2004; Campbell, 2004). The fourth and most recent approach reflects poststructuralist and constructivist thinking, which focuses on ideas, communication and normative change (Saul, 2005; Eschelle, 2005).

Globalization is discussed as a feature of postmodernism, a phenomenon which proceeds through an evolutionary phase of modern society. Observers of the impact on our social world comment that 'within an interpretive tradition, globalization, as the discursive construction of the social world, may be essential to understanding the contemporary epoch' (Held and McGrew, 2007:3). However, the concept of Globalization is also debated in relation to economic

and political issues. Some highlight global capitalism and its economic reductionist conceptualization (Monnier and Peterson (2007). Luke (2000) notes capitalism as a feature of globalization and remarks on the emergence of a world system driven by a global capitalist economy; whereas, Urry (2000) defines globalization as a transformation of time and space.

These varying approaches confirm the multilevel dimensions to this phenomenon. Giddens (1999:4) commented on the impact globalization has on the local:

Globalization can thus be defined as the intensification of worldwide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. This is a dialectical process because such local happenings may move in an obverse direction from the very distanced relations that shape them. Local transformation is as much part of globalization as the lateral extension of social connections across time and space.

Other commentators (Held, 1998; Barber, 1995 and Scholte, 2000) also contribute to discussions on the multilevel dimensions of globalization and Nash (2000:47) focusses on interconnectedness and flows:

As increased global interconnectedness; a number of complex and interlinked processes are theorized under the heading of "globalization", principally economic, technological, cultural, environmental and political processes. Globalization involves flows of goods, capital, people, information, ideas, images and risks across national borders ...

However, critics of globalization theory suggest globalization theory leant dangerously in the direction of the 'semiotic universalism of the postmodernists' (Robertson, 1992) and educational policies and programmes have 'drifted in the direction of being a universal social science' producing a worldwide value hierarchy and notion that 'humanity as a whole subsumes locally differentiated responses' (Kavolis, 1987). Other detractors of globalization emphasize the growing gap between the rich and the poor and the uniformity of a Western-imposed and commodity-driven world culture (Croucher, 2004:24). Ironically, despite increased global interdependence, events like 9/11 have brought about a resurgence of nationalism (Held and McGrew, 2007:1). Globalization may not have increased cultural uniformity, but drawn attention to diversity and things to divide us (Featherstone, 1995:14). Tensions exist within the theories of globalization, with 'dynamics of both dispersal and centralization' and the market economy is described as a contrast of light and dark (Barber, 1992). Similarly to

colonialism, globalization is criticized as being ubiquitous and entailing the Westernization of the world (Kellner, 1997).

For this research project, globalization theory provides a world view and explains global interaction as an 'enmeshment of national and societal systems in wider global processes' (Held and McGrew, 2007). Globalization theory accounts for the economic, political, social and cultural dimensions within society and the complex web of transnational interconnectedness. This study acknowledges globalization has caused distant events to impact on all our lives and manifests as a 'product of both the individual actions of, and the cumulative interactions between, countless agencies and institutions across the globe' (Giddens, 1990). However, globalization also influences power relations and despite prospects of increased prosperity, this study considers if all groups within society are benefitting from the globalization phenomenon.

3.2 Postcolonial Theory

Pashby (2012:9) suggests when looking at global citizenship, one should frame a working understanding of colonialism and imperialism, as the legacy of colonialism continues to effect global relations. Postcolonial theory provides an important secondary lens throughout the research process, as the two countries involved in this study had a former colonial relationship; therefore, postcolonial theory is pertinent to explore the legacy of colonialism and imperialism on global school-linking programmes.

Although globalization is the primary lens, it could be argued 'globalization is in reality a continuance of the dominance of colonial powers, as colonization can be conceptualised as one of the earliest forms of globalization' (Yelvington, 2000; Brown and Conrad, 2007). The concept of race and racism did not always exist. Racism only really began from the late fifteenth century onwards with the global expansion of European societies (Patel, 2009) and 'today's racism is embedded and shaped by globalization' (Sivanandan, 2004). As the Caribbean islands were formerly colonised by several European countries, including the UK, postcolonial theory is relevant to this study. Rizvi, Lingard and Lavia (2006) argue that the new world orders (globalization and neoliberalism):

... cannot be understood in [their] own terms, but require a historical understanding of the kind postcolonialism is able to provide, based on the

conviction that contemporary globalization cannot be disassociated from its roots in European projects of imperialism. [There is a] need to interpret ideological constructions of globalization historically, rather than as a set of naturalised economic processes operating in a reified fashion. (p255)

Burney (2012:188) suggests globalization has vital implications for postcolonial dissection as it is increasingly used to describe the power relations between the Global North and Global South. 'Globalization is the legacy of Western imperialism and colonialism reflected in the domination of global forces', including the economy, communications and technology.

When considering the experiences of pupils of Caribbean heritage, it is important to acknowledge the legacy of colonialism and how it has shaped discourse, knowledge and language. Torres (2009) explains:

Colonialism is linked to the expansion of control by mostly European metropolitan societies over Third World societies ... Colonialism was an attempt to force modernization through territorial, political and technological invasion from industrial advanced societies over less technological advanced societies. This process was not product of authoritarian philanthropy of bringing modernity to 'traditional' people, but an attempt to solve some of the looming social problems of the colonial powers themselves and to exploit the untapped natural and human resources of the country being colonized (p92).

Also, notably, Spivak (1992:279) highlights 'The British Empire utilized the less coercive agent of English literature'; therefore, without violence the desires and dreams of colonial subjects were rearranged. However, disagreement exists about the meaning of the term postcolonial. Wright (2012) suggests it is a 'complex historical, cultural and psychological legacy of an extended period of colonial rule' and Venn (2006) offers:

The prefix in postcoloniality is not meant to signal the end of the previous period, but to stand for the sign of an emancipatory project, that is, it announces a goal yet to be realized; that of dismantling the economic, political and social structures and values, the attitudes and ideas that appeared with European colonialism (p4).

Postcolonial theory consciously attempts to reposition the world and offers a 'space for moving beyond the negative patterns that persisted after colonialism begun' (Hickling-Hudson et al, 2004:7). Postcolonial theories attempts to 'draw attention to the false universalism of globalization and show how contemporary social, political, economic and cultural practices continue to be located within processes of cultural domination'. For some, Postcolonialism offers emancipation. Young (2003) suggests:

...if you are someone who has been excluded by the West's dominant voices geographically, economically, politically and/or culturally or you are inside the West, but not really part of it, then postcolonialism offers you a way of seeing things differently, a language and a politics in which your interest comes first, not last (p2).

Postcolonial theory is discussed in terms of global development, where 'the conceptual schema involves a Darwinian line of ascent, with Europe at the highest evolutionary stage and developing nations occupying lower rungs of the ladder of progress' (Wright, 2012:53). This ideology continues to perpetuate global inequalities.

Postcolonial theories can perform a valuable role of showing 'how contemporary social, political, economic and cultural practices continue to be located within the processes of cultural domination, through the imposition of imperialist structures of power' (Rizvi, 2009:47). Samoff (1999) highlights the global diffusion of Western ideas, dominated by imperialist assumptions regarding economic progress 'with notions of human capital and development becoming part of a broader discourse of capital triumphalism'. The direction of influence is from the European core to southern periphery. The 'core' maintains its authority, leaving the periphery to 'mimic the core's dominant discourses and practices' (p53). With the continuance of powerful social forces and the financial elite, colonialism continues to shape people's lives 'with a global geometry of power that is inherently unequal' (Rizvi, 2009:50).

For most of modern history, the majority world of the global 'South' as well as the oppressed communities within the global 'North' have been forced into a peripheral position in relation to elites whose power, wealth, and advancement rested to a great extent on the exploitation of the South (Hickling-Hudson, 2009:365)

Within the postcolonial sphere, cultural domination is as significant as economic domination. For people living in developing countries, globalization continues to strengthen Western imperialism (Tickly, 2009); therefore, 'schooling for decolonialization should be a tool for attempting to dismantle hegemonic colonial discourses' (Pashby, 2014:22).

As this study involves an exploration of globalization and education, postcolonial theory constructively explores the relationship between the two and there is a 'sense in which postcolonialism and globalization occupy roughly the same conceptual ground' (Rizvi, 2009:50). Szeman (2001) notes:

Both of these concepts exist at the intersection of imperialism, capitalism and modernity and both deal with the effects and consequences of the unequal relations of power between different sites of the globe, as these are articulated economically, politically and especially culturally (p215).

Critics of postcolonial theory suggest postcolonialism avoids making sense of current crisis and the postcolonial celebration of 'Otherness' has supported capitalism to extend their market, representing cultural hybridization in response to the needs of local consumers (Dirlik, 1994). However, Tarc (2009) implores attention to the colonial past of injustice, when considering our divided world. Significant difference in experiences exists between the 'one-third and two-thirds world'. The one-third being materially privileged and the two third's majority, who are 'marginalized, disenfranchised and lacking basic needs.

For this study, which focusses on an investigation into links between schools in the global South and global North, postcolonial theory is used to analyse and critique the legacy of European colonialism. The critical lens of postcolonial theory contributes to data analysis and note power relations in regards to initiators/concluders of projects/programmes and how pupils in the Caribbean reflect on perceptions of them by others. This lens also explores issues of 'them and us', inclusion/exclusion and marginality.

3.3 Global Citizenship Theory

Increasingly, global citizenship has become part of the rhetoric within education. There is ambiguity regarding its meaning, with a number of definitions. Appadurai (1990) identifies five interrelated dimensions of global citizenship as various landscapes: 1) ethoscapes – flows of immigrants, refugees, guest workers and tourists; 2) technoscapes – rapid movement of technology; 3) finanscapes – rapid flows of money via currency markets and stock exchanges; 4) mediascapes – flows of images and information via the media and 5) ideoscapes – the spread of elements of the Western enlightenment worldview (democracy, welfare rights, etc.). Whilst, Wright (2012:47) describes the core principles of global citizenship as:

- An ethical emphasis on the responsibility stemming from our increasingly interconnected lives.
- An ideal of active, informed participation in an emerging global public sphere.

- An assertion of the need for a transnational system of individual and human rights.
- Offer a call for structures of world governance robust enough to enable a form of democracy exceeding the boundaries of the nation state.

Global citizenship theory appears to be in three main goal orientations. Veugelers (2014:166) summarise these as:

- An *open global citizenship* that recognises that the global world has become smaller, that there is greater interdependency between parts of the global world and that the global world also offers more possibilities for cultural diversity.
- A *moral global citizenship* based on moral categories like equality and human rights that recognises responsibility for the global as a whole.
- A *social-political global citizenship* aimed at changing political power relations in the direction of more equality and in the appreciation of cultural diversity.

Current research on global citizenship links this area of study to trans-disciplinary trends in knowledge production and societal change and is rooted in two distinct fields of global education and citizenship education. Global citizenship discourse produces a 'range of theoretical interpretations, contexts and methodologies and has generated a rich multitude of conceptualization as well as concerns' (Parmenter, 2014:60).

Literature on global citizenship focuses on various features – responsibility and empathy (Schattle, 2008b), cultural awareness (Neugelers, 2011), emphasis on the economic aspect of global citizenship and the development of capital and labour resources (Hayek, 2009 and Friedman, 2005). Schattle (2008) outlines the conflicting priorities of promoting global citizenship within schools.

Structuring a discussion of the ideological dimensions of global citizenship education can be a tricky endeavour since aspects of moral cosmopolitanism, liberal multiculturalism; neoliberalism and environmentalism all co-exist within many educational programmes and institutions. In addition, global citizenship initiatives within the educational arena often combine the dual aims of (1) promoting moral visions for a more just, peaceful and sustainable world and (2) enhancing the academic achievement, professional competence and economic competitiveness of the next generation (p75).

The conflict and contradiction continues as most literature present a pluralistic view of globalization; however, the economic aspect of global citizenship is individualistic and can be linked to notions of self-interest and competition (Oxley and Morris, 2013). Dill (2013) described global competency as an important feature of global citizenship, which focuses on human capital development.

Theories of citizenship are a significant aspect of modern political science and reflect a certain degree of complexity. Citizenship theory strives to identify a sense of identity and 'promotes the ability of individuals to tolerate and work together with people who are different from themselves' (Torres, 2009: 87). It has been suggested theories of citizenship and their importance to education should move beyond status, legal rights and duties because there are other concerns in regards to identity and civic virtues (Ibid. p89).

Since the late 1990's, the concept of global citizenship signifies one's identity and ethical responsibility need not be confined to one's national boundaries and has increasingly become a conceptual mantra for international development and humanitarian agencies. Global citizenship provides a 'conceptual framework for transcending the nation or the barriers of ethnic, religious or racial difference to include all within a global community' (Jefferess, 2012:29). Pashby (2012:10) also suggests scholars who are researching and theorizing a global approach to citizenship should recognise global issues. There is a 'moral imperative' to extend a notion of citizenship beyond national borders and pupils should be encouraged to move into action beyond charity.

Global citizenship theory acknowledges the existence of tensions between 'national and post-national forms of citizenship' (Pashby, 2014) and increased mobility has influenced multiple loyalties and complex experiences of identity. Contextually, global citizenship is situated within globalization, citizenship and education and covers themes, such as boundaries, flows, power relations, belonging, rights, responsibilities, otherness and interdependence (Andreotti, 2014:1).

Pashby (2012) highlights even though global citizenship encapsulates a global community, with open membership and participation, the concept of citizenship in itself defines who does and does not belong. Mohanty (1990) goes a step

further when asserting in the light of postcolonialism, whose project is global citizenship?

Fundamentally, global citizenship theory must take up explicitly the question of 'for whom' is global citizenship and 'by whom' will its pedagogy and concepts be determined in order to make overt its positioning within the geopolitical power relations defining the new imperialism' (p58).

Global citizenship theory identifies a shift towards citizens, claims for recognition and an emphasis on the symbolic nature of exclusion...The ethical framework of global citizenship masks the material relationships that produce some as privileged, and hence capable of being active global citizens, and some in need of support, care and aid (Andreotti, 2010). We are warned that over time, language of inferiority and dependence has been changed and replaced by 'cultural diversity, nation-building and global citizenship'. The 'notion of aid, responsibility and poverty alleviation retain the 'Other' as an object of benevolence'; therefore an imbalance of power continues (Jefferess, 2012:27). Hence, global citizenship should be critiqued on its own 'epistemological assumptions and good intentions' and how the world has been constructed around centres and margins (Willinsky, 1998:16).

This thesis study was foregrounded by elements of cosmopolitan and advocacy typologies (Oxley and Morris, 2012) and descriptions offered by Dill (Global Consciousness and Global Competencies). Cosmopolitan typology is concerned with the political, moral, economic and cultural aspects of global citizenship, whereas the components within advocacy focus on the social, critical, environmental and spiritual. Despite different approaches, these researchers provide a consensus about an inclusive global community. However, Wright (2012:54) critiques this notion of unification by pointing out 'there are economic, political, cultural and technological levels of globalization, which once scrutinised, a far from level playing field would be revealed'. For young people from Black minority ethnic communities, any notion of citizenship is abstract and not a universal status that is automatically assumed. Increasingly, their lives are complex and uncertain with 'an increasingly fragmented social milieu and a less predictable economic context' (Harris, et al, 2003).

Marshall (2014: 107) provides the ideal of global citizenship, when suggesting:

1. Global Knowledge: an awareness of the current global socio-cultural condition', perceived and experienced, either as a relatively autonomous force shaping lives, or as an increased awareness of everyday global interconnectedness. Leading to exploring relationships between global economic knowledge and that relating more to global social justice, poverty alleviation, social development and social change.
2. Global Engagement: a mode of orientation to the world. A question is whether the level of engagement is more in the global economic (aspiring to become part of the global capitalist system) or global social justice system (being outraged by social injustice) or both.
3. Global Competences: Global competences: a set of competences or resources that help young people make their way within other cultures and countries and/or that give a competitive edge in globalizing social arenas.

However, Martin (2014:26) presents a critical view when suggesting Global Citizenship could be perceived as:

Western ways of thinking, acting and being are firmly in the centre and alternatives placed on the periphery. From that centre, it is seen to be the responsibility of the West to care for the South through interventions...as a basis for education for sustainability and global citizenship this is a problem.

Appiah's approach to global citizenship is informed by postcolonialism and the necessity to comprehend global relations of power. Further critique of global citizenship suggests 'global citizenship is not a neutral, new, universal or apolitical term' and we should not presume global citizenship is inherently benevolent (Zemach-Bersin, 2012: 101).

3.4 Intercultural understanding

Globalization and global school-links have encouraged the need for intercultural understanding. Intercultural understanding has been defined as being interested in, curious about and empathetic with people from other groups (Alred et al, 2003:3). Traditionally, Intercultural understanding was an important aspect of foreign language education, concerned with the 'foreign' and 'the strange'. However, globalization has increased interconnectedness and the worldwide interrelatedness of economies and industry, Education and employment have called for young people to be better prepared to deal with uncertainties,

prejudices and misunderstanding. Increasingly, pupils are becoming more cognizant of people's similarities, sensitive to differences and an overall awareness of various cultural groups. Intercultural understanding which nurtures political knowledge and skills to strengthen public engagement should be part of the school curriculum (Gundara, 2011:308).

The term 'Intercultural' is constitutive of cultures and identities. The cultural connectivity discloses the increasing reflexivity of global-modern life (Giddens, 1990). Allmen (2011:33) defines intercultural as something dynamic and an essential feature of 'dialogue, exchange, reciprocity and solidarity, as well as the capacity to question various forms of egocentrism'. Like many other concepts, 'culture' has different interpretations. Culture usually constructs meaning with particularity and location (Tomlinson, 2007:151). However, some argue culture is not static and therefore cannot be universally pigeon-holed (Dulabaum, 2012:134). Clifford (1997) suggests culture is mobile and in assessing cultural meaning, one should pay attention to 'routes' rather than 'roots' and globalization has changed the texture of lived experience both in mobility and in dwelling. The phenomenological approach suggest every culture is diverse, can adapt to change and become transformed; therefore, we are all migrants, creoles and hybrid of mixed origin. However, there is an agreement that intercultural is not simply about multiple 'cultures' co-existing, but it posits and affirms an interaction between cultures (Rule, 2012:332). The ontological paradigm sees culture as relational, fluid and emergent; therefore, an epistemology is implied in which knowledge is socially constructed and re-created in each moment of the relation (Martin, 2012).

Over the last century, intercultural dialogue and understanding has become a feature of policies responding to changes in migration and has emerged as a vehicle for managing diversity and reinforcing democracy. Intercultural dialogue has increasingly been linked with the 'liberal theory of modernity and internationalization that presupposes freedom, democracy, human rights and tolerance' (Beasley and Peters, 2012:5). Increased cultural diversity is a feature of globalization, manifesting in a greater awareness of cultural diversity and expansion of movement across the globe of people from various racial and cultural groups. This increased migratory movement, has presented challenges for Education to accommodate the needs of different peoples from different

places. The Council of Europe's (2008) *White Paper on Intercultural Dialogue: Living Together as Equals in Dignity* reviewed and critically discussed how Europe could adopt interculturalism, in order to cope with diversity in the age of globalization (Beasley, Peters and Jiang, 2011). Countries were encouraged to establish intercultural dimensions and dialogue within Educational policies.

Rule (2012:336) identifies a number of obstacles to intercultural dialogue: the imposition of Western languages and Eurocentric world view, cultural superiority and cultural stereotyping. He questioned whether intercultural dialogue is possible within the context of domination and inequality and issues of power underlie many intercultural programmes (Martin and Griffiths, 2012). Allmen (2011:35) acknowledges inequality of educational opportunity and cultural exchange by pointing out; 'Intercultural pedagogy tries to encompass the World by deploying 'the other as the supplement of knowledge'. Carter (2004) suggests individuals can 'position themselves in intercultural conversations affecting what is heard and how this is translated'. Inter-culturalism - the act of sharing and communication between cultures is not supposed to be hierarchical, rather, it should promote equality between cultures, with mutually-beneficial borrowing and learning from each other. Aguado (2003:45) went further and advocates intercultural exchange, which 'encompass all dimensions of the educational process in order to accomplish a real equality of opportunities/results, to promote intercultural communication and competency, and to overcome racism in all its expressions'. However, the growth of transnational migrations, multicultural diversity, globalization, and intercultural interaction of multicultural societies has created diasporas of metropolitan culture that are deeply, but silently coloured by relations of power, discrimination, racism and hierarchies of cultural importance (Burnley, 2012:43).

Intercultural philosophy has shifted the discourse from notions of culture to concepts of hybridization, cultural exchange and a critique of liberal cosmopolitanism (Besley and Peter, 2012:47). There is now an emphasis of the 'Other' and an exposure to engaging with different cultures to encourage greater understanding of the world's people, their ethnic and cultural diversity and this is the basic conditions for intercultural dialogue. They suggest increased intercultural understanding should reduce all forms of xenophobia, racism and

cultural stereotyping, thereby enhancing relations as the basis for world civilization. However, Hall (1996) pointed out:

liberal discourse attempts to normalise cultural difference, to turn the presumption of equal cultural respect into the recognition of equal cultural worth, it does not recognize the disjunctive, borderline temporalities of partial, minority cultures. The sharing of equality is genuinely intended, but only so long as we start from a historically congruent space, the recognition of difference is genuinely felt ... (p56).

3.5 Other applicable theories

As the development of intercultural understanding via school-linking is a process that involves shifts in identity, Identity theory could also be drawn upon. Zemach-Bersin (2012:88) suggests there are 'ever-present tensions between national and global citizenship, between patriotism and solidarity with humankind' and national identity with 'transnational affiliations'. Bredella (2003:227) also highlights that within our society, identity politics demanded loyalty to one's own group and those who adapt to other cultures are betraying their own culture. However, Jefferess (2012:27) asserts a global citizen presumed both an identity position, as well as an ethical position and has the ability to transcend national identity, race, ethnicity, gender or religion.

Modernity considers developments within modern societies and questions if globalization has influenced a 'crisis of identity'. This theoretical perspective suggest a fragmentation of the cultural landscape in regards to gender, race, ethnicity and nationality and these transformations have an impact on personal identity, causing the loss of a stable 'sense of self' (Hall et al, 2004). Within a cultural framework, feelings of uncertainty around one's identity can arise and Weber (2003:199) proposed each person has different layers of identities, which become relevant within particular intercultural exchanges. Gundara (2011:294) agreed and highlighted the social identities of citizens and non-citizens can be hybrid and multiple. Identity has been associated with the politics of location, but identification as a construction is a process, which is never completed, constantly changing and transforming, can be reconstructed and redefined.

Post-modernism suggest identity is moveable and can be 'formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems that surround us' (Hall, 1987:43). Therefore,

identity is constructed and subject to multiple interpretations. Torres (2009) supports this view when he states:

Identity... is not a fixed marker, an essential substance that some people share in virtue of origin, race, religious affiliation, sexual preference, gender or class, but a process of learning that is context dependent and, indeed, open to interpretation (p101).

Hall (1996) also discusses identities as a point of temporary attachment, which is constructed from within and not outside and has the power to exclude (Derrida, 1981). Finally, it is important to note 'imperialistic discourses have constructed and continue to determine particular notions of identity within unequal power relation (Pashby 2012).

Social identity theory may also be applied to this study, as this theory was originally developed by Tajfel and Turner (in 1979) to look at the psychological basis for intergroup discrimination, where discrimination is in favour of the group to which a person belongs. Social identity theory acknowledges there is not just one self, but a number of different selves, which relate to different group membership. Different social contexts may trigger an individual to think, feel and act on basis of his personal, family or national "level of self" (Turner et al, 1987). Social Identity theory also highlights how a person's self-esteem or 'positive distinctiveness' is determined by who they are defined as in terms of 'we' rather than 'I' (Tajfel and Turner, 1986). Social Identity Theory has a considerable impact on social psychology. It is tested in a wide range of fields and settings and includes prejudice, stereotyping, negotiation and language use.

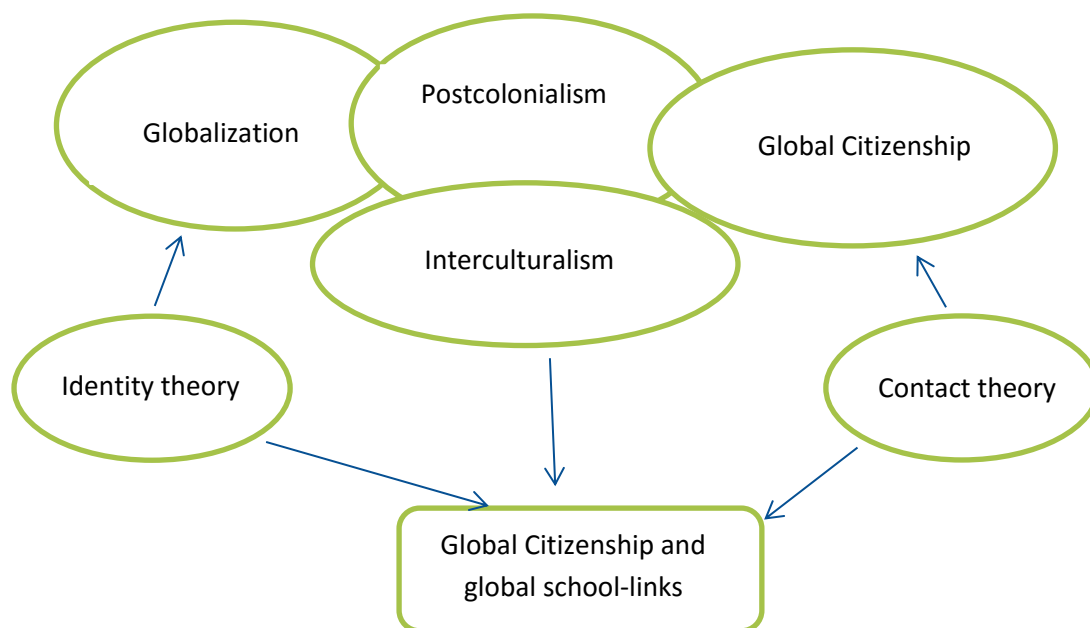
Also, regarding intercultural relations, intergroup contact theory could be relevant. Allport (1954) developed a hypothesis at a time of racial segregation in America, which proposed contact between members of different groups can work to reduce prejudice and intergroup conflict. Allport's hypothesis expanded and developed into a theory (Brown and Hewstone, 2005; Pettigrew, 1998), which has become engrained within global policy-making. Allport's (1954) original contact hypothesis suggested four conditions of contact were crucial if prejudice was going to be reduced: a) equal status of the groups, b) intergroup cooperation, c) common goals and d) social and institutional authority support. This experimental theory has been continuously tested over the years and has revealed 'exposure' can increase 'liking' (Lee, 2001). Studies also revealed

affective components (empathy and anxiety reduction) were more effective at reducing prejudice than cognitive component (knowledge) (Tropp and Pettigrew, 2005a). Shelton and Richeson (2006) have conducted a number of studies in America looking at minority/majority issues and African American communities. However, critics of contact theory suggest intergroup contact does not typically reduce prejudice and is irrelevant to larger structural policy and the reduction of conflict and violence (McGarry and O'Leary, 1995).

Sometimes, the use of more than one paradigm can suitably overlap and multi-approaches can yield fruitful results (Schultz and Hatch, 1996). To some extent, every theory offers a partial or limited perspective; therefore, as Andreotti (2014: 74) suggests 'the complexity of global citizenship cannot be captured by any single approach'. This is true for this study, since the findings and relevant literature offers several interconnected ideas, values and principles of globalization, postcolonialism and global citizenship. Through increased interconnectedness, including migration/mobility, pupils can develop intercultural competencies; however, within a North/South partnership, one cannot ignore power relations at play. Pupils are continually encouraged to develop global competency skills to compete for employment; however, some groups within society, may be disadvantaged from developing these skills or feel excluded from a concept, which theoretically should be inclusive.

The diagram below illustrates how the main theories intertwined and supported each other. The size of the oval indicates the more dominant theories; however all components were relevant to this study. Although identity theory and contact theory may not have been referred to in the analysis, both theories were helpful to clarify the understanding of globalization, global school-links and global citizenship.

Diagram 2 Conceptual theoretical framework



Although, this study focuses on a particular racial/cultural group, Croucher (2004: 119) suggests race can be constructed and is not purely or simply a scientific endeavour, rather it is a political project; therefore, this study recognise multiple realities from diverse voices. Within a constructivist paradigm, pupils were encouraged to reflect on global school-links and global citizenship. Their personal experiences and prior knowledge informs realities and the findings emerged as the investigation proceeded (Egbert and Sanden, 2014). Their views reflect some traditional values of global citizenship (identity, interconnection, interdependence, and migration/mobility - political and economic) and as the principal focus of global school-links is to foster intercultural awareness and understanding, global citizenship theory provides an analysis of similarities and differences.

This chapter allowed me to connect with existing knowledge and provide a discussion on the three main theories, globalization; postcolonialism and global citizenship. These theories explain various phenomena within this research study. These lenses provide structure for this study, influenced my approach and offer a theoretical standard for data collection and analysis. Globalization theory provides a wider world outlook and contextualizes this study; whereas postcolonial theory supplies a critical approach to dissect and deduce covert messages. Global citizenship theory tapers the focus to scrutinize the main

themes within this study. These three lenses are interrelated and adequately interrogate and explain a number of emerging themes.

Chapter Four Methodology and Methods

This chapter discusses the methodology used to seek answers to the research questions and presents the rationale governing the selection of research tools. Ethical issues including validity, reliability and reflexivity are also addressed.

This study espoused a social constructivist approach, as the perception and evaluation of topics are socially constructed. Pupils' phenomenological accounts were obtained primarily through interviews, a most widely used methodology for conducting systematic social enquiry. Social constructivism underpinned this study, as it attempted to engender knowledge and sought to look empirically at specific forms of knowledge. Constructivism recognises that perception is not a 'passive-receptive' process, but rather an 'active-constructive process of production' (Flick, 2004:89). Aligned with literature known as 'constructivist education', the central idea of this research study was for pupils to construct their own understanding as 'they actively engage in meaningful, relevant learning experiences' and dynamically make their own meanings (Carlsson-Paige and Lantieri, 2005).

In line with general educational research, this exploratory study sought to ask questions, pursue new insights and assess phenomena in a new light (Robson, 2002:59). As this was a small-scale empirical research study, qualitative methodology was deemed most appropriate. Qualitative research has been described as 'a situated activity that locates the observer in the world' (Denzin and Lincoln, 2000:3). As I was keen to gain an understanding of the perspectives of 'others', qualitative methods of collecting data allowed me to 'see through the eyes of others'(p6).

Occasionally, qualitative research studies have been criticised for being unscientific; however, this research study was carried out systematically, sceptically, and ethically (Robson, 2002:18) and attempted to present an authentic, critical, credible and relevant insight into the social construction of human society. A qualitative approach facilitated different perspectives and allowed the respondents to define what is important to them. Data collection became more fluid, spontaneous and creative, as educational experiences can be (Hitchcock and Hughes, 1989:27). On occasions, in order to obtain data, a

certain amount of adaptability and accommodation was necessary. This research study not only deployed methodologies which were flexible, but the conduction of research methods also required some modification; however, the response to the context and nature of the study was paramount.

Social constructivism has become a common term within educational research and as a meta-theory, is compatible with a study involving globalization and global citizenship, as it is often viewed at the theory of international relations, making claims about the real world. Social constructivism was engrained within every aspect of this study and provided a lens to understand and interpret globalization processes. 'A social constructivist understanding of globalization emphasizes the non-material forces at work' (Risse, 2008:126).

The ontological assumption of our reality is there is one truth and the criticism of constructivism questions the 'approach to reality'. Mitterer (1999: 486) insisted that 'no kind of constructivism is of the opinion that everything is constructed'. However, within a constructivist epistemology, this study constructed meaning from diverse realities, which were also 'true'. The social ontology is that as humans we do not live independently from our environment; therefore, there are collectively shared systems of meaning; hence, 'collective understandings and meaning structures offer interpretations to make sense of the material world' (Risse, 2008:128).

Through deploying a constructivist approach, the selection and utilization of qualitative design and methodology were congruent with such an approach and appropriate for this small-scale empirical research study. There was a consideration of constructed knowledge through theoretical reflection and philosophical analysis of the generated themes.

4.1 Research Design

The initial stages of this study included setting the goal, outlining the conceptual theoretical framework, defining and refining the research questions, considering ethics and relevant methodology. Much attention was given to ensure this study was feasible. A good qualitative research design is where data analysis method is appropriate to the research questions, and the method of data collection

generates data appropriate for analysis' (Willig, 2001:21). Every aspect of the research fed into and informed each other.

The research design was inherently comparative on different levels: UK compared to Tobago; pupils of Caribbean heritage in comparison to pupils of different heritage/ethnicity; pupils who participated in school-linking compared with those who did not.

The timeline for this study was as follows:

Table 2 Timeline

Time	Activity	Outcome
December '13/ January '14	Complete informed consent form. Letter to be devised to be sent to relevant individuals to gain permission to conduct research in Tobago.	Informed consent form completed and sent to accompany letter. Letter and consent form sent and permission is granted.
February '14	Develop initial questionnaire to go to schools in Tobago and UK Complete Ethics form and apply for Ethical approval	Questionnaire devised and piloted Ethical approval granted
March '14	Contact Schools in the UK and Trinidad and Tobago to solicit their general participation. Questionnaire sent to all identified secondary schools Informed consent form sent to schools with an adaption to be given to parents Develop interview questions for Interviews with pupils – pilot and refine Ensure questions are relevant to context of the UK and Caribbean	Questionnaire sent to all 42 secondary schools in Trinidad and Tobago and their UK partner. Six- eight schools committed to participate in this study Consent received
April - May '14	Focus group interviews conducted with 24 – 40 pupils	45 - 60 minute focus-group interviews audio-taped – notes are also made
May - June '14	More in-depth one-to-one interviews	Six-eight 20 - 30 minute

	with six-eight students from UK/Tobago schools	audio-taped interviews completed – notes are also made
July '14	Transcribe interviews. Basic analysis to identify themes.	Transcription completed with themes developed
August '14	Share interview transcripts with respondents to confirm content. Prepare written report	Confirmation received Draft submitted to Supervisor
September '14	Revise, refine and submit final report	Final Thesis submitted
October/November '14	Presentation and dissemination at Seminar	Receive feedback from colleagues and practitioners

As the UK/Tobago school-links had been established through the British Council's GSP programme, I sought assistance from the British Council (UK and Trinidad and Tobago) to circulate a general questionnaire and to gain access to schools. The purpose of the questionnaire was to obtain contextual information about the UK/Trinidad and Tobago school-links. Informed consent forms, with a covering letter, were sent to potential respondents, as part of this initial stage. This letter conveyed measures to ensure anonymity and the respondents' right to withdraw from the study.

4.2 Data Collection

Contextual Questionnaire

The primary function of the questionnaire was to solicit contextual information. The questionnaire provided useful baseline data and was slightly varied to accommodate the differing context of the Caribbean/UK.

The British Council (UK) assisted with circulating the questionnaire to schools in the UK. For data protection purposes, the British Council did not furnish details of the UK schools, but forwarded to me (via email) completed questionnaires, they had received. In Tobago, the THA not only supplied me with a permission letter, but also a list of primary/secondary/special schools, who were involved in

UK/Tobago school-links. I personally visited all schools to ensure the questionnaires were completed. Because the forms offered confidentiality, I am not aware who completed the questionnaire in the UK schools; however, in Tobago, I was aware the Principals completed the questionnaires as they were completed whilst I waited.

In total, twenty-one questionnaires were completed (12 - Tobago and 9 – UK). From the responses, 71% of the Tobago/UK school-link was initiated by the Principal/Headteacher and for schools in Tobago, the Principal continued to be the main lead for the school-link. Recognition for increasing a global dimension and prospect of financial support for the school-links were main incentives. 42% reported the Tobago/UK school-link was still active. 89% of the UK teachers had visited their link-school in Trinidad and Tobago, compared to 58% of the Tobago teachers. The schools believed the main benefits of the Tobago/UK school-links were increased awareness of global issues, increased engagement and participation in lessons/school activities and improved motivation.

Following the questionnaires, I assessed how to gain the information to address the research questions. The methods deployed are outlined in the following table.

Table 3 Research Plan The table below shows the intended research plan and what was actually achieved.

Research Questions	How am I going to answer this question?	What I did to answer the question
1. From the UK/Tobago school-links, what are the impacts on pupils' global outlook?	Questionnaire and Focus group interviews	Questionnaire and Focus group interviews
2. To what extent does the UK/Tobago links develop a sense of Global Citizenship amongst its pupils in schools?	Focus group interviews Individual interviews	Focus group interviews

3. How do pupils of Caribbean heritage in the UK and Tobago perceive the concept of 'Global Citizenship' and its relevance to their lives?	Literature Focus group and individual Interviews	Literature Focus group interviews
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The first phase of data collection was conducted in Tobago at schools A, B and C. These schools were recommended by the Education department (THA) as they had been involved in the Global School Partnerships (GSP) programme. The official letter, granting permission from the THA guaranteed entry to these schools. Schools A, B and C have/had link-schools in the UK; therefore, I felt it would be a useful exercise to also solicit responses from pupils who attended their UK link-schools (Schools D and E). The Principals at schools A, B and C also believed this research study provided an opportunity to gain feedback on an aspect of the GSP programme.

Despite having a research plan in place, challenges emerged. I had expected gaining entry to the UK schools to have been easier; however, only two of the three UK link-schools agreed to participate. The third UK school did not disagree, but chose not to respond to the numerous requests I made. I had planned to follow-up the focus group interviews with individual pupil interviews. However, after carrying out preliminary data analysis of the interviews, it was impractical to conduct any further interviews. The two UK schools (in phase one) were located a significant distance away and the substantial time spent setting-up the conduction the focus group interviews in Tobago, meant they eventually commenced shortly before I returned to the UK. All of the interviews in Tobago were organized by the Principal; whereas, in the UK, they were organised by the Link-teacher.

I had made an assumption, the UK link-schools would have been located in diverse, multicultural communities; thus, enabling me to gain the perceptions of pupils of Caribbean heritage. However, after visiting the two UK link-schools (phase one), I observed they were situated in predominantly white communities and none of the pupils interviewed were of Caribbean heritage. Consequently,

another round of focus group interviews was conducted to capture the perceptions of pupils of Caribbean heritage in the UK and address research questions three.

Table 4 Some details of participating schools

School	Location	Interview schedule	Number of respondents	Year Group/ Age	Method of Data collection
A Phase 1	Tobago (urban)	14 th October 2014	10	Fifth Form 16-17 years	Whole class completed Interview questions as a questionnaire
B Phase 1	Tobago (urban)	17 th October 2014	4	Fifth Form 16-17 years	Focus group interview
C Phase 1	Tobago (rural)	29 th October 2014	5	Sixth Form 17-18 years	Small group completed interview questions as written responses
D Phase 1	UK (South West England)	26 th January 2015	4	Year 10 14-15 years	Focus group interview
E Phase 1	UK (East Midlands)	28 th January 2015	19	Year 7 11–12 years	Whole class completed interview questions as a questionnaire

F Phase 2	UK (London)	11 th June 2015	3	Year 10 14-15 years	Focus group interview
G Phase 2	UK (London)	22 nd June 2015	4	Year 10 14-15 years	Focus group interview
H Phase 2	UK (London)	26 th June 2015	4	Year 10 14-15 years	Focus group interview
J Phase 2	UK (London)	29 th June 2015	6	Year 10 14-15 years	Focus group interview and written responses

Brief description of and experiences at participating Schools

Phase One

As a result of various and prolonged attempts to solicit participation, five schools eventually consented to allow their pupils to participate. All schools in phase one were involved in the British Council's GSP programme. Here is a brief description of these schools:

School A (Tobago)

School A is a co-educational comprehensive school situated a short distance from the main town in Tobago. The school population is 469, comprising of pupils predominantly of African heritage, with 55 teaching and non-teaching members of staff. The school was opened in 2000, with little or no resources and initially operated from two campuses. These campuses amalgamated in 2003.

In general discussion with the pupils, they pride themselves on the fact that Tobago is 'clean, green and serene', but they are concerned about limited career opportunities. The Geography teacher commented that many students leave

Tobago to study abroad, with significant non-returnees. One of the pupils described this as a 'brain drain' on the island. The teacher also commented the pupils received free education, text books, breakfast, lunch, transport and laptops to support their education to their first degree; therefore, he felt pupils received sufficient incentives in order to gain a good education and have a good start in life.

Data gathering – I had requested to conduct a focus group interview with a group of four to five pupils; however, the Principal wanted all pupils in the Sociology lesson to participate; therefore, the Administrative Officer was instructed to make ten copies of the interview questions and to escort me to the classroom. Consequently, I stood at the front of the class and read the interview questions to the pupils, who completed their responses on the photocopied sheets.

School B (Tobago)

School B is a co-educational comprehensive school situated in the main town in Tobago. The School was started in 1977 with only 20 students. Currently, there are 860 students with 88 teachers. The school offers a complete curriculum for mixed ability pupils from Form 1 (12 years) to Form 6 (19 years). School B was the first school in Tobago to win an open national scholarship. The school states that they 'seek to develop world class citizens that are exposed to a holistic education in a changing global environment'. This school is also the hub of the local community, with a range of activities, including as a popular wedding reception venue at the weekend.

Data gathering – The school selected four pupils (two girls and two boys) to participate in the focus group interview. One of the male pupils had participated in the International Inspiration programme. The focus group interview was conducted in the Principal's office.

School C (Tobago)

School C is a co-educational comprehensive school situated in a rural community in Tobago. The school population is 307, comprising of pupils who are predominantly of African heritage. The Principal commented that the small pupil population allowed for pupils to receive more individual attention. The

school is relatively new (ten years old) and was designed to allow management to have a physical, as well as managerial overview of the school.

Pupils have been described as continually making good academic progress, with the school being the first in the Windward district to offer Caribbean Advanced-Level Proficiency Examinations (CAPE). A number of students have gained Diplomas and Associate degrees from the Caribbean Examinations Council.

Data gathering - The Principal sent me to a Sixth-form class to conduct the interview. Six pupils were in this class. I assessed the number of pupils in the class to be conducive to facilitate the group interview; however, the class teacher had not been informed of my attendance to his lesson, so after introducing myself and my study, the teacher instructed me leave copies of the interview questions in the classroom and to wait by the school's reception area. He would get the pupils to complete the interview question sheets and they would be returned to me by the end of the lesson.

School D (South West England)

School D is a co-educational comprehensive school set in a rural village, surrounded by countryside in the South-West of England. The school population is 927 pupils, the vast majority being of White British heritage, with very small numbers from several minority-ethnic groups (OFSTED report, May 2014)

The International Coordinator described the link between her school and their link-school in Tobago as bringing real world experiences back into teaching. Prior to commencing the focus group interview, the teacher also commented that pupils at this school are largely of one racial group, who do not travel and would not be familiar with the term 'global citizenship', as this subject was only covered in one Year 8 lesson. Therefore, she felt having a global school-link was valuable for exposing pupils to other races and cultures. She believed it was important for a staff-team to be committed to the link (the Physical Education department had fulfilled this role). During the time the UK/Tobago schools were linked, the PE teacher had visited their link-school (sports appeared to be the primary focus within this UK/Tobago school-link). However, the linked relationship ran into difficulties once funding ceased and nothing had transpired between the two schools for approximately four years. The linked relationship

with Tobago was superseded by a link-school in India, where funding is part of the package. Students from School D visit India annually (for two weeks) to participate in a development project at their Indian link-school. The Coordinator emphatically stated 'priority goes where funding goes' as funding is critical to maintaining global school-links.

Data gathering – Four pupils (two girls and two boys) were selected by the International Coordinator to participate in the focus group interview. They appeared to have had no prior warning. The teacher explained that the pupils she had originally chosen to participate were either absent from school or engaged in another school activity and as I had travelled a considerable distance, it would be better to get some response rather than no response. The interview was conducted in the teacher's office.

School E (East Midlands)

School E is a co-educational comprehensive school in the East Midlands, east of England. The school population of 501 pupils is almost exclusively of White British heritage. Despite the demise of British Council funding to support School E's link with the school in Tobago, School E have maintained its connection and hosted pupils and teachers from Tobago in 2014. Pupils from School E are due to visit their link-school in Tobago next year.

Data gathering - Despite having email communication about interviewing a small group of four to five pupils, when I arrived at the school, the teacher decided the entire class would participate. He made copies of the interview questions and distributed them to all nineteen pupils in the class. As this was unexpected, there was insufficient space between each question to gain a detailed response. The teacher read each question, simplifying or explaining the questions to the pupils. This group of pupils were in Year 7 (11-12 year olds) and younger than the other participants. Whilst in the classroom, I reflected on whether their lack of maturity influenced questions about if 'Tobago was next to Kenya' and a few comments about Ebola, or if my presence suggested all Black people came from Africa. Despite being shown a map on the whiteboard, the pupils were not familiar with the location of the Caribbean.

Phase Two

For phase two, I had tried to solicit participation from local schools within multicultural communities; however, this proved to be unfruitful. I then approached contacts for their assistance to gain entry. Their introduction to Headteachers resulted in gaining access to four schools.

School F (London)

School F is a co-educational, comprehensive, Music and Business Enterprise Specialist School. The school has approximately 1,100 pupils and describes itself as a successful, thriving, ethnically diverse school, committed to ensuring all students achieve success through education, arts and sports. One of the aims of the school is to encourage students to develop a sense of responsibility and respect for all of our changing society and global economy.

School F has an extensive out-of-school hours learning programme to encourage pupils to develop independent learning and social skills.

Data gathering – Three Year 10 girls (14-15 years) had been pre-selected. It appeared as if they had given the interview questions some thought, prior to the conduction of the group interview, as their responses produced rich data. The interview was conducted in one of the student support classrooms.

School G (London)

School G is a lively co-educational, multi-ethnic, community school, with specialist Arts status. The vision of the school is to transform the life chances of their pupils. The school aims to give pupils the voice, skills and confidence to learn throughout their lives and to make a difference to their community.

As a Community School, School G hosts a wide range of activities after school hours and during the holidays.

Data gathering - The Headteacher suggested the interview be conducted with a group of Year 7 pupils. From previous experience of collecting data from Year 7 pupils, I expressed my reservations to the Headteacher. However, the Headteacher insisted her group of Year 7 pupils would be different. Whilst conducting the interviews, the teacher (who I had liaised with) remained in the classroom. She agreed the Year 7 pupils' responses produced very little data and went to get a group of Year 8 pupils (12-13 years) – same scenario, then a

group of Year 9 pupils (13-14 years) - same scenario and eventually a group of Year 10 pupils (14-15 years). After conducting four sets of interviews, the responses in this study are from the group of Year 10 pupils. The interviews were conducted in one of the student support classrooms.

School H (London)

School H is a single-sex, girls' school. The girls are encouraged to pursue and excel in artistic and sporting events. The pupils are supported to develop a keen sense of responsibility to shape a better future for themselves and their communities. The school's documentation states 'whilst pursuing academic success, we encourage girls to participate in a range of other activities and to develop the skills needed to ensure that they are able to take their place in a rapidly changing global society'.

Data gathering – The teacher who I had liaised with, had forgotten my appointment; therefore, she randomly chose four girls who were of Caribbean heritage. The interview was conducted in a meeting room near the front main reception.

School J (London)

School J is an Arts and Media Specialist, Co-educational, Comprehensive Trust Foundation School. It is a vibrant community school, where the curriculum is taught in a creative and engaging way. The school has approximately 570 pupils, who are taught the core curriculum, which is then enhanced by the study of the Arts, Computing, Technology and Physical Education.

School J prides itself as embracing a wide range of cultures and languages and working in partnership with parents and carers. The school's OFSTED report (2013) noted some students are seeking asylum or have refugee status and the proportion of students who speak English as an additional language is high compared to other schools.

Data gathering - When I attended the school to conduct the interviews, we were allocated the English Office; however, without a 'Do not disturb' sign on the door, significant disruption occurred, affecting the audibility of the taped responses.

Nevertheless, the contact teacher graciously obliged my request to collect written responses from participating pupils.

Two Senior Officers, Tobago

As well as conducting interviews at nine schools, I also garnered views from two Senior Officers, who were instrumental in implementing and managing the GSP programme in Tobago. In this study, these Senior Officers are identified as Senior Officer A and Senior Officer B. Senior Officer A was interviewed at the school (24th October 2014), he is currently deployed to a secondary school and Senior Officer B was interviewed in her home (4th October 2014). The familiar environments provided suitable locations. Senior officer volunteered to meet in her home, as a place without distractions.

Their voices are not dominant, but their perspectives are utilized to add valuable, enriching context to the UK/Tobago school-links. After being approached by the British Council, Senior Officer A felt it was important to have ‘mutual learning, mutual understanding and mutual benefits to the institutions being twinned up. *“We explored the possibilities, we looked at what they were and eventually we twinned up”*’.

After receiving ethical approval, the following research methods were deployed:

Focus Group Interviews

After consent was received, the data was predominantly obtained through interviews, the most widely used methodology for conducting systematic social enquiry. Within our society, interviews are routinely used to gain knowledge on a variety of different phenomena (Alvesson, 2011). Through the social encounter of interviews, knowledge was constructed; therefore, ‘the interview is not merely a neutral conduit or source of distortion, but is instead a site of, and occasion for, producing reportable knowledge itself’ (Holstein and Gubrium, 2003).

The contextual interview questions highlighted various responses from pupils in Tobago and the UK, noting particular differences in regards to the value of UK/Caribbean school-links. This study is qualitative in nature; nevertheless, on a few occasions (particularly with the baseline data), figures were used to highlight key points.

Mishler (1984) suggest by collecting data through interviews, the researcher empowers the respondent by 'establishing a space for the respondents view to be heard'. Despite the security of confidentiality, interviews are no longer a discreet event or a private affair between the researcher and respondent. Denzin (1989) highlight the fact that interviews are a medium to gain access to 'otherwise hidden feelings' experienced by individuals which are then released into the public domain. However, Briggs (2003) focuses on the discrepancy between the 'complex character of interview data as discursive phenomena and the way they are reified as reflections of the social phenomena' in the form of questions and answers and Miller and Glassner (2011: 133) argues that 'interviews do not provide an objective view of the social world that the respondents inhabit, but demonstrates the meanings they attribute to the world and their experience of it'

The 'semi-formal guided conversation' allowed respondents to present a narrative, which was constructed in situ. This format provided some structure which addressed the research questions and assisted with analysis. In hindsight, some of the questions could have been more open-ended to encourage greater in-depth responses and further probing.

Focus group interviews offered a natural way for conversation to develop, with the intention to capture pupils' view of what Global Citizenship meant to them. In line with understanding experiences as being socially constructed, the group interviews encouraged collaboratively-created, shared meanings and individuals learning through interacting and sharing knowledge as a group.

The distinctive feature of the focus group interviews is the interaction between group members. Wilkinson (2011:168) describes this type of interview as 'a way of collecting qualitative data, which usually involves engaging a small number of people in an informal group discussion, focussed around a particular topic or set of issues'. The focus group interviews allowed me to explore collective understandings. They were an appropriate methodology for trying to access the views of pupils and have been described as being particularly relevant in cross-cultural research, because of the ability to elicit the collective voices of relatively powerless groups of people (Liamputtong, 2011:127). However, focus group interviews are viewed to be an inappropriate method of collecting data on

sensitive topics or where participants strongly disagree with each other. For this thesis study, neither of these scenarios applied.

This method allowed me to listen to the views and experiences of the participants. Interviews are less 'naturalistic' than observations and maybe this affected the quality of some of the interviews, as the pupils in Tobago were shy and quiet. At times, the researcher may lose 'control' of the discussion, as the participants drift into irrelevant areas; however, this was not the case, rather on occasions, participants would not develop or further explore what was previously said, they would just repeat what the previous participant had said and not apply thought to the question. It has been proposed that agreement could be interpreted as revealing shared values and providing shared understanding (Bloor et al, 2001:5); however, the effects at times, appeared to restrict accessing rich data. It has been suggested that focus groups can take some of the burden of interpretation because the participants can provide insights and commentaries (Barbour 2007:35).

Consequently, as a researcher, I also constructed meaning from the gathered data. The epistemological stance within this research project is constructivism; therefore, rejecting the notion of one perspective of 'truth'. The participants in this study had varied experiences, their construction of knowledge would differ; hence, with different perspectives, multiple truths could exist. As constructing knowledge took place within the social context of focus group interviews, the alignment to social construction, acknowledged the impact social interactions can have on 'discovering truth'. The participants' experiences and perspectives guided the understanding in this research. Wallerstein (1997) clearly outlines that:

The role of scholars is not to construct reality, but to figure out how it has been constructed and to test the multiple social constructions of reality against each other. In a sense, this is a game of never-ending mirrors (p124).

To foster free-flowing conversation, pupils were interviewed within familiar environments of their schools. Consideration was given to how the questions were asked to avoid bias and contamination, with questions to cover broad themes designed to elicit respondent's perceptions and experiences and convert complex concepts into answerable questions. Sensitivity was also applied. The interviews were audio-taped, as well as notes taken to aid transcription.

Following the interviews, notes were made to assist with the recollection and reflection of the experience. The challenges to this method of data collection included managing group dynamics and confidentiality.

Across all schools, I had no control over the selection of the respondents, as they were selected by the school. I was also not aware of the relationship (friendship group?) between the respondents, apart from being in the same year group. My only input was the number of participants in each group, believing four-to-five in a group to be manageable; however, I thought I may encounter difficulty managing the discussion, with perhaps one or two pupils dominating the discussion; however, this was not the case. The pupils took orderly turns to answer the questions.

Initially, I had planned to conduct one-to-one interviews, following a brief analysis of the focus group interviews; however, for various reasons (distance to travel to conduct interviews, difficulties arranging initial interviews, etc.), this did not happen.

For the majority of the focus group interviews in both Tobago and the UK, there was a level of discomfort. I interpreted the pupils' unease to reflect uncertainty about me and my role, believing my study had not been adequately explained to the respondents. The pupils were reserved with the topic, appearing as if they were being tested on a subject they had little or no knowledge about. Some of the responses were limited, with a number of no comment responses. The pupils from Tobago made greater attempts to answer the questions and pupils from the second phase of interviews were more forthcoming with their responses. A few pupils elaborated, responding to prompting to do so.

Open-ended Questionnaires

As previously outlined under the description of the schools, not all data was collected as focus group interviews. In three schools, the entire class was instructed (by the Principal or class teacher) to participate in my study and answer the semi-structured interview questions as a questionnaire. Perhaps the staff thought they were assisting me by encouraging more participants, but I was more interested in quality rather than quantity.

Although open-ended questions can encourage critical thinking, this data collection method was not planned; therefore, there was inadequate space in-between the questions, which minimised the amount of response that could be written and reduced a possible demonstration of the pupils' knowledge of the subject. On one occasion, I was not present in the room; hence, I was unable to provide any explanation of the questions. This method had an impact on data analysis, as there were some responses that I would have wanted to explore in greater depth; however, I did not have the opportunity to probe and ask additional questions; therefore, reducing the ability to capture richer data. Very few pupils gave details; therefore limiting the scope of their responses.

Unlike the focus group interviews, which reflect group understanding, this method presented individual perceptions. The pupils completed the questionnaire individually, with no discussion. The limitations of this method meant there was no interaction and the opportunity to analyse body language and group dynamics, as well as what was written. However, when considering the introvert behaviour of some participants (particularly in Tobago), maybe some of the pupils preferred this method.

This method would have better served as preliminary data collection and if things had gone to plan, I would have sought to interview in more depth, respondents whose responses could have provided rich yields. However, despite the limitations, the data that did emerge demonstrated evidence of similar views on common themes.

4.3 Data Analysis

Auerbach and Silverstein (2003:32) argue there is no single 'right way' to analyse a dataset as the decisions taken are inevitably subjective. The analysis of the data had several aims: a) to describe a phenomenon in some detail, b) to compare different perspectives, c) to identify conditions and look for explanations on which such differences are based and d) to develop a theory of the phenomenon (Flick, 2014:6).

To enhance the validity of data analysis, the interview transcripts were read thoroughly, before analysis commenced. Jupp (2006b:258) reminds the

researcher to be aware of choices made whilst analysing data as implications may be inferred from the researcher's approach.

As well the focus group interviews being audio-taped, notes were also made at the time. All audio recordings were transcribed. Initially, I had planned to use electronic tools to assist with data analysis by extracting the main themes and thereby providing a framework for analysing the pupils' responses; however, traditional methods were deployed.

After preliminary data analysis, coding was used to organize the data into themes. This encouraged a better understanding of the phenomenon, which was being studied. The categories emerged from the transcription of the interviews, where highlighter pens were used to identify common themes. The thematic analysis approach was a useful method for breaking down various components with global school-linking and global citizenship. Consequently, four main themes emerged, which were: 1) global awareness 2) intercultural dialogue and understanding, 3) mobility and migration and 4) global competency skills. These main themes addressed elements of the research questions. After more in-depth data analysis, sub-topics emerged, which gave a clearer understanding of the messages the pupils conveyed in their constructed responses.

It was interesting to experience the difference in the respondent groups, not only by their sizes (4 – 19), but also the composition of the groups (race, class, gender, etc.). I had previously facilitated focus groups interviews with adults and was aware of the potential of one or two members of the group dominating the discussion. This was not the case and from data analysis, it became apparent that I could have benefited from more responses to some of the questions. The focus group interviews had provided a multi-faceted account, with the potential to offer conflicting views (Kitzinger, 2005). Surprisingly, on most occasions, the respondents presented a unified voice.

The focus group interviews provided an in-depth exploration of the UK/Tobago school-links, where certain themes emerged. These themes included: globalization, global outlook, global citizenship, Intercultural dialogue/understanding, mobility and migration. Other topics like culture and identity, power relations and cosmopolitanism also became part of constructed understanding. The sub-headings in the following chapter were derived from

data analysis generated from research question one. The emergent themes fittingly related to the main concepts of globalization.

The theoretical perspectives of globalization, postcolonialism and global citizenship provided an interpretive frame for the development of codes and analysing the data. These theoretical lenses influenced the interpretation of responses. Globalization and Postcolonial theory provided an understanding of global inequality.

Social constructivism recognises the importance of culture and context in understanding what occurs in society, therefore, my deconstruction and interpretation of the data constructed knowledge based on this. Social constructivism also has implications for reflexivity; therefore, I was aware of my interpretation and make all endeavours to produce a study which is reliable. Although, the data was collected from a relatively small sample, efforts were made to ensure the data is authentic, genuine, trustworthy and an accurate representation of reality.

4.4 Ethical Considerations

From the onset, ethical aspects were considered for every stage of this study. Ethics in research has a regulatory role 'in defining standards that clients can expect and countering malpractice' (Lunt, 2008:10) and should be about what is 'right, good and virtuous' (Israel, 2015). I followed the British Educational Research Association (BERA) ethical guidelines and gained approval from the Institute of Education Ethics Board.

As the majority of respondents in this study were children/young people, I was cognizant that adhering to ethical codes is considered more imperative with research which involves children; therefore, 'robust measures to heighten protective governance of children' as participants were put in place. 'Protective care should be employed because of perceived danger posed by adults' (Farrell, 2005:72). When approaching the schools, I was mindful that to obtain parental consent would have further slowed down the process; therefore, I had initially requested for the respondents to be aged sixteen and above. However, the schools felt students from this age group were more involved in their studies and withdrawing them from lessons would have posed more of an inconvenience to

the pupil and the school. Being an Educator, I am aware of schools role as 'loco parentis'; therefore upon this basis, permission to interview the pupils was obtained from the schools. The sociological view sees children as already competent participants in their everyday worlds (Mackay, 1991) and therefore, capable of participation in and withdrawal from participation. From this approach, children are viewed not as a universal phenomenon, but as being socially constructed (Danby and Farrell, 2004).

Ethical integrity encourages a need for greater openness and accountability in regards to participants and how knowledge has been produced. All participating schools were given a description of the research, which outlined the process and provided information about the availability of this research project. All participants, children and adults were treated with respect and they were informed they had the right to withdraw from participating in this research study, at any time they wished.

Sometimes, confidentiality is mistaken with anonymity; however, confidentiality is a key issue, where there is agreement with how the data will be used and who would have access to it. However, it was hoped that by informing participants of confidentiality, this should encourage open and honest responses from all participants. It was difficult to promise complete confidentiality to members of the focus groups, because the respondents could share the views of other participants outside of the interview session; nevertheless, participants were informed that the draft and final report would not include real names or initials in order to protect their anonymity.

4.4.1 Reflexivity

Israel (2015:12) highlights the Enlightenment philosophers developed an ethical 'code' for people who were white, European, adult and male; however, critical approaches to ethics recognise researchers and respondents represent other groups within society. As a Researcher of Caribbean heritage, I considered Gilroy's (1993:54) suggestion that Black people are both inside and outside the development of Western culture; therefore, someone (like myself) who has dual citizenship (British and Trinidad and Tobago) has a 'double consciousness' formed from having a knowledge of both inside and outside the West and contributes to a unique understanding of both cultural spaces (Miller, 2016). I

was aware of reflexivity and my 'double conscious' position could influence the research process; hence, I continuously evaluated my position and practice to encourage research integrity. The issue of researchers of colour investigating the community they culturally affiliate with is not new; however, it remains marginalized as a serious topic of inquiry in educational research (Subedi, 2009:312).

Subedi (2009:309) uses the term 'halfie' to describe a researcher whose national or cultural identity is mixed in regards to migration, overseas education and parentage. Within the context of anthropology, Abu-Lughod (1991) explores the term 'halfie' further:

As anthropologists, they write for other anthropologists, mainly western. Identified also with communities outside the West, or subcultures within it, they are called to account by educated members of those communities. More importantly, not just because they position themselves with reference to two communities, but when they present the Other, they are presenting themselves... (p42).

In Tobago, although my skin colour demonstrated some similarity, I was aware of representing Western academia. In my brief introduction, I informed respondents I have been visiting Tobago for the past few years, with the intention to eventually live there. The respondents appeared to appreciate my comments. I felt this explanation was important to not only align and show appreciation of cultural similarities, but to also express a genuine interest in the people, the place and therefore, my respondents and their views. In this situation, I believe my 'halfie' position assisted with gaining access and stimulating interest in my study from all levels in Tobago (THA, schools and pupils). Whereas, in the UK, despite having similar national identity (phase one) or cultural identity (phase two), there appeared to be a lack of affiliation to me, as a researcher and my work. This could be due to the pupils not being in my specific target group (phase one) or none of the pupils had been involved in a UK/Caribbean school link (phase two).

Harding (1991) also notes a society stratified according to race, class, gender, etc. will replay relationships of domination and subordination through research; therefore, this research study took into account my position (Black and female) and values in collecting and interpreting the data, as my biography was relevant to the research process (May 2010:21). However, to some extent, there was an

awareness of power relations (Researcher/respondents; UK school/Tobago school; British Council: UK/British Council: Trinidad and Tobago, etc.) within this study and how this could influence my perceptions; therefore an ethics of care was deployed. Particularly, with marginalised and oppressed groups, a researcher has an obligation and responsibility to clearly articulate the concerns of a particular participant and particular community (Clegg and Slife, 2009:30). Postcolonial theorists recognise contemporary social relations are influenced by the repercussions of colonialism and research ethics governance is predominantly Eurocentric; therefore, research which includes cross-cultural dialogue requires an ethical approach which critiques the role of the researcher, the research process and affirms diversity (Israel, 2015:22).

4.5 Limitations

The process of gaining entry was more complex than anticipated. The negotiation to gain access was at two (UK - gaining access to the schools and then to pupils) and three levels (Tobago - also required gaining access at Ministry level). Schools in Tobago are less autonomous than UK schools; therefore, gaining access also required written permission from the Education department at the THA. This was a lengthy (eight months), but crucial bureaucratic process, as once permission was granted, full compliance was received from all schools.

I had anticipated gaining entry to the UK schools would have been a speedier, less bureaucratic process; however, this was not the case. After receiving little response from direct contact, I approached the British Council (UK) for assistance with gaining entry. This resulted in receiving a few completed questionnaires. Permission from Headteachers to interview pupils required direct and persistent contact (emails and phone calls). The initial UK schools were selected, because they were linked to the schools in Tobago, where I had conducted the interviews.

The number of target schools were limited, as I was specifically interested in schools which were/had been involved in a UK/Tobago school-link. From this small sample size, the response rate was low. The poor response could have been influenced by the fact that most UK/Tobago school-links have ceased, since the demise of funding from the British Council.

As I had not interviewed any pupils of Caribbean heritage (in the UK) and their views were pertinent to this study, a second round of interviews was conducted. Even though the respondents in the second phase had not participated in a UK/Tobago school-link, their views were still valid to address research questions 3. Also, as some of the responses were written rather than verbal, I was unable to pursue greater exploration. However, through adapting this research study to include a second phase of interviews; valuable data was collected to present the respondents' views.

This chapter provides an honest and open account of data collection, which was robust, relevant and sufficiently rich to address the research questions. The theories of globalization, postcolonialism and global citizenship connected the overall design and research questions. As a small-scale empirical research project, qualitative methods were deployed and both the focus group interviews and the interpretation of these interviews reflected a social constructivist approach. The interpretation of the data was also influenced by the theoretical framework and provided a structured analytic discussion of the data. Globalization explained the interconnectedness and increased intercultural awareness and dialogue between pupils in the UK and Tobago. Postcolonialism offered a critical analysis of the relationship between the UK and Tobago and the politics which consciously and sub-consciously affect this relationship. Global citizenship theory supported the understanding of how the pupils viewed their relationship with each other and the rest of the world, as well as rationalizing pupils' priority of gaining global competency skills rather than global consciousness.

There were limitations in regards to accessing the focus group and data collection methods; however, rich yields were gained, which captured the respondents' perspectives of global school-linking and global citizenship. The following chapters provide a discussion of the data findings and are supported with relevant literature.

Chapter Five Impact on global outlook of pupils in UK/Tobago School-links

Despite an endeavour for objectivity, research presents an individual perspective, defined not only by values and perceptions (Northcutt and McCoy, 2004), but also by one's knowledge, beliefs and everyday experiences. Although, researchers cannot insist their study is completely value-free, attempts have been made to present findings as objectively and unbiased as possible.

The initial contextual interview questions provided a useful overview. Generally, the value or importance of UK/Tobago school-links differed between pupils in Tobago and those in the UK. Responding to a question regarding the importance of UK/Tobago school-links, 95% of pupils in Tobago thought it was an important school activity and an opportunity to '*educate the young minds*' in comparison to 65% of pupils in the UK (phase 1 interviews). The majority of pupils in Tobago cited gaining knowledge about other cultures as the main purpose for being involved in a global school-link, whereas the UK pupils saw the primary function of a global school-link was to learn a new language. The UK pupils were more sceptical of the benefits of linking, with three pupils from School E (UK) disagreeing with their school being linked to a school in Tobago stating: "*because if the teacher goes there, they could come back with a disease*". These pupils' comments indicated a lack of knowledge of the Caribbean and the previous/current work within the UK/Tobago school-link had not been disseminated to these Year 7 pupils.

The following three chapters present findings in response to the research questions. There is interaction between the findings and relevant literature, which also highlights existing knowledge, whilst providing a scaffold for the construction of new knowledge. The subheadings were derived from the main themes, which emerged from the data analysis. On most occasions, replies from the respondents in Tobago are presented first. There is no significance in this, other than the chronological order of data collection.

In this chapter, Globalization theory, is used as the main lens, offering an analysis through a world outlook; therefore, avoiding the restriction of issues to be discussed merely in terms of race and gender. Since, this study constructed

meaning from pupils who live in different parts of the world; globalization theory resisted the potential to minimise differences between people in different places. Appadurai (1995) suggests globalization as an area of study focuses on the particularities and similarities of the experience of globalization and encourages the voices and histories of people and groups to be contested and reproduced in both the local and global arena; hence, globalization has produced a socially constructed understanding of the world.

Thesis Question One: From the UK/Tobago school-links, what are the impacts on pupils' global outlook?

In order to provide context to this question, it was important to gain the perception of Education officers who were instrumental in facilitating the implementation of the Global Schools Partnership programme (GSP) in Tobago. From the start of UK/Tobago school-links, Senior Officer A (Tobago) was optimistic of the potential of the GSP programme, wishing for pupils in Tobago to develop a greater global outlook:

“When we first started, we were a little sceptical at first, but by the time we got there and we shared, because we were all in the same business and doing the same thing, but in different parts of the world, that was it. Just as they've got something to share, we've got something to share, we've got something to bring to the table and it was really nice in the way we shared as true professionals, who are working with our craft, we shared curriculum, we shared experiences, we shared culture, we just shared and therefore, at the end of it, we felt it was a worthwhile experience and we wish many more people could have shared in it and hope this can still happen”.

As well a desire for intercultural exchange, his comments also indicated a desire for mutually beneficial learning relationships, where sharing was a key component of this learning journey. His reflection also concurred with previous evidence about the uniqueness of UK/Caribbean school-links (Allen, 2013) and its focus on professional/curriculum development. Senior Officer A's vision for the UK/Tobago school-links reflected the UK's Development Education Association's (DEA) philosophy:

'The most important thing is that the South is recognised as having a contribution to make to the North. This will motivate Southern people to share information positively. It will enable us to come in closer and break down the barriers resulting from colonialism' Peter Kisopia, cited in Partnerships in Development Education, published by the DEA, 2010:5).

Senior Officer B (Tobago) also shared her motivation for initiating UK/Tobago school-links. Her reflections were:

"I know many schools were fortunate enough to connect with teachers who came into the classrooms and students were then able to see, hear a different voice, see teaching done sometimes in a different way and I think that was beneficial. We're creating children for, we're educating for the global world, not just for Trinidad and Tobago. I think it's important that they make these connections as often as they could".

From Senior Officer B's (Tobago) response, an assumption could be made that the primary focus for the UK/Tobago school-links was for curriculum/professional development, global connections and to prepare pupils for an increasingly interconnected global world. There is a clear awareness of globalization and the impact it is having on education. Noddings (2005) suggests the role of schools is to develop pupils' global perspective; however, this should not be to the detriment of the local. He suggests pupils need to learn and care for their own neighbourhoods in anticipation for wider global responsibility. Schools should prepare pupils for their role within their neighbourhood, country and the world and become critically aware of globalization and the implications to them, both locally and nationally, whilst engaging in intercultural dialogue (Pashby, 2008, 2011).

5.1 Broadening Horizons and Challenging Stereotypes

In response to the interview question on whether the UK/Tobago school-link had increased global outlook, most pupils in Tobago believed they had "*gained more knowledge about the world*" and had begun to "*see how our country operates, compared to other countries*". Overall, pupils at School A (Tobago) believed the UK/Tobago school-link had allowed them to '*learn about different cultures*', '*interact with each other positively*' and had broadened their horizons. Although, Pupil 1's (girl, 15, London) school (School H, London) had not been involved in an UK/Tobago school-link, she thought:

Pupil 1 (girl, 15, London): *"I think it's a really good thing for a school to be linked to another school in a different country, because you have different views and different ways of living. It opens you up, especially in London where everyone is quite closed-minded and it kind of gives everybody that opportunity on both sides to see something different"*

Pupil 1 (girl, 15, London) focusses on learning about and being open to differences. Although, this pupil locates the need for expansion beyond the city where she lives, Dill (2013:45) highlights the importance of expanding pupils' horizons and opening their minds to the world outside of their national borders.

In 2005, the UK's Department for Education and Skills produced a guidance booklet for schools entitled '*Developing the Global Dimension in the School Curriculum*' (DfES, 2005). This document encouraged schools to increase pupils' global outlook as part of preparation for citizenship within a global community.

Education plays a vital role in helping children and young people recognise their contribution and responsibilities as citizens of this global community and equipping them with the skills to make informed decisions and take responsible actions, including the global dimension in teaching means that links can be made between local and global issues. It also means that young people are given opportunities to critically examine their own values and attitudes, appreciate the similarities between peoples everywhere, and value diversity, understand the global context of their local lives, and develop skills that will enable them to combat injustice, prejudice and discrimination. Such knowledge, skills and understanding enables young people to make informed decisions about playing an active role in a global community (p16).

Many global school-linking programmes were designed to increase pupils' global outlook. This increased global outlook translated not only into gaining knowledge, but also to develop skills and abilities like: independent critical thinking, creative and adaptable, reflective learners, team members, self-managers and effective participants. The development of a global outlook included having a positive sense of identity, sense of interdependence, being open to new ideas, commitment to justice, rights and peace and a desire to make a difference (Unwin et al, 2012).

Although, pupils at School B (Tobago) had not been directly involved in a UK/Tobago school-link, they had very clear views on the potential of gaining an increased global outlook through global school-links:

Pupil 1 (girl, 15, Tobago): *“Students in Tobago can get an idea of what’s going on globally”*

Pupil 2 (girl, 16, Tobago): *“They won’t just know what’s going on in Tobago, but also to know what’s going on in another country”*.

Pupil 3 (boy, 16, Tobago): *“If something is happening in another country, you might need to know exactly...for example, if an earthquake happens in another country, you might want to know exactly how a person feels about it. You can get their reaction”*.

Pupil 4 (boy, 16, Tobago): *“We could have a better understanding of what’s going on in other countries instead of being just confined to our country alone. We can have a better understanding of the world”*.

From these pupils’ responses, the main benefit of gaining a global outlook was to learn about people in places around the world, as well as an awareness of global events (and the repercussion of events). They felt it was important for pupils in Tobago to not only know about what is going on in Tobago, but to develop a wider global outlook. For them, it is vital to broaden one’s horizons and to have ‘a better understanding of the world’. As well as discussing the value of gaining a global outlook, these pupils had begun to engage with elements of global citizenship and its ‘epistemological pluralism’ and ability to ‘not only engage ethically at a personal level, but to learn from (and through) ways of being and knowing both similar and different’ (Andreotti, 2014:89). Learning about others should include opportunities to discover and explore the socio-economic differences of people in different countries.

Waters (2007) suggests a modern world-class curriculum should be permeated by a global outlook/dimension:

A curriculum fit for purpose in the twenty-first century should encourage the development of critically thinking pupils who are not only aware of global issues and events from different points of view, but also realise they can be effective participators in working on challenges, solutions and opportunities (p34).

Pupils need to be supported to become more open-minded and to ‘take the world as their horizons’ (Weenink, 2008: 1095). Since the new millennium, we have been encouraged to view the world as a global community (Kochan, 2009) and it has become a cliché that we live in a ‘global village’ (Somlai, 2001:15).

Phipps and Byram (2003) reminds us that education should respond to the changing context of our contemporary world; hence, the term global village has become commonplace. As 'global villagers', we are continuously getting to grips with a phenomenon, which has impacted on every aspect of our lives. This concept has become metaphorical through increased modern travel and various forms of communication. The 'walls which once separated nation-states have increasingly become regarded as permeable, as a consequence of trans-societal and global processes' (Featherstone, 1995:82).

Generally, pupils at schools A, B and C (Tobago) felt they had much to contribute towards increasing UK pupils' awareness of 'others' and were enthusiastic that '*pupils [in the UK] can learn about our indigenous culture and heritage*'. The responses from these pupils reflected Dill's description of the global consciousness element of global citizenship. He believed schools had a moral duty to create an awareness of other people and their perspectives, to realise there is a single, universal humanity, who care for each other and the planet (Dill, 2013:50). However, traditionally, the perception from the West of 'Others' was either as 'native' or 'exotic'. Through increased migration and media images of the 'Other', some of these perceptions have been reduced to mere fantasies. Nevertheless, 'it is easier to interact with others, who share our...stock of knowledge...with whom we can slide into familiar typifications and routinized practices' (Featherstone, 1995:82).

Although, School F (London) had not been involved in a UK/Tobago school-link; pupils shared their opinions on anticipated benefits of participating in a global school-link. These pupils believed developing links with pupils in another country not only supported the development of a global outlook, but also provided valuable learning experiences about people in other countries, as well as in countries of their cultural heritage. Two pupils offered:

Pupil 2 (girl, 15, UK): "*I think it is a good thing because it makes students more aware of what life is like in other countries, because normally when you live in the same country for your whole life, you don't really see, you don't really get much of a perspective of other countries*".

Pupil 3 (girl, 14, UK): *"I agree, because some people know where they're from, but haven't really experienced that culture...to learn how other people are living, would be a good lifetime experience"*.

Both of these pupils perceived the importance to being aware and gaining 'a perspective' of other people in other countries. These pupils' comments concurred with the Qualifications and Curriculum Authority's (QCA, 2007) description of the global dimension within the school's curriculum. Their policy document 'The global dimension in action' stated:

The global dimension explores what connects us to the rest of the world. It enables learners to engage with complex global issues and explore the links between their own lives and people, places and issues throughout the world...it helps learners to imagine different futures and the role they can play in creating a fair and sustainable world (p2).

In today's society, pupils need to learn how to live together and learn together; therefore, it is imperative for better cross-cultural communication. Intercultural understanding means we can reconstruct the context of the foreign, take the other's perspective and see things through their eyes (Alred et al, 2003:39). Participation in intercultural experiences has the propensity to prepare young people to function in the global village as responsible and thoughtful adults (Gupta, 2003:171). It is hoped that through engagement in intercultural dialogue, pupils will engage in discussions about global futures.

However, Pupil 3's reply added the dimension of diasporic links, 'knowing where they're from', but haven't really experienced that culture'. Her response reflects the experiences of many second and third generation immigrant families, where the indigenous culture becomes more diluted as it progresses through each generation. This pupil valued UK/Caribbean school-linking and its ability to increase one's global outlook as a 'good lifetime experience'.

At School D (Midlands), pupils associated a global outlook as something outside of their experiences and possibly in the future.

Pupil 1 (girl, 15, UK): *"It could actually inspire them to travel the world themselves"*.

Pupil 2 (boy, 15, UK): *"It could give them an idea of what things are like over there and it could help them to make decisions later on"*.

Pupil 4 (boy, 15, UK): *"It could help students to possibly participate in world projects in the future"*.

Although, these responses indicated something remote and futuristic, they do contain some of the core concepts of global citizenship: curiosity, notions of empathy and compassion, shared responsibility and willingness to collaboratively work with other. Pupil 2 (boy, 15, UK) attributed gaining a global outlook as contributing to decision-making. Pupil 4's (boy, 15, UK) view on participation in world projects.

At School E (Midlands), the responses regarding how the UK/Tobago link contributed towards developing a global outlook were more varied and included:

Pupil 1 (boy, 11, UK): *"learning new languages"*.

Pupil 2 (boy, 12, UK): *"They don't act like how you stereotype them"*.

Pupil 3 (boy, 12, UK): *"Pupils can learn what they eat, language, what they do in school and outside of school"*.

Pupil 6 (girl, 11, UK): *"Create new friends"*.

Pupil 12 (girl, 12, UK): *"We'll learn some of the ways they learn and the differences"*.

Pupil 13 (girl, 12, UK): *"Help us to understand their difficulties"*.

These pupils' views displayed traditional forms of school-linking friendship, intercultural understanding and charitable relationships. Interestingly, Pupil 2's (boy, 12, UK) comment also reflected traditional values and prejudices. We live in a society where stereotypes about various groups continue to exist and cultural practices are misunderstood. These stereotypes can be reinforced by the media, schools and other institutions. Global school-links could 'examine perceptions and values; appreciate how these affect attitudes and actions and challenging negative and simplistic stereotypes and images' (www.globaldimension.org.uk – last accessed February 2013). Hopefully, as pupils develop intercultural awareness and wider worldview, some of the preconceived ideas and assumptions can be challenged.

Bristol (2012:21) highlighted examining relationships which could foster a new form of imperialism, particularly with identity positioning between the developed and developing world. It has been suggested people born and socialised into a specific group, assume the values they live by are the norm. It is possible to believe one's cultural system is superior to others and it is only through engagement with others outside of their group, that they start to develop an intercultural experience. However, Said (1994) asserted that in a study of difference, discrimination of others can still exist.

Martin (2010) suggested pupils, who are involved in a global school-link should be supported to develop a deeper cultural, social and historical context of each other. If within a North/South school-link, pupils should be made aware of colonial contexts. Mohanty (1990:1991) remarked 'The crucial question is how we teach about the West and 'Others', so that education becomes the practice of liberation'. However, Bourn and Brown (2011:11) suggested gaining a global outlook need not be the responsibility of schools, as young people often negotiate the impact of globalization 'without any accompanying learning about the wider world'.

5.2 Interconnection and Interdependence

Although, terms like 'interconnected' and 'interdependence' are largely associated with a modern concept of globalization, African philosophers pointed to the essential communality and interdependence of human beings in comparison to the individuality of Western society. Pre-colonial African traditions demonstrated an 'eco-bio-communitarian', which describes recognition and acceptance of interdependence and peaceful co-existence between earth, plants animals and humans (Tangwa, 2006:389).

Through participating in the Global School Partnerships (GSP) programme, Senior Officer A (Tobago) was keen for pupils in Tobago to develop a greater awareness of interconnectedness and to '*touch base with the rest of the world*'. He stated:

"One of the thing that is err, this global thing, is that students from both the UK and Tobago recognise there were things that were happening that

would have impacted on everybody all over the world, even though, we were in different places”.

His sentiments concurred with Giddens (1990:49) in that ‘the intensification of worldwide social relations link distant localities in such a way in which local happenings are shaped by events many miles away’.

Pupils in Tobago expressed an awareness of interconnectedness, both in terms of people having links with others in countries around the world. A pupil at School A (Tobago) stated:

Pupil 5 (girl, 16, Tobago): *“Some [Caribbean pupils] are linked to some foreign country, being that they come from there or they have friends or family there”.*

Also, at School F (London), Pupil 1 (girl, 15, London) said:

Pupil 1 (girl, 15, London): *“... you’re connected like around the world and you know people from there”*

This pupil’s comments highlighted the interconnectedness of globalization, as ‘distant parts of the world have become connected in a historically unprecedented manner, such that events in one part of the world are able to rapidly produce effects on distant localities’ (Rizvi, 2009:72). And in regards to international influences on local culture, a couple of pupils at School B (Tobago) believed:

Pupil 2 (girl, 16, Tobago): *“Students of the Caribbean like outside influences. They like the music, way of dressing and other things. They adopt other people’s culture”.*

Pupil 3 (boy, 16, Tobago): *“...students will...try to adopt an American lifestyle”.*

For these two pupils, their understanding of interconnectedness also encompassed the fact that culture can transcend borders and be adopted and become a way of life for others. Their views are examples of the impact globalization have had and even small islands like Tobago cannot avoid its effect.

Globalization could be understood as a political ideology, with international powers cooperating towards a peaceful end or an economic system promoting a global economy or translated in terms of a cultural, political and technological account, in which people and nations migrate, respond and compete for the natural and intellectual resources needed for survival (Bristol, 2012:24). However, despite various constructs of globalization, it has become an unstoppable force of the twenty-first century, evidenced in arenas, which include political, technological, economic and educational. No country can ignore events which occur beyond its territorial borders. Increasingly, globalization has highlighted widespread interdependence and placed the 'principle of reciprocity' into the foreground, going beyond the dynamics of interpersonal and social relationships.

Senior Officer A (Tobago) believed pupils in both Tobago and the UK should benefit from the opportunity of being linked to gain intercultural understanding and awareness and to explore similarities and differences. There was an acknowledgment that globalization has 'reduced distance' and people around the world are more closely connected. He believed it was important for pupils to:

"... recognise its one world and with the technology, we were able to get closer, as it were and therefore what we were doing was meaningful and everybody recognises we are one human race...The global-linkages showed us that even though people are in far-away places, we all still have something which is common to all of us".

Senior Officer A's (Tobago) account of establishing UK/Tobago school-links inferred more than just encouraging intercultural understanding. There appeared to be an underlying message around equality and a desire for acceptance as being different, but still the same. Dill (2013) acknowledges there are 'problems, challenges and opportunities of globalization' and 'a list of global social problems', which exist within our society. The world is getting smaller, boundaries disappearing and greater interconnectedness; however, ironically at the same time, difference and competitiveness have intensified. 'This world of shrinking borders simultaneously expands our hopes for a better, more prosperous and just world, while also increasing our anxieties and fears about economic uncertainties and increasing inequalities' (Aghion and Williamson,

1987:1). Globalization has constructed a dichotomy where inequality is generated and reproduced and interdependencies has bound people living in different countries, but has also been accused of undermining integrity and unity within nation states.

5.3 Global Economy

Senior Officer B (Tobago) was also fundamental in the management of the GSP programme. She remarked on global interconnectedness and Tobago's reliance on the global economy:

“...The world is very small now, not like it was in my time and what happens in one part of the world affects the other part...connection is important and in addition to that, in a world where we do not produce everything that we want, there are imports, so we depend on the rest of the world, so students must be connected in some form and fashion to understand what's happening globally”.

The global economy is a prominent feature of globalization. As part of increased interconnectedness, economies around the world are more reliant on each other, in regards to trade and investment and a focus on production, finance and consumption. Globalization has increased a redistribution of resources, with gains and losses around the world, favouring some over others. With increased economic interconnectedness, some developing countries have become more dependent on the West (Stohl, 2004) and experience various barriers to trade. Globalization has escalated neoliberal market policies, where ‘the spatial reorganization of production, the interpenetration of industries across borders, the spread of financial markets, the diffusion of identical consumer goods to distant countries ...’ (Mittleman, 1992:2).

Neoliberal market policies have encouraged an opening up of local (sometimes distant) markets to corporate ownership, whilst reducing the role of the local government (Wigan, 2009). ‘Multinational corporations (MNCs), whose participation in global production and exchange is linking together far-flung regions of the world’ (Croucher, 2004:10). However, many of these multinational corporations, wish to portray themselves as ‘good players’; therefore, they not only consider their global corporate interest, but also demonstrate responsibility

for the public good, in an endeavour to be recognized as “good global citizens” (Risse, 2007:131). Consequently, neoliberal economic policies have influenced educational policies, encouraging schools to adopt greater alignment of the school curriculum to preparing pupils for the global economy.

Friedman (2005) recommends today’s global citizen ought to understand the main themes of global economic. He suggests ‘the jobs are going to go where the best educated workforce is with the most competitive infrastructure and environment for creativity and supportive government’. The World Bank also takes a similar view of the role of the school in developing pupils’ global outlook and sense of Global Citizenship. Their report ‘School and Work’ (2007:2) emphasises the need for schools to develop more highly skilled workers to accommodate to rapid changes and new technologies within the global economy. Although, the World Bank’s report largely focused on the global economy, it did however; highlight the key role of Education was to prepare young people for a ‘healthy and socially responsible life and good citizenship’. Therefore, young people are required to gain knowledge and skills which go beyond national boundaries. With the acquisition of intercultural skills, young people can gain a wider, more valuable concept of global development, as well as the prospects of securing a more advantageous position within the global marketplace.

5.4 Intercultural Awareness and Dialogue

There have been a number of initiatives on international education and school-linking, which have intercultural awareness and understanding as a priority aim. For example, the GSP programme was an advocate, which promoted mutual and respectful learning about each other. The International Baccalaureate Organization (IBO, 2002) recognises the importance of intercultural awareness, when it outlined its aim ‘to develop inquiring, knowledgeable and caring young people, who help to create a better and more peaceful world through intercultural understanding and respect’. The Commonwealth Youth Exchange (CYEC, 1997:3) suggests: ‘Insularity is a dangerous breeding ground for ignorance; it is contact that builds understanding’. However, some Western-initiated programmes can perpetuate views like ‘they are just like us’, and there is a

'moral right and duty to educate the others because of the necessity to civilise the totality' (Featherstone, 1995:89).

In this study, pupils' responses indicated that the main focus of the UK/Tobago school-links was the promotion of intercultural dialogue and understanding; therefore concurring with the primary aim of the GSP programme. However, pupils in Tobago also wanted to learn about the UK's educational system and country as a whole. Said (1978) suggests culture is distinguishable by geography, language and ethnicity and Giroux (2005b:123) implores the need for us to develop an awareness of the political force of culture and how it can shape our view of and position in the world.

International agreements, such as the Global Millennium Goals and Education for All has indicated the potential of intercultural dialogue to humanize our shared world (Rule, 2012:330). Educators have been responsible for implementing policies aimed at enhancing greater social cohesion. In 2010, UNESCO's promotion of intercultural dialogue stated:

Equitable exchange and dialogue among civilizations, cultures and peoples, based on mutual understanding and respect and the equal dignity of all cultures is the essential prerequisite for constructing social cohesion, reconciliation among peoples and peace among nations (UNESCO, 2010:19).

In the UK, social cohesion is usually addressed retrospectively, often as a consequence to a national crisis; perhaps, involving a clash between cultures. Over the years, a number of policies have been drafted and programmes implemented to respond to issues within multi-cultural Britain. These include 'Guidance on the duty to promote community cohesion' (DCSF, 2007), which emerged after the Education and Inspection Act, 2006. However, neither the political or Educational elites have a clear understanding of complex historical and contemporary diversity (Gundara: 2011:294). Beyond the UK, increased interconnectedness has fuelled intercultural dialogue and understanding.

Understanding what a culture is and why it is so important in determining our relationship with other people are key elements of global citizenship. If I am to respect someone else's culture, then I must both understand and respect my own. (Walker 2005:25)

At School C (Tobago), Pupil 2 (girl, 17, Tobago) commented on culture:

Pupil 2 (girl, 17, Tobago): *"We have our own ways and cultures and some people are not willing to adopt another culture from another country"*.

As someone who has travelled quite extensively, it is fascinating to meet so many people in Tobago, who have not left its shores and their access to 'others' is largely through the media, unless employed within the tourism or hospitality industries. This pupil had also made another interesting comment in regards to Tobago in relation to the rest of the world:

Pupil 2 (girl, 17, Tobago): *"They can look at the world in a broad way. They would not look at Tobago as if it's an own world for itself"*.

This pupils' comment could indicate not only how pupils in Tobago may view the world, but how possibly the world viewed Tobago. The second part of her statement acknowledges a prominent feature of globalization, where increased global interconnectedness should encourage openness towards people in different places. Unfortunately, this pupil had provided a written response; therefore, the opportunity to explore her reply in greater detail was depleted. However, her comments could be analysed from two perspectives: 1) describing an 'outsiders' view of Tobago or 2) how the local people perceive their island and their behaviour. Regarding the second scenario, one considers 'island mentality', a phrase, which describes a cultural, moral or ideological superiority of a community lacking social exposure; therefore, causing an isolated-induced ignorance of other cultures/communities and a fear of the unknown and a reluctance to embrace change. The characteristics of 'island mentality' are demonstrated in narrow-mindedness and hostility towards anything that does not originate from the particular geographical area. However, this description could be attributed to a number of countries, regardless of their size and even countries of large geographical size like Australia and Britain has been described as having 'island mentality'. (Guardian Newspaper, December 2011)

Aside from working in the Educational Department, Senior Officer A (Tobago) had managed a link between his school (Tobago) and a school in the UK. His sentiments passionately expressed the benefits of mutual intercultural learning and understanding:

“For many of the schools, when we linked up, because it was hands on, because it was face-to-face, well-involved contact, we were sharing, learning and interacting. You were doing those things that forced you to actively participate and because it was like, it was more than talking about something, you were involving your whole being, all your senses and you were sharing personal experiences, you were sharing your feelings, your beliefs and you were understanding other people’s cultures. You then had now understand differences and similarities in people, this made it come home to you that these are people too and we are all people and because of this, it brought the classroom, it brought other people into your space and put you into other people’s spaces and you were sharing space, so therefore you became closer”.

Rizvi (2009:51) comments on spaces when stating, it is ‘now possible to imagine the world as a single global space linked by technological, economic, social and cultural forces’. Senior Officer B (Tobago) also commented on sharing space, this time literally:

“I remember when I was a Principal in Castara ... we had people from Italy, from Germany, all coming into that school, even before it was happening in other parts of Tobago, we had already opened our space to the rest of the world”.

Globalization has increased a sense of shared space, both virtually and in reality; therefore, intercultural awareness has become an important feature of our society today. As well as mutual intercultural understanding, two pupils at School A (Tobago) ardently wished for pupils in the UK to gain a positive perspective of them and their country. Their views expressed a desire to challenging stereotypes. They stated:

Pupil 5 (girl, 16, Tobago): *“They could see us as a nation working together for the best”.*

Pupil 10 (girl, 16, Tobago): *“Every individual is unique in their own way, no matter what culture or country you may come from. It shows we are all one, but of a different heritage”.*

Appiah (2007:57) comments on people in different countries becoming familiar with each other, so it was if they were 'living together as neighbours rather than as strangers'. This view of cosmopolitanism promoted the aspects of intercultural awareness and understanding. However, Appiah's stance has been criticized for being too 'happy clappy' and lacking an analysis of power relations (Wright, 2012:58).

Intercultural understanding should move beneath a superficial surface and go further and deeper to grasp another person's values (Renaud, 1995). As well as an awareness of others, self-awareness is an essential part of intercultural understanding (Cushner and Brislin, 1997). Pupils ought to move beyond shallow exchanges and learn much about themselves and others. Weber (2003:199) agrees that intercultural exchanges may stimulate self-reflection, therefore influencing a person to question their behaviour, value systems, beliefs and practices.

According to postcolonial critique of intercultural understanding, Said (1978:3) asserts we cannot understand others. 'What we are really after when we pretend to understand them is our domination of them'. Evidence from other studies evaluating North/South school-links, noted the UK's 'voice' as being more prominent and reflecting what Said (1979) describes as the dominant, logocentric, mainstream Western narrative. Harden's (2000) critique of intercultural understanding supported Said's assertion, when he stated:

The learner has to be able to draw the line exactly where 'understanding' becomes a threat to his/her identity. Instead of creating the illusion that it is possible to 'understand' a foreign culture, it is therefore wiser to prepare the learner for the difficult position of the respected outsider, who, no matter how much he/she might try, will never fully 'understand' and will never be fully 'understood' (p120).

5.5 Diasporic Links

Senior Officer B's (Tobago) vision for UK/Tobago school-links included a reconnecting relationship between Tobago and the UK. She stated:

"... as a country that was part of the British monarchy, we saw it as an opportunity to reconnect with our partners in Britain...If you remember too, our traditional Education system was built from the British model, until

recent times we've been having changes, but we are still looking at how close we are to the model of when we were a colony”.

It would be erroneous to ignore the fact that colonial heritage and missionary enthusiasm influenced initial links between the UK and former colonised countries (Bourn, 2014). Therefore, possibly covertly, global school-links are likely to be influenced by colonial traditions. Despite, the Republic of Trinidad and Tobago gaining independence from British rule in 1962, the effects of colonialism remain engrained within the Educational system and are demonstrated through an elitist system, designed to select and sort students (Heyneman, 2004), with the emphasis on attainment levels or examination scores, rather than access and participation (Vegas and Petrow, 2008).

Despite the colonial past, some former colonised countries desire reconnection to the 'Mother Country', refusing to let go of the 'apron strings'. This reconnection may be for economic development, because the UK is still viewed as the land of opportunity or for support with greater technological advancement. The World Bank and other agencies have provided the language and motivation for educational policy and the promotion of a global labour market (World Bank, 2007:24). However, Tickly (2009:23) warns that education [and related activities] has become the key aspect of a new form of imperialism. Asher (2009) notes how 'differences of race, class, language and culture have become intertwined with the internalization of the colonizer and the legacy of Eurocentrism, demonstrated in the curriculum and teaching, which work to reify, recreate and transmit the effects of colonialization within and across specific locales. Therefore, even global school-linking programmes, whose intentions appear to be well-meaning, should receive a level of scepticism.

For phase two, none of the UK schools were/had been involved in a UK/Tobago school-link; however, they were solicited for their views regarding UK/Caribbean school-links. Generally, pupils in phase two expressed positive opinions. Pupils in School F (London) believed it was important for schools in the UK to be linked to schools in the Caribbean. This group of pupils were of Caribbean heritage. One pupil stated:

Pupil 2 (girl, 15, UK): *'Yeah, being linked to a country where we were from, would sort of give you a feel of home. I don't know it would just be a really nice thing'.*

And a pupil at School H (London) replied:

Pupil 1 (girl, 15, UK): *"I think it's very important because...every country has their different ways of working and living and some are a lot alike and some are very different. The Caribbean's one that in a lot of ways is a lot different from the way we live and the way we do our thing and so I think it's good to broaden our knowledge of what we think and know and good for them as well, because they kind of dream of the UK...it kind of opens it up a bit more of what it's actually like".*

This pupil addressed stereotypes, but this time from how countries, particularly in the developing world, viewed the UK and its 'streets paved with gold'. She felt it was important for pupils in the Caribbean to gain a more realistic view of the UK. As a pupil of Caribbean heritage living in the UK, this pupil highlighted that even with the commonality of Caribbean-ness, there were significant differences.

Pupils at School J (London) also expressed positive views:

Pupil 1 (girl, 15, UK): *"I think it's important for a school in the UK to be linked to a school in the Caribbean because the teachers can share teaching techniques, they can see how our school is and provide equipment that's not in use to help their school to improve".*

Pupil 2 (boy, 15, UK): *"Yes, because it creates a more diverse community within school and you can learn about other cultures".*

Pupil 3 (girl, 14, UK): *"Yes, because the other school would be able to learn other ways of teaching to improve their school".*

Pupil 4 (girl, 15, UK): *"Yes, because some schools in the Caribbean need to have more support from the other schools in anything from tips on teaching to learning of different curriculum".*

Pupil 5 (girl, 15, UK): *“It gives a larger diverse of cultures. A Caribbean school being linked to a UK school would open up opportunities for us and for them economically and socially”.*

Pupil 6 (boy, 15, UK): *“Yes, to help the education welfare and to get an understanding of how people in the Caribbean learn”.*

Generally, although there is interest in intercultural awareness, these pupils' comments expressed a concern for the development of the Caribbean, especially for schools and teaching and learning. Pupil 1's (girl, 15, UK) comment indicate a charitable sentiment, in the sense of providing equipment; however, overall, there is also an expressions of wanting to develop Caribbean schools. Pupil 5 (girl, 15, UK) is also interested in economic opportunities, but this time, this would be reciprocal. Bose (2007) highlights 'whatever the motivation, the link between Diasporas and development in their home countries remain strong and undeniable. Predominantly, diasporic communities feel connected to 'home' and remain interested in development of their home country. The volume of remittances to the Caribbean supports this view, with the Caribbean receiving over US \$16 billion in remittances in 2002. Guillermo Perry, the World Bank Chief Economist for Latin America and the Caribbean stated: 'Foreign remittances are key for Latin America and the Caribbean...at a time when debt flows are falling, remittances represent one of the most stable sources of income for the region' (World Bank news release, April 2, 2003). Although, remittances are not as important to the economy as in Jamaica, there is a general feeling of 'giving back' to 'home'.

For some diasporic communities, the deterritorialization of living in new settlements can create a nostalgic remembering of the original belonging. 'The concept of home often remains as the uninterrogated anchor or the alter ego of all this hyper-mobility' (Morley, 2000:3). With increased deterritorialization, emotional attachments to land, to home and homeland may develop. For pupils of Caribbean heritage, they valued the importance of maintaining diasporic links within UK/Caribbean school-linking programmes.

However, pupils at School G (London) presented mixed views:

Pupil 1 (girl, 15, UK): *“I think it is important for schools in the UK to be linked to schools in the Caribbean because you can find out loads of information about the two countries and the schools can help each other with resources”.*

Pupil 3 (boy, 15, UK): *“No, because in the Caribbean schools things are run differently and it may affect others in the school”.*

Pupil 4 (girl, 14, UK): *“I don’t think that it’s that important; however it would be a good idea as it can give students of other cultures ideas of how Caribbean students work. As well as that there are many Caribbean teachers and some students in our school”.*

These pupils presented various opinions. Pupil 1 (girl, 15, UK) highlighted reciprocity, noting information exchange and ‘helping each other with resources’; whereas, pupil 3 (boy, 15, UK) felt a school taking something on that is ‘foreign’ would have an adverse impact on a school that does things differently. Pupil 4 (girl, 14, UK) response supports intercultural awareness and his views on diasporic links suggested it could be a good thing for both teachers and pupils of Caribbean heritage in his school (UK) to be connected to teachers and pupils in the Caribbean. Clifford (1994:308) describes diaspora not simply in terms of transnationality and movement, but it also ‘encompassed political struggles of a distinctive community, in historical contexts of displacement’. Identity within this context is steeped within a history of movement and experiences of oppression. Despite the fact that Doe (2007:4) evaluated UK/African school-links, his findings bear some relevance to UK/Caribbean school-links. He noted ‘there are very few links with the nations from which the majority of UK ethnic minorities originate’; therefore, UK teachers could readdress this imbalance through linking with a school in a country which represents the dominant ethnic demography of the UK school to encourage a more meaningful connection for students (Leonard, 2012) and build links with schools in countries where a number of students in the school or local people originate from.

This chapter discussed the main themes that emerged from thesis question one. Pupils who had been involved in UK/Tobago school-links presented a number of ways the global school-link had impacted on their global outlook as it had begun

to broaden their horizons and become interested in people in different places. They were aware everyone, everywhere is connected to a greater extent and this interconnectedness requires learning about and living with other people. Regardless of living in a developed or developing country, all pupils were aware of increased competition, within the global economy and particularly in Tobago, the importance of gaining vital qualifications and skills in order to compete for employment abroad. Pupils who attended schools, which did not have a link-school in Tobago, valued UK/Caribbean school-links and the potential to develop and enhance diasporic links.

Chapter Six Global School-Links and Global Citizenship

This chapter addresses research question two, where the respondents start to engage with the concept of global citizenship; however, generally, their perceptions were not informed through participation in an UK/Tobago school-link or any other global school-link. The subheadings in this chapter also derived from main themes from pupils responses. The following summary supported data analysis.

Within the global citizenship debate, discussions regarding the role of education prevail (Zajda, et al, 2008). Some commentators focus on schools' moral obligation to prepare pupils for their role as global citizens (Dill 2013:21). Former Irish President and UN High Commissioner for Human Rights, Mary Robinson, suggested global citizenship involved norms of equality, human rights and shared responsibility for global poverty and development; therefore, Global citizenship education should not be regarded as a trend, but as character-moulding activity to expose pupils to 'the modern world's ideals and aspirations – what should be valued, cherished and deemed worthy of passing on to the next generation'.

The Department for International Development (UK) believed it was crucial for schools to prepare pupils to become 'informed, active, responsible citizens' (DFES, 2000:8). However, Wright (2012:62) suggests education for global citizenship required 'learning to unlearn' and spaces should be created for new perspectives to be shared and challenged. Wright believes classrooms should be 'self-reflexive spaces in which the locations and interests behind Eurocentric universalism within education be explored' (p63). Information on the Global Gateway's website (www.globalgateway.org) offers another dimension, through highlighting the global job market. The website stated:

As the world responds to more integrated systems of communication, trade and partnership, our young people are becoming global citizens and the job market in which they will compete is now increasingly an international one. To prepare our children for a very different world, education must adapt.

In an attempt to convert theory into practice, Oxfam (1997, 2006) developed a global citizenship curriculum, where they defined a global citizen as someone as:

- is aware of the wider world and has a sense of their own role as a world citizen;
- respects and values diversity;
- has an understanding of how the world works;
- is outraged by social injustice
- participates 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.

Through engaging with the concept of global citizenship, pupils can acknowledge different cultures may have different priorities; therefore, superficial understanding of difference is not sufficient. A global citizen is someone who has the capacity to go beneath the surface in order to understand differences. Walker (2006: 13) states:

A global citizen is one who seeks a range of views and perspectives when solving problems. He or she does not 'tolerate' or 'accept' cultural differences or viewpoints; since these words often implicitly place the speaker at the centre of what is acceptable and right. Global citizens proactively seek out those who have backgrounds that are different from their own, examine ideas that challenge their own, and then enjoy the complexity.

UNESCO's document (2014:49) entreats schools to ensure children and young people gained not just foundation skills, but critical transferable skills to increase their capacity to become responsible global citizens. This document drew attention to the quality of global educational provision, where unfortunately, many children and young people, particularly from disadvantaged backgrounds are still failing to acquire the skills needed to 'get decent work and lead fulfilling lives'. Dill (2013:3) reminds us that 'schooling is fundamentally about inculcating the rising generation...[to gain] an understanding of themselves and their place in the world'. He further suggests the universal rhetoric of global citizenship is rooted within Western liberal individualism, eluding cultural and group differences; therefore, global citizenship is embedded within Western assumptions (Dill, 2013:6).

The varying definitions of global citizenship was also reflected the pupils' responses, as they defined what global citizenship meant to them. Although, on many occasions, not having one clear definition could be a disadvantage, on this

occasion, it added to the richness of the discussion and presented multiple realities.

Research Question Two - To what extent do the UK/Tobago links develop a sense of Global Citizenship amongst its pupils within linked schools?

Senior Officer A (Tobago) believed as a consequence of globalization, the world has now become a global village. He shared his vision for pupils in Tobago:

“Anything that happens anywhere is known everywhere and impacts everybody. It’s a small place. We have started to consider Global citizenship and it has allowed us to start to see what is out there; our eyes have been opened to what is there and you are able to go and see what is out there”.

However, despite the rhetoric, reality revealed only one pupil out of forty-two pupils (whose schools had been involved in the GSP UK/Tobago school-links) had participated in a UK/Tobago school-link activity; therefore, responses relating to global citizenship were relatively abstract. Few pupils had an awareness of the term global citizenship, with a number of respondents replying ‘Don’t know’ or ‘I’ve never heard of this term’ to being asked to explain their understanding of this concept. However, most Tobagonian pupils provided a response.

In School A (Tobago), where the pupils were asked to define a global citizen, the responses were:

Pupil 1 (girl, 16, Tobago): *“A global citizen is a citizen that moves from one part of the world to another”.*

Pupil 2 (boy, 16, Tobago): *“...someone who travels and live in a certain part they travel for a while”.*

Pupil 3 (girl, 15, Tobago): *“You are a citizen of the world”.*

Pupil 4 (girl, 15, Tobago): *“having citizenship globally or having the chance to go to any country and live”.*

Pupil 5 (boy, 16, Tobago): *“Global citizenship means joining together as one group”.*

Pupil 6 (girl, 16, Tobago): *“a citizen of a particular country that travels to various countries in the world”*.

The remaining four pupils in this group stated they had never heard of the term, global citizenship. This group of pupils largely associated international travel as the primary feature of being a global citizen. However, Pupil 3 (girl, 15, UK) suggests global citizenship goes beyond national citizenship; therefore, national boundaries are fluid allowing movement between the local and the global (Golmohamad, 2008) and Pupil 5 (boy, 16, UK) global citizenship has the capacity to connecting people together. These pupils' perceptions were not discussed or presented as agreed ideas, as their responses had been written as pupils sat traditionally behind individual desks. However, their replies of travel aligned with Hall's (1996:4) views that 'free' migration has become a global phenomenon of the so called post-colonial world. According to Tarc (2012:105), global citizenship education is a 'small, but growing educational discourse oriented to larger processes and theorizations of globalization and internationalization. The role of the school has been identified as vital to prepare young people to see themselves as part of a larger world society, where skills, such as 'effective ways of handling conflict, effective decision-making and pro-social behaviour can be nurtured' (Carlsson-Paige and Lantieri, 2005). Young people are experiencing increasing global intertwining of the environment, economy and international conflicts; therefore, education needs to develop pupils' awareness and skills to live in a multicultural world. Education, politics and business believe it is pertinent to prepare young people to become citizens of the world, with the moral consciousness to transcend divisive identities, with respect and tolerance, whilst working towards a more peaceful and just world (Appiah, 2005).

6.1 Defining Global Citizenship

Despite the rhetoric of global citizenship and schools commissioned to convert concepts into curriculum activities, the majority of pupils who were interviewed, were unfamiliar with the term, global citizenship (regardless of whether their schools were involved in a UK/Tobago school-link). Schools in the UK are required to 'reproduce and recontextualize global knowledge and global societal ideals in educational settings'. Young people are required to gain skills for the

global economy within the 21st century. Some schools have embraced incorporating a globally oriented curriculum, with related learning practices in order to receive International School Awards; however, for many schools, non-statutory global citizenship education is not a priority (Marshall, 2014:102).

When defining global citizenship, Pupils at School H (London) stated:

Pupil 1 (girl, 15, UK): *“I’ve never heard of it, but I think it’s kind of like, where because I live in the UK, but I’m Caribbean, so how I see myself as both, so I’m more globally of a citizen. I think that’s kind of what it means, but I’m not sure”*.

Pupil 4 (girl, 15, UK): *“I have no idea what the term global citizens means, but global, I think it’s like all around the world, so global citizen would be like someone from America living in London. They could be a global citizen because they come from a different country and are in another country”*.

Pupil 3 (girl, 14, UK): *“I don’t know, but I think global citizen means someone who ... uhm lives in one country, but goes somewhere else or has been to another country, but they were born in one country”*.

And pupils at School J (London) offered:

Pupil 1 (girl, 15, UK): *“I think it’s someone who travels and considers all countries as potential places to live, work and compare their experience of cultural differences”*.

Pupil 2 (boy, 15, UK): *“I haven’t heard of Global citizen, but I think it’s someone who goes to different places to find information about different people and different things. They would be able to fit into another society, knowing their rules”*.

Pupil 5 (girl, 15, UK): *“A global citizen means being a citizen of the global community. To be identified as part of a nation. It’s being part of a movement”*.

Pupil 6 (boy, 15, UK): *“Being part of a broader social and cultural community”*.

Generally, the common theme is travelling abroad; however, the pupils focus for travel varied. Pupil 1 (girl, 15, UK) suggested a global citizen travelled for the opportunity to work abroad. Roth (2007:16) highlights that increasingly schools are required to produce pupils equipped to compete for employment within a global context.

Pupils at School F (London) stated the term global citizenship was unfamiliar to them; however, Pupil 2 (girl, 15, UK) stated she had read about it and led a discussion about what she felt it meant and its relation to pupils of Caribbean heritage:

Pupil 2 (girl, 15, UK): *“I have heard of this term and it means not discarding where you’re from, but almost joining a larger community in the world, like going outside of where you’re from and joining other people”.*

Pupil 3 (girl, 14, UK): *“I think it means making the whole world one and if you have moved countries, you still have a sense of where you’ve come from”.*

Pupil 2 (girl, 15, UK): *“I think anyone could be a global citizen, but I’m not sure if I see myself as one right now”.*

Pupil 3 (girl, 14, UK): *“I think there is a sense of considering you are a global citizen because in school, you do talk to your friends about where you are from and how things were/are in your country, so you talk about it, but you don’t really take it in”.*

Pupil 2 (girl, 15, UK): *“I also feel sometimes we could class ourselves as global citizens, but we are not sure of what it is. You have to have a certain understanding for something like global citizenship to be able to class yourself as one”.*

Pupil 1 (girl, 15, UK): *“I don’t really think students from the Caribbean think they’re global citizens because we don’t really learn about it, so we don’t know exactly what it means”.*

These pupils engaged in a discussion about global citizenship. Pupil 2 (girl, 15, UK) believed it is possible to be both a global and national citizen and Pupil 3 (girl, 14, UK) offered that a global citizen may live in a country that is not their

'home country', but still has a strong sense of their national identity. However, within Western discourse, there is a contradiction and tension within the double demand of nationality and universality (Papastephanou, 2008:179; Todd, 2007:26). Interdependencies has bound people living in different countries, but has also been accused of undermining integrity and unity within nation states.

Again, despite being unfamiliar with the term, pupils at School G (London) endeavoured to define a global citizen:

Pupil 1 (girl, 15, UK): *"I think a global citizen means someone who is part of a worldwide community and helps people to better the community. You can get to meet new people, help communities and improve lives"*.

Pupil 2 (boy, 15, UK): *"A global citizen is someone who identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices"*.

Pupil 3 (boy, 15, UK): *"The word global means the whole world, citizen means someone who lives somewhere, so maybe it's someone who comes from different countries"*.

Pupil 4 (girl, 14, UK): *"I have heard of global citizen and it's the idea that everyone is one nation and should help to build up the world. I don't fully understand it therefore it doesn't have much meaning to me but it sounds like a good thing"*.

Despite engaging in a discussion about global citizenship, this concept appeared remote and abstract from the reality of these pupils' lives. Pupil 1 (girl, 15, UK), Pupil 2 (boy, 15, UK) and Pupil 4 (girl, 14, UK) perceived a global citizen as someone, who belongs to a world community, who has moved beyond the realm of nation-building and their purpose is to help develop our global community. Globalization has escalated cosmopolitanism and 'increases the reality and awareness of human interconnectedness across borders, it simultaneously enhances the capacity for individuals to imagine themselves as members of a global community' (Croucher, 2004:190). In 2008, when Barack Obama visited Germany, his speech promoted the message of being a global citizen with an

interest in global community development. New York Times columnist, David Brooks (2008) stated Obama's speech started by claiming the position of a 'fellow citizen of the world' and within this role, we have transnational ideals of 'common humanity' and a 'shared destiny'; therefore, we 'are not confined to national borders, but the burden of global citizenship continue to bind us together'. Dill (2012:39) comments on the importance of raising pupils' awareness of what is happening beyond local and national boundaries and is particularly pertinent for pupils who are less travelled.

6.2 Connection with others

Global citizenship has encouraged a vision of a world-wide community, with greater interconnectedness. Human relationships have evolved and adapted to different contexts with more opportunity for transnational exchanges.

When asked about perceptions of a global citizen, the responses from pupils at School B (Tobago) were:

Pupil 1 (girl, 15, Tobago): *"A global citizen is not confined to just living here, but being a citizen worldwide, knowing about what goes on outside of your area"*.

Pupil 2 (girl, 16, Tobago): *"To me, it's about exploring different parts of the world and not just being constrained to one country"*.

Pupil 3 (boy, 16, Tobago): *"Global Citizenship is connecting to people in different parts of the world and educating yourself about what is happening in different countries"*.

These pupils present ideas of travel and connection with others. Pupil 3 (boy, 16, Tobago) appreciated the interconnectedness of global citizenship and recognised our lives are linked together in an increasingly interdependent and globalised world; however, he vociferously raised an issue regarding education about the global not being part of the school experience; therefore, pupils need to educate themselves. Schools are neglecting their responsibility to support pupils to gain the knowledge, skills and values to assist them to become responsible citizens of the world, as well as conscientious contributors to their local communities (Walker 2006:7).

Despite Scotland's document on '*Developing global citizens within Curriculum for Excellence (2011)*', which proposed education should prepare young people for living and working in a global society; this preparation does not appear to be universal. Pashby (2008:23) also suggests:

The concept of educating for global citizenship would encourage pupils to adopt a critical understanding of globalisation, to reflect on how they and their nations are implicated in local and global problems and to engage in intercultural perspectives.

The strategy for developing an innovative generation, equipped with knowledge and skills to be able to solve the challenges of injustice and inequalities within society remains rhetorical for many parts of the world. Holden and Clough (1998:250) propose 'Informed global citizens need not only knowledge of the wider world, but also a range of critical, intellectual and social skills...as well as skills in identifying bias, prejudice and stereotypes'.

From the group of pupils in School C (Tobago), similar themes of travel and global interaction emerged:

Pupil 1 (boy, 17, Tobago): *"To me, Global Citizen means being able to go to another country and have the ability to be treated as a regular citizen"*.

Pupil 2 (girl, 16, Tobago): *"...I think the term Global Citizen means someone who interacts with other people around the globe. This person is familiar with other cultures and countries"*.

Pupil 3 (girl, 17, Tobago): *"Yes, to be transferred around the globe to other institutions. For example, like exchange students"*.

And a pupil at School F (London) stated:

Pupil 1 (girl, 15, UK): *"I think it means when you're connected around the world and know people from there and you experience what it's like to be there and how they live"*.

These pupils in both Tobago and the UK offered varied responses, including travelling abroad and intercultural interaction, but acknowledged greater interconnectedness. Globalization has escalated cosmopolitanism and 'increases the reality and awareness of human interconnectedness across

borders, it simultaneously enhances the capacity for individuals to imagine themselves as members of a global community' (Croucher, 2004:190).

6.3 Benefits of Interconnection

Most of the pupils from School A (Tobago) reflected on their insularity and felt that most pupils in the Caribbean did not engage with the rest of the world:

Pupil 1 (girl, 16, Tobago): *'I don't think Caribbean students consider themselves to be global citizens because they don't go to other countries and experience different lifestyles and ways of living'.*

Pupil 2 (boy, 16, Tobago): *'I don't think students consider themselves to be global citizens because the Caribbean is not really global'.*

Pupil 3 (girl, 15, UK): *'Most of the people in the Caribbean don't know about other cultures and ideas and never saw a next country. A person in Trinidad never come to Tobago their sister island and the same thing for Tobago. How could we be global citizens if we never visit our own sister island?'*

Pupil 4 (girl, 16, Tobago): *'We don't see each other as one. If I'm studying in my country, I would not have to pay, but if I'm studying elsewhere, I would have trouble to get in and plus have to pay fees'.*

Pupil 6 (boy, 16, Tobago): *'Most of them don't know about being a global citizen'.*

Pupil 7 (girl, 16, Tobago): *'Generally, I don't think students of Caribbean heritage consider themselves to be global citizens because of the way the students carry themselves, their surroundings and environment, not knowing that other global citizens love their country'.*

Pupil 8 (girl, 16, Tobago): *'I don't think students of Caribbean heritage consider themselves to be global citizens. I feel it's because in the Caribbean, we are free to work, due to certain requirements ... and we can go to any Caribbean [island] to further our Education'.*

From the responses above, it is evident the pupils associated global citizenship with increased prospects arising from the opportunity to travel abroad to study

and pursue post-compulsory education. However, it is also overwhelmingly apparent pupils at School A (Tobago) did not associate Caribbean pupils with global citizenship. Regrettably, the data collection method prevented in-depth exploration of what Pupil 2 implied about the Caribbean not being global and perhaps there are a number of interpretations, which could include: Tobago is largely mono-cultural and not as multicultural and cosmopolitan as its sister isle, Trinidad. It is a small, quiet, laid-back island, which remains largely unspoiled and unplundered by large multinational companies; however, whilst for some this could be a feature of its beauty, for others, it could be an indication of lack of progressiveness. Perhaps, this student believed although the Caribbean is part of the Commonwealth, it does not feature on the world-stage and is rarely mentioned internationally, apart from when a tourist has become a victim of crime on the island. Although Trinidad and Tobago is a member of CARICOM, this organization lacks status in comparison to a conglomerate of more 'powerful' international organizations. Perhaps too, as Tobago is not at the cutting edge of technological advancement, which is a particular issue in rural communities. However, one can only speculate. Nevertheless, Andreotti (2006:5) warns about Eurocentrism and triumphalism within global citizenship 'when people think they live in the centre of the world and they have the responsibility to help the rest and that people from other parts of the world are not fully global' and Langmann (2014:93) highlight global citizenship has the capacity of 'whether or how to include or exclude those who are not the same as us'. Langmann further critiques global citizenship education because:

...it rarely recognises that this presumed empirical reality is entrenched within a liberal democratic framework that assumes all citizens have the same rights, opportunities and responsibilities, when some marginalized communities and individuals in the world experience a very different lived reality (p107).

Pupil 3 (boy, 16, Tobago) commented on the fact that Caribbean pupils do not know about global citizenship. Dill (2013) suggests that in our current climate of an ever-present and all-powerful global economy, schools have a moral obligation to prepare pupils for life within a global community, with an awareness of cultural diversity and skilled for economic prosperity.

Senior Officer B (Tobago) is aware of the need for schools to prepare pupils equipped to live and work within our global community, when he highlighted:

“... we’re educating teachers, we’re telling them to encourage students to not learn just this space in which they live, but learn for the rest of the world. We’re telling teachers they’re educating a global citizen. Because of our space, it will be difficult for us to find jobs for every child we educate and we see where students are leaving here and going to other parts of the world, finding jobs, finding spouses ... so we should prepare our students for that”.

She continued by providing a recent recollection:

“I was speaking to a parent, this week, who came to visit me. I asked her how is her daughter? She told me her daughter now lives and works in Japan. So if that child had only been educated for this space called Tobago, how would she have benefitted from that opportunity? ... so it’s important we expose children to what being a global citizen is, especially now”.

Senior Officer B’s (Tobago) comments highlight the necessity for schools to prepare pupils for a global community. UNESCO elaborated on the importance of global competency skills development, when it urged for the strengthening of links between education and economic development and for the ‘curricula to respond to the new demands of the global market and knowledge economy, providing skills such as communication, critical-thinking...and learning how to go on learning’ (UNESCO-IBE, 2008:6). Similarly, the Trinidad and Tobago Ministry of Education duly noted the importance of 21st Century skills when they stated:

The Republic of Trinidad and Tobago has not escaped nor can hope to escape the political, social, cultural and economic impact of constant, rapid and vertiginous change...Our very survival as a people and as a nation depends on...knowledge...driven, particularly by the information and communication technologies (Ministry of Education, 2002:3).

Some schools recognise globalization has increased competition-based reforms within Education, which is characterized by measureable performance standards, in an endeavour to encourage increased homogeneity across international borders (Torres, 2009:26). However, again, Langmann comments on inclusion and exclusion:

While globalization opens borders and extends horizons by affecting the economic exchange of goods and labour and the cultural exchange of ideas and values, people living at the margin of the global community still bear witness to the fact that there is no inclusion without exclusion, that there is no knowledge and information without a certain colonization.

6.4 Migration and mobility

In regards to pupil's responses of being "*able to go to another country*" and "*being transferred around the globe*", increasingly, globalization has accentuated migration and is characterised by being in an 'in-between' place (Nussbaum, 1996:91). Crossing borders can be defined as in-betweenness and construct a place or condition of mobility and uncertainty. However, to visit another country does not necessarily guarantee a more meaningful understanding of people who are different from us. Wright (2002:414) questions:

Can we actually 'go visiting' others in a way that would expand and change ourselves and our actions, and not only our arguments? Confronting difference is easier when it happens in a remote place: it is easier when it happens in a remote place...than when it happens in your own home. It seems easier to understand and include somebody who is different elsewhere, than to recognize differences in our own context...visiting other people does not necessarily confront your values and make you a citizen of the world unless you are willing to make changes in your own life as well.

In considering global citizenship, one pupil at School C (Tobago) suggested:

Pupil 3 (girl, 17, Tobago): "[Global citizenship means] *to be transferred around the globe to other institutions. For example, like exchange students*".

This pupil believes a feature of global citizenship is the opportunity of travelling abroad (for study). Consequently, the impact of globalization on education is demonstrated by the growing numbers of students, who are having to or choosing to study abroad.

More students study abroad in more places, with a greater variety of programmes, than ever before...study abroad as a technology of knowledge production, citizenship education and cultural diplomacy has enjoyed a profoundly uncontested status. (Zemach-Bersin, 2012:89).

For some students, living abroad can contribute towards personal change. Murphy-Lejeune (2003:101) suggests students who study abroad develops: a)

greater autonomy – to live on one’s own, b) self-confidence – learning how to cope, c) social competence – getting on with people, d) more openness, curiosity, tolerance and flexibility and e) critical awareness of self and others. It is said that travel broadens the mind. When students travel for new opportunities or adventures, they not only cross frontiers externally, but frontiers within also begin to dissolve. Tarrant (2010) in his article entitled ‘A Conceptual Framework for Exploring the Role of Studies Abroad in Nurturing Global Citizenship’ suggests studying abroad could nurture global citizenship. Students develop a deeper, more complex, sense of belonging to different groups and communities. ‘Psychologically, a person’s centre shifts, greater competence and comfort in being in-between socially, culturally and internationally is matched by a more profound, tolerant and integrated sense of self (Alred et al, 2003:5).

However, for some privileged students, studying abroad has become an entitlement or essential ‘rite of passage’ into adulthood. Over the past decade, higher education has internationalized study programmes to encourage undergraduates to study other lands, peoples and cultures. ‘Universities are turning their attention to the values of global citizenship education and the development of cross-culturally competent and globally literate students’ (Zemach-Bersin, 2012:92).

Although, pupils in School C (Tobago) largely associated global citizenship with travelling abroad for opportunities, there was also some scepticism. They perceived:

Pupil 1 (boy, 17, Tobago): *‘Learning about different cultures is a good thing, but a country could suffer from a brain drain’.*

Pupil 2 (girl, 16, Tobago): *‘It would be good to go to another environment, more subjects available and interacting with people globally, but when I return to my country, I may not be up-to-date with work activities’.*

Pupil 3 (girl, 17, Tobago): *‘I may get bad influence from other cultures’.*

The theme of travelling abroad for work/study correspondingly flowed through these pupils’ responses; however, their notion of travel offered different perspectives, which were equally relevant. Pupil 1 (boy, 19, Tobago) was concerned about the impact on the ‘departing’ country, through the loss of

educated and skilled people migrating for further education or employment. McAuliffe and MacLachlan (2005) comments on the mobility of highly educated health professionals and contended that the knowledge systems of the North are leading to a 'brain drain' and decline in the health capacity in the South, causing a deterioration in health situations. They recommend the knowledge outflows needed to be addressed.

Interestingly too, Pupil 2 (girl, 16, Tobago) was concerned with returning from studying abroad and not being up-to-date with work activities. Travelling abroad for work/study is an aspect of Dill's view on developing global competencies as part of global citizenship. This is where the purpose of education is to support pupils to acquire the right skills and knowledge (human capital) for success within the global marketplace (Dill, 2013:51).

Migration is a significant feature of globalization and has always existed; however, the volume, frequency and distance of trans-border human flows have increased (Croucher, 2004:135). Hall (2003: 195) comments on the fluidity of capital, investment, goods, messages, images and people. 'The second half of the 20th century and the first part of the 21st century has seen an unprecedented explosion of the highly unplanned movement of peoples'. Mobility is perceived to enhance employability, skills, language and intercultural competences. However, Baker-Cristales (2007:49) draws our attention to other impacts of migration.

International migration poses new kinds of problems for post-colonial states who struggle to construct new grounds for claiming sovereignty – how to control the national economy... how to benefit from the loss of educated workers, how to promote the image of national solidarity despite rapid and uneven cultural change?

Pupil 3's (girl, 17, Tobago) response expressed a common belief, particularly amongst the adult population in the Caribbean, who are worried about the negative impact Western culture, particularly America, with its relatively close proximity, has on young people. Through exposure, largely through the media, this influence is often displayed through dress, music and over-indulgence with mobile phones. The 'American Dream' has become the vision of a good life. The intensification of the flows of commodities, money, images and information is acknowledged by Featherstone (1995:5). Western centres have, largely through 'television and communications technology are frequently producing both manipulation and resistance' and has exported its cultural forms to the rest of the

world causing an 'homogenization of culture' (p117). Powerful nation-states have influenced national markets around the globe; therefore culture has followed the economy. Ritzer (2003) uses the term globalization to describe the imposition of imperialistic corporations and organizations on other geographical areas, in order for their power, influence and profits to grow throughout the world. In an attempt to counteract bombardment from the West and to preserve traditional cultural practices, Tobago maintains annual events like Heritage Festival. Within societies that are rapidly modernizing and eliminating tradition, rites are created and maintained to celebrate the past and conserve traditional practices.

In the UK, the majority of pupils were also not familiar with the concept of global citizenship, with some pupils choosing not to speculate on what it means. In School D (South West England), Pupil 1 (girl, 15, UK) contemplated that being a global citizen would allow her to *'travel to places'*. In School E (East Midlands), the key relevance to them was also about travel *'I can go from one country to another'* and be able *'to meet new people and see new places'*, but they also expressed apprehension regarding *'getting bad diseases'*, and *'not having a life'*.

Pupils in School E (East Midlands) grappled with defining a global citizen; however, they engaged in a reflective process, which is fundamental in fostering the development of global citizens.

Pupil 1 (girl, 12, UK): *'I think it means that you're part of our world as a great family'*.

Pupil 2 (boy, 12, UK): *'I think I am a citizen of the earth'*.

Pupil 9 (girl, 11, UK): *'It means we're all part of the world'*.

Pupil 12 (girl, 12, UK): *'I think it's someone who goes around the world'*.

Pupil 6 (boy, 12, UK): *'people from different countries all get together'*

Pupil 7 (girl, 12, UK): *'I think it means you are part of the world'*.

These pupils' responses presented remote or abstract perceptions of global citizens; however, their replies indicated a sense of inclusion into a 'world community' and were aligned with Robertson's (1992) views; whereby the world is increasingly becoming 'one place' and Banks (2008:134) suggests global

citizenship education should help pupils develop an identity and attachment to the world. However, contradictorily, these pupils' comments also provided a sense of exclusion, insinuating 'them and us'. Andreotti (2010) proposed critical global citizenship education should function as a 'decolonizing force, providing historical analysis of global inequalities and helping students develop skills for collaborative but un-coercive engagement with complex, diverse, changing, uncertain and deeply unequal societies'.

From observations and data analysis, most respondents associated global citizenship with being part of a wider world community and having the opportunity to 'get a better life', through travelling abroad. However, generally, they did not personally relate to these concepts.

6.5 Global poverty

Global citizenship is often linked to concern for global issues (the environment, poverty, etc.). A few pupils in the UK believed global citizens would be troubled by global poverty and interested in helping the poor. It has been suggested 'Human beings should be connected to other human beings by ties of concern and understanding' (Boothroyd, 2005:1). A couple of pupils at School E (East Midlands) believed a global citizen was concerned for humanity, with a particular interest in global poverty.

Pupil 5 (boy, 11, UK): *'I think it means you help other people'*.

Pupil 8 (girl, 11, UK): *'It makes me think about poor people'*.

And a pupil at school J also offered:

Pupil 3 (girl, 14, UK): "[A global citizen is] *someone that travels around the world helping other people*".

All three pupils presented a notion of global citizenship, which involved having a 'global consciousness' and being concerned to help people who are less fortunate. For some people in the UK, global poverty is a distant concern, which should be tackled by those who are in a more privileged position (Dower, 2003:137). These pupils' view agreed with Jefferess' (2012:27) view that global citizenship promotes a strong 'ethics of action; therefore, a global citizen is defined as one who helps the unfortunate Other'. This action of 'helping' is

critiqued by Said (1993), who warns of continual European imperialism and projects of benevolence. As global citizens, we have a moral duty to make the world a better place; however Jefferess (2012:12) highlights:

... ethically framed identity functions to sanction ignorance of the history and structures of global material inequality and normalise the conditions of privilege that allow some to be in the position to help or 'make a difference'.

When considering global poverty, we should not ignore colonial history, as it explains the interrelated divisions of poverty and prosperity. Appiah (2006:170) identified a number of international policies, which maintain these divisions of poverty and prosperity and provide a relevant example:

If you 'save' the children by dumping free grain into the local economy and putting local farmers out of business – who can compete with free? – you may be doing more harm than good.

When considering global poverty, pupils need to be educated that global citizens should not just 'do for Others', but they should be concerned about the causes of global inequality'. Khoo (2014) proposes 'postcolonial critiques deconstruct the universalism of global citizenship, asking whether such discourses and practices mask privilege and even coerce uniformity'. Over the years, debates have commenced over North/South relationships, who benefits and who are marginalized. It would be a disservice to explore global citizenship without recognizing issues of power.

This chapter deliberated the concept of global citizenship and addressed if pupils of Caribbean heritage had gained a sense of global citizenship through their UK/Tobago school-link. Limitations to Research question two emerged, as there were no pupils of Caribbean heritage in the focus groups (initial UK schools). Although, pupils of Caribbean heritage participated in the supplementary groups (phase two - UK), none of these schools had not been involved in a UK/Tobago school-link. Despite these limitations, all pupils had participated in discussions on global citizenship and a number of relevant themes emerged. However, evidence revealed, the majority of pupils of Caribbean heritage were unfamiliar with the concept of global citizenship, expressing this topic had not been part of their educational experiences. Despite this, they presented positive views of global citizenship, which covered themes of connection with others, migration and mobility, and concern for global poverty.

Chapter Seven The Relevance of Global Citizenship to pupils of Caribbean heritage in Tobago/UK

This chapter addresses research question three. Like the previous two chapters, the sub-headings derived from thematic data analysis. Through contemplating the relevance of global citizenship, the respondents questioned a global citizen's identity and engaged with traditional features associated with global citizenship (interconnection, intercultural competencies, etc.) as well less traditional and new insights on enhanced diasporic relationships and increased opportunities, motivation and aspirations. Most of the pupils' responses correlated with the Economic, Cultural and Social aspects of global citizenship (Oxley and Morris, 2012) and Dill's description of Global Competences. Although, global citizenship is usually discussed as an identity or state of being, some literature describes global citizenship as a competency, rather than as an ongoing practice (Biesta, 2009, Lawy and Biesta, 2006). Generally, the global competency aspect of global citizenship appeared to be most relevant to pupils of Caribbean heritage.

Despite the challenge to define global citizenship, pupils engaged with determining the relevance of this concept to their lives.

Research Question Three - How do pupils of Caribbean heritage in the UK and Tobago perceive the concept of 'global citizenship and its relevance to their lives?

7.1 Identity

Globalization has influenced discussion about 'extranational forms of citizenship based on supranational systems' (Peters, 2008:53) and the impact this has had on identity. Some of the pupils in this study grappled with the theme of identity in connection to global citizenship.

At School B (Tobago), one pupil responded:

Pupil 4 (boy, 16, Tobago): *"When I think of the term Global Citizenship, I think of my identity and it's not just about where you live, but elsewhere".*

And another pupil at School C (Tobago) stated:

Pupil 4 (boy, 17, Tobago): *"I haven't heard of this term, but I grasp it is a person who places their identity in a different nation or place apart from their own"*.

Pupil 4 (boy, 17, Tobago) highlighted the complexity of national versus global identity and the shifts in identity, which has been escalated through the free movement of people. As a global citizen, one develops a two-tier identity (national then global), with a range of rights (right to vote, right to work, etc.) and responsibilities. Pashby (2008:76) suggests 'a global citizen is one who responsibly interacts with and understands others, whilst being self-critical of his/her position and who keeps open a dialogical and complex understanding rather than a closed and static notion of identities'. Globalization has created additional and alternative membership and forms of belonging, altered people's perceptions of how they identify themselves, caused an erosion of traditional boundaries and blurred national sovereignty. Identity and citizenship are seen as a process, which may have discrete theoretical entities; however, the two may intersect at some point (Torres, 2009:109).

Identity is an interesting, but complex theme, with varying opinions on whether it is fixed or transient. Scott (1989:14) proposes:

Within a pluralist framework, identity is taken as a referential sign of a fixed set of customs, practices, and meanings, an enduring heritage, a readily identifiable sociological category, a set of shared traits and/or experiences.

However, to some extent, Hall (1996:93) challenges 'shared traits' by suggesting 'identity is constituted out of difference'. Perhaps, through interaction with pupils of different cultures in different locations, one considers one's identity. Martin (2010) notes 'if culture and identity are formed through relationships, then they cannot be understood as fixed, bounded concepts, they are constantly made and remade through each moment of interaction'. Identity has become more fluid and multiplicity of belonging exists (Croucher, 2004:35).

Constructivists have emphasized the malleability of identity, as identities (including racial), have shifted across time and place. Bell (1999:3) suggests 'one does not simply or ontologically belong to the world or to any group within it', identity and belonging are not arbitrary and inconsequential, but is constructed. It has been suggested a 'nation is a symbolic community and it is

this which accounts for its power to generate a sense of identity and allegiance' (Schwartz, 1986:106). National cultures can construct identities, making meaning about the nation; however, Hall believed national identities are declining and new identities and hybridity have emerged. Postcolonialism 'destabilizes received traditions of identity' (McCarty, 2001:39) and challenges ideas of national sovereignty and the integrity of self-identity' (Torres, 2009:93). Therefore, from the pupils' discussion of global citizenship, issues of national and global identity were constructed and deconstructed.

Senior Staff A (Tobago) also addressed identity in connection to global citizenship and pupils of Caribbean heritage. He reflected on his trip to visit his link school, in the UK:

"When I went to London and we were at ... the fact that you were able to see pupils of Caribbean heritage in a new setting, you saw some of who you are, you saw some of who you're not sure where that is, you then began to understand maybe some of the things that transcend just place and the questions they were asking too, allowing you to recognise that somehow people wondered from where am I from, that linkage between where I was , where my parents were and where I am and in all of that, the whole of the diaspora kind of perspective, you still are able to find yourself in this melee, so you're able to find an identity in the whole big melting pot".

In Dill's study (2013) on global citizenship, one of the participants (teacher) responded that:

'A global citizen is someone who is rooted in a national identity, but they have a consciousness that is greater than that. They have an appreciation for other cultures, tolerance for other points of view and see issues on a global scale rather than just from their national borders'.

Hall (1996) points out the forces of globalization have created disturbance within the relatively settled character of populations and this has generated 'an environment in which identities are increasingly fragmented and fractured'. A global citizenship identity may offer an inclusion of multiple loyalties. Croucher (2004:187) discusses the impact globalization has had on identity, promoting the importance and meaning of world citizenship. However, there is

acknowledgement of the dichotomy between patriotism and cosmopolitanism; nevertheless, the two sentiments can comfortably co-exist (Nussbaum, 1996).

7.2 Intercultural Competencies

As previously discussed in chapter five, intercultural awareness and understanding was the dominant feature of many global school-linking programmes and an important aspect of global citizenship. The development of intercultural competencies enhances pupils' ability to become responsible and thoughtful adults (Gupta, 2003:171) and increases their preparedness for employment within increased interrelated economies and industries.

When considering how the concept of global citizenship could enhance the lives of pupils of Caribbean heritage, the responses from pupils at School B (Tobago) were:

Pupil 1 (girl, 15, Tobago): *'I don't think Caribbean students consider themselves to be Global Citizens, because there are students who already go to other countries and experience different lifestyles and ways of living'*.

Pupil 2 (girl, 16, Tobago): *'Students of the Caribbean like outside influences. They like the music, way of dressing and other things. They adopt other people's culture'*.

Pupil 4 (boy, 16, Tobago): *'Students of the Caribbean do not see themselves as Global Citizens because unless they are asked to or forced to communicate with someone from another country, most of the people in the Caribbean don't know about other cultures and ideas and never saw a next country. A person in Trinidad never comes to Tobago, their sister island and the same for Tobago. How could we be Global Citizens if we never visit our own sister island?'*

Similar to pupils at School A (Tobago), pupils at School B (Tobago) did not believe pupils of Caribbean heritage engaged with the notion of global citizenship. They had translated global citizenship to mean travelling abroad; however, their interpretation related to the adoption or immersion into other cultures, rather than for opportunities to study or to work. Their perception of

global citizenship was influenced by the value they placed on developing intercultural competencies. Without being fully aware, these pupils had touched on what Dill (2013:53) suggests 'the ideals of tolerance and understanding differences [should be] coupled with the rhetoric of human capital and economic purposes; we need to understand each other, so we can do business with each other'. Therefore, possessing intercultural competency skills can improve human and economic capital.

At School C (Tobago), three pupils stated:

Pupil 1 (boy, 17, Tobago): *'Most pupils of Caribbean heritage don't consider themselves to be global citizens, because most of them don't travel regularly'*.

Pupil 2 (girl, 16, Tobago): *'No, because we have our own ways and cultures and some people are not willing to adapt another culture from another country.'*

Pupil 3 (girl, 17, Tobago): *'No, we are not being taken seriously'*.

These pupils' responses varied from each other; however, similar to each other and to the other two groups of pupils at Schools A and B, they did not connect global citizenship to pupils of Caribbean heritage. All pupils regarded global citizenship as something positive and life-enhancing; however, they did not personally relate to the concept of global citizenship, perhaps because global citizenship is largely associated with issues of global poverty, climate change and other environmental matters, etc., which although these issues are major concerns for developing countries, they mainly appear to be priorities for countries in the West.

Again, themes of travel and intercultural awareness are prominent within these responses; however, Pupil 3 (girl, 17, Tobago) commented on external perceptions. Her comments of Caribbean pupils not being taken seriously reflect the marginal position some people of Caribbean heritage experience in the UK. However, this comment came from a pupil in the Caribbean, who may be reflecting on the Caribbean's marginal position, in regards to political, economic, etc. Burnley (2012:168) commented that 'marginality represents various forms of exclusion and oppression and is defined by its limitations in accessing power'.

When considering pupils of Caribbean heritage and global citizenship, Senior Officer A (Tobago) commented:

'Students of Caribbean heritage do not yet see themselves as global citizens. You see sometimes, we first have to move the veil, so people can see. It depends on whose there and whose moving. If nobody moves it, then they won't be aware that there's a view behind there, but somebody has to move it'.

His words expressed the powerful positioning of certain groups being kept in the dark and is reminiscent of the saying 'knowledge is power'. From observation, many global school-linking programmes fail to move beyond intercultural awareness; therefore, other key areas which can promote human social and economic capital are missed. Postcolonialism would suggest this is a deliberate action to maintain disadvantage and the imbalance of power. Pashby (2012:12) reminds us global citizenship ties a notion to a global community and the history of imperialism determined who does and does not belong.

7.3 Rights and Responsibilities

During phase one, pupils at School E (East Midlands), who were all Caucasian, associated with being a global citizen, stating: *'I have a right to go global' or 'I have helped people around the world by donating money to them'*. However, the pupils in phase two mainly discussed the responsibility of being a global citizen. Two respondents at School F (London) stated:

Pupil 2 (girl, 15, London): *"I think one of them might be the responsibility of being a global citizen because ...you're like part of a community, playing a role, so there is a sense of responsibility ..."*

Pupil 3 (girl, 14, London): *"I think an advantage of being a global citizen is the fact that you are always connected to everyone, but the disadvantage could be you are put into a group because of where you're from, that isn't the place you should be"*.

Pupil 2 (girl, 15, London): *"I agree, I also think you are more aware of the things around you and what the world is like outside of where you live"*.

Pupil 2 (girl, 15, London) suggested the role of being a global citizen brought commitment and responsibility for others within one's 'community'. Pike (2008) suggests schools should:

... acknowledge the ever-changing patterns of relationships among human communities, and between humans and their environments, and to help students explore the implications of such trends in terms of their rights and responsibilities, their allegiances and loyalties, and their opportunities for meaningful participation (p45).

Pupils at School A (Tobago) also debated the rights they could have as a global citizen:

Pupil 1 (girl, 16, Tobago): *'I could experience other country's traditions and lifestyles'*.

Pupil 2 (boy, 16, Tobago): *'We could have free education in the country we are living'*.

Pupil 3 (girl, 15, Tobago): *'I can get to see different cultures, but the disadvantage is being away from home'*.

Pupil 4 (girl, 16, Tobago): *'I can go somewhere without having a timeframe, but I would not be united to one country'*.

Pupil 5 (boy, 18, Tobago): *'I could have links to other people'*.

Pupil 6 (boy, 16, Tobago): *'I could learn different cultural aspects and teach other citizens about my home country, but it may be difficult to interact with others who have different languages'*.

For these pupils, there are a number of rights associated with being a global citizen, including free movement and free education; however, a couple of the pupils raised related issues regarding nationality and interacting with people who speak different languages. Nevertheless, Gundara (2011:301) believes citizenship legally bestowed equality and there should be an environment to accommodate any notion of difference and promote belongingness to diverse groups. Global citizenship education has challenged educators to support pupils' exploration of the implications of their rights and responsibilities, their allegiances and loyalties and opportunities for meaningful participation (Pike, 2008:45).

7.4 Increasing Opportunities

Humes (2008:41) commented on how certain words or phrases gain ascendancy in public and professional discourses. It was suggested that global citizenship is one of these words. Generally, all respondents in this study valued its potential.

At School B (Tobago), these pupils' stated:

Pupil 1 (girl, 15, Tobago): *"For me, it could expand my horizons, develop new ways of thinking and be able to build on knowledge"*.

Pupil 2 (girl, 16, Tobago): *"As a Global citizen, I could see more, learn more, understand more and educate myself about the wider horizon"*.

Pupil 4 (boy, 16, Tobago): *"I can learn more about other cultures, know what other people do, but communication may be difficult with no internet"*.

These pupils anticipated global citizenship has the transforming ability to expand their horizons to learn about others, as well as learning in general. This orientation towards seeing the world as one global world allowed pupils to be receptive of new experiences. These pupils shared Senior Officer A's (Tobago) views about having a sense of global citizenship and its ability to broaden horizons. He stated:

"You begin to compare. It offers a different realm, a new reality. I think once you've got that, once your mind has been stirred to be inquisitive, then the skies the limit. [Global school-links] have been vessels for opening up the mind for young people. I appreciate what the Global School Partnerships programme did for our schools".

Senior Officer B (Tobago) shared similar sentiments:

"We have to have children think outside of the box, outside of Tobago. There are opportunities out there for education. There are certain things we can do in Trinidad and Tobago...but they must know not everything they will get here and some things they will have to go abroad for. We always encourage students at secondary level, when thinking about their

degree, to broaden their horizons, their perspectives and go and see what other universities have to offer ...”

Pupils in School J (London) reflected on the relevance of global citizenship to pupils of Caribbean heritage. They stated:

Pupil 1 (girl, 15, Tobago): *“Yes I think pupils of Caribbean heritage see themselves as a global citizen because there is a lot of poverty in the Caribbean, so pupils are concerned about the way they live”.*

Pupil 5 (girl, 15, Tobago): *“Yes I agree, because they are very proud of their heritage, although they have been mixed with other cultures”.*

Pupil 3 (girl, 15, Tobago): *“Yes, many students have the potential, but they lack the opportunities to make a better life. They want to be able to travel and get good jobs, so they want to be global citizens”.*

Pupil 2 (boy, 15, Tobago): *“I think they would because they have same laws that are the same or similar to other countries”.*

Pupil 6 (boy, 15, Tobago): *“No I don’t think they relate to it due to discomfort, discrimination and generally not feeling homely”.*

From this school, Pupil 1 (girl, 15, Tobago) focused on poverty in the Caribbean, suggesting pupils in the Caribbean are concerned with poverty as a local issue and more of a priority than poverty within a wider global context. Even though, global issues may impact on young people’s experiences, these issues may appear to be far away. Sometimes teachers are unable to engage pupils with the global, as young people are focussed on their local situation (Veugelers, 2014:171).

Pupil 3 (girl, 15, Tobago) believed pupils of Caribbean heritage had aspirations, desired good jobs and associated personal success with travelling abroad in pursuit of these opportunities.

7.5 Enhancing Diasporic Relationships

Similar to the benefits of UK/Caribbean school-links, a pupil at School H (London) suggested being a global citizen could strengthen and enhance diasporic links:

Pupil 1 (girl, 15, London): *“When you are a global citizen, you have a better understanding. You can go to places and they kind of accept you more, you don’t have to feel like an outsider, but at the same time, if you go back home, with my London accent, people try to treat me like a tourist and you kind of feel like an outsider. Well, I call that home, so for me its home. Its only when they realise your family name or something like that, that they kind of go okay and I think that’s kind of a disadvantage because if you do consider yourself from there or as your home, it kind of hurts your ego a little bit”.*

Interestingly, even though Pupil 1 (girl, 15, London) was born in the UK and possibly her parents also, she described the Caribbean as ‘home’. Featherstone (1995:103) suggests for some who have difficulty handling cultural complexity and the ‘doubts and anxieties these often engender’, there is a desire to return to some notion of ‘home’. This ‘home’ could be real, imaginary or temporary, but it offers a sense of belonging. For some people from ethnic minority communities when their identity or sense of belonging becomes fragmented, there may be a re-identification with the ‘home’ of their cultural background. This point is relevant and important to the evidence, because where nationally, pupils of Caribbean heritage may feel excluded from identifying with the UK as home, global citizenship could offer an alternative sense of belonging.

Pupils at School H (London) largely associated global citizenship with communicating with others abroad and therefore, pupils of Caribbean heritage could relate to the concept of being a global citizen when they communicate with family and friends back ‘home’:

Pupil 1 (girl, 15, London): *“It depends on how much you communicate with them [people in the Caribbean]. For example, for me, I don’t see myself as British, I see myself more as Caribbean. That’s because I’ve got a lot of contact with them, but my mum and dad are from different islands,*

but because I don't live with my dad, I don't consider myself from my dad's island. I would only say Grenada or Carricou – where I'm from, but it's how you're brought up”.

Pupil 3 (girl, 14, London): *“It depends if the pupil of the Caribbean have visited another country or talked to, or have family in a different country”.*

These two pupils expressed ideas about maintaining links with the Caribbean (their home) and a sense of identity of being Caribbean. These pupils lived in the UK, but they related with an identity that was elsewhere. Siverstone's (2001) discusses a connection between local and global:

The populations that are involved are both local and global at the same time: they are local insofar as they are minority cultures living in particular places, but they are global in their range and reach. Not so much communities more like networks: networks linking members in different spaces, in different cities, networks linking the dispersed with those who have remained, in some sense of the word, at home (p21).

7.6 Global Consciousness and Global Competencies

To gain further insight, an additional question was asked to encourage pupils at School F (London) to explore whether their understanding of global citizenship concurred with Dill's (2013) definitions of Global consciousness and Global competencies. The challenge schools face is to shape and mould the next generation for a world, which is highly complex and uncertain. With shrinking borders, schools are charged with transforming pupils into global citizens 'equipped with the consciousness and competencies needed to prosper in the hoped-for empathic civilization' (p2). The curriculum is required to develop a 'new type of entrepreneurial citizen that can navigate an increasingly interconnected global community' (Camicia and Franklin, 2014:5).

On reflecting on global consciousness and global competencies, pupils at School F (London) replied:

Pupil 2 (girl, 15, Tobago): *“I think it's both because you need to help the world. You can't have one country and then all the rest are suffering. It's not right. So, if we all helped countries in need, we would have a stronger world”.*

Pupil 3 (girl, 14, Tobago): *“I agree, I think it’s both and that we’re all socially aware of what’s going on around the world, because there are some issues like poverty ... that can’t be solved by one person, but through people joining together as a community would really help”.*

Pupil 1 (girl, 15, Tobago): *“I think it’s both because you need skills to be able to help people around the world and you can know more about them and how to help them”.*

These pupils highlight what some academics refer to as human capital development for civic engagement (Hylop-Margison and Sears, 2008:299). They believed people need to have the competencies in order to demonstrate consciousness for those more in need.

7.7 Motivation and Aspirations

Golmohmad (2008:519) suggested global citizenship could encourage a process of learning and is seen as positive identification. As citizens of the world, there is greater motivation to learn more about oneself during the process of learning about others.

Pupils at School J (London) pondered:

Pupil 3 (girl, 14, London): *“In my opinion, yes, because they could see how we live compared to them and this may inspire them to be like us. They would keep pushing and aspiring to live the way we do and improve the way they and their family live”.*

Pupil 1 (girl, 15, London): *“Yes, pupils in the Caribbean have more home training, rather than education and ambition, so we could encourage them to think about their future”.*

Pupil 2 (boy, 15, London): *“Personally, I don’t think they would view themselves as a global citizen, but if they did, it would increase their aspirations and give them more motivation”.*

Pupil 4 (girl, 15, London): *“Yes, we could inspire them to make a change with the way how they live”.*

Pupil 6 (boy, 15, London): *“Yes, this can mean a lot. As they are not feeling a part of the community, this may help them to fit in and be like other people”.*

Pupil 5 (girl, 15, London): *“Yes, because when you identify yourself as a global citizen, you will want people to take notice and you can only do that by shining bright”.*

Although, the question addressed pupils of Caribbean heritage, this group of pupils did not personally engage with the question, but interpreted it to relate to pupils living in the Caribbean. Their responses indicated global citizenship could not only provide opportunities, but could inspire and motivate pupils to want to ‘change the way how they live’ to ‘improve the way how they and their family live’.

Similarly, pupils at School F (London) also interpreted pupils of Caribbean heritage to mean pupils living in the Caribbean, when they responded:

Pupil 3 (girl, 14, London): *‘I think it would help them quite a lot because it would let them see they could actually be more than what they are told they can be’.*

Pupil 2 (girl, 15, London): *‘I agree. I think it would probably incentivise them to do more, because they feel they have the sort of role in society that they would want to do well and push themselves, like to leave their mark on the world’.*

This motivation can be seen in the following observation from a pupil at School H (London) commented:

Pupil 1 (girl, 15, London): *“Yes, I think it would a lot, because they want to go to other places, but I think that kind of acceptance, because they always worry about once you get to America, or get to England and because of that they kind of go, I wouldn’t be a doctor and that little link,*

where they could get a feel of being a global citizen, it would help. I think it would kind of push them a little bit more, than just that dream or just that hope, but you kind of have that doubt in your mind that it's not going to happen, but I'm still going to hope. I think it kind of changes it from just a hope to some sort of reality".

For Pupil 1 (girl, 15, London), global citizenship could be transformational, with the ability to convert a person's dream into a reality. Global citizenship education can empower pupils to 'think differently and reflect critically on the legacies and processes of their culture and contexts, so they can imagine different futures and take responsibility for their actions and decisions' (Andreotti, 2006). The skills enhanced through developing a global outlook and understanding of global citizenship can encourage independence and empowerment, increase learning and support career choices (Leonard, 2012).

Senior Officer A (Tobago) had passionately stated that through the UK/Tobago school-links, pupils in Tobago had started to interact with the global and a veil had started to be lifted. Friere (1994:9) expresses: 'One of the tasks of the progressive educator... is to unveil opportunities for hope, no matter what the obstacles might be'. Global citizenship was seen as having the ability to provide that hope; however, insufficient effort has been made to ensure pupils of Caribbean heritage caught this vision.

Although the majority of pupils of Caribbean heritage did not personally relate to the concept of global citizenship, they anticipated increased opportunities. They valued interconnection with the rest of the world and the benefits this would bring. They acknowledged with the right to be a global citizen, there was also a responsibility to others within the global community and this right and responsibility could contribute towards personal growth and development. The broadening of global horizons could counteract limitations set within national boundaries and dreams could therefore become reality.

This chapter captured the views of pupils of Caribbean heritage, who anticipated global citizenship could support increased aspirations and motivation. Unfortunately, these respondents had not received the exposure necessary to

engage with the concept of global citizenship, with Senior Officer A (Tobago) describing this concept being hidden behind a 'veil'. However, this scenario could also be attributed to pupils of Caribbean heritage in the UK. Through acquiring global competency skills, greater opportunities can arise, which can increase the development of human, social and economic capital (Dill, 2013:53). Consensually, pupils of Caribbean heritage associated global citizenship with increased prospects. They viewed global citizenship as having the ability to expand their horizons and transform their lives. Their opinions of global citizenship conveyed messages of hope and opportunities in the future; however, most pupils were preoccupied with their current existence. They believed it was important to be socially aware of happenings around the world and to gain the skills necessary to help others. Their constructed reflections concurred with Dill's definition of global competency, particularly when they discussed issues of identity and travel for study or work. However, there is some concern about not 'being taken seriously'; therefore, the 'veil' has not been sufficiently removed to reveal the opportunities which exist. Although, these pupils have started to engage with the global and have developed intercultural awareness, both formally (school activities) and informally (media), this engagement remains superficial. Global citizenship has the potential to not only create hope, but to transfer this hope into reality; however, the respondents indicated they had not been supported to embrace global citizenship and its potentially life-enhancing capital. Nonetheless, global citizenship appeared to be remote and beyond their grasp, confirming how some literature describes global citizenship as not always being inclusive (Langmann, 2014:93).

In Tobago, both the schools and nation acknowledge the need for pupils to be equipped with 21st century skills; however, this urgency has not yet been translated into classroom practice. In the UK, greater access to develop global competency skills exist; however, for pupils of Caribbean heritage, there was a void of opportunity to relate the development of global competency skills to increase human, social and economic capital.

Chapter Eight Conclusion

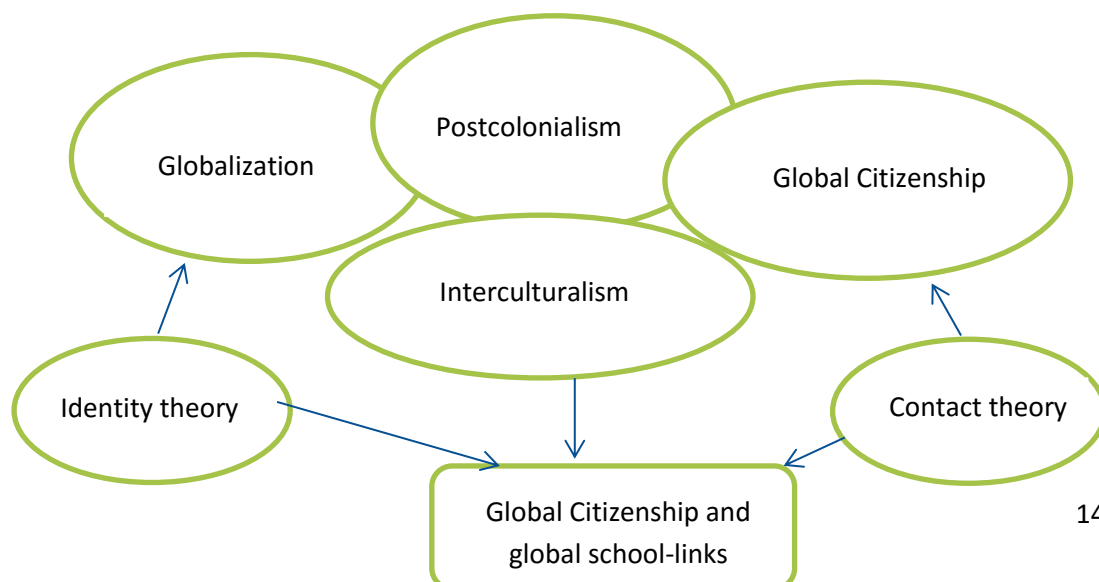
This research study uses the platform of UK/Tobago school-links, initiated through the Global School Partnerships (GSP) programme to explore the theme of global citizenship in relation to pupils of Caribbean heritage. Literature on global school-links (Edge, Freyman and Lawrie, 2009a) indicates successful global school-links could increase transferable skills, motivation and achievement. From this basis, I was keen to discover if through developing a global outlook and acknowledging one's role as a global citizen, whether this could increase aspirations, with the propensity to increase human capital.

Diagram 3 Diagram illustrating areas of interest



The theoretical framework of globalization, postcolonialism and global citizenship was used to establish, underpin and position this research study. Other theories of intercultural understanding, identity and contact assisted with the understanding of school-linking and shifts in identity from local and national to global and also aided the clarification of globalization, global school-links and global citizenship. This theoretical framework was an essential aspect to support my field of interest and offered greater credibility to this research study.

Diagram 4 Conceptual theoretical framework



Qualitative data-collection methods were used to gain pupils' perceptions to address the following research questions:

1. From the UK/Tobago school-links, what are the impacts on pupils' global outlook?
2. To what extent do the UK/Tobago links develop a sense of global citizenship amongst its pupils within linked schools?
3. How do pupils of Caribbean heritage in the UK and Tobago perceive the concept of global citizenship and its relevance to their lives?

8.1 Significance of Study

Although postcolonial theory provided a secondary lens, its application was vital and applied to every aspect of this study. Initially, as part of identifying potential participating UK schools, I observed the majority of UK link-schools were not located in diverse, multi-cultural communities, reflecting what Doe (2007) discovered in his study in regards to a lack Black and minority ethnic (BME) involvement. Therefore, I questioned if global school-links were part of a strategy to expose pupils in non-racially diverse schools to 'the ethnic' or as Ellerman (2008:24) describes Southern schools being treated as missionary outposts for the 'correct message being sent from the centre'.

Despite the legacy of colonialism, the purpose of this study was not to position pupils of Caribbean heritage as victims, but to investigate if through embracing global citizenship; pupils of Caribbean heritage could benefit from increased human capital within a wider global community. The legacy of colonization and domination of certain groups around the world has had a devastating impact. It could be argued that people of Caribbean heritage have been affected by colonialism to a greater extent, than nationals from other former colonised countries, perhaps due to the extensive duration and severity of colonial rule. Within the Caribbean, there are divided societies, demonstrated by the distrust between Trinidadians of African descent and those of East Indian descent. Dr Eric Williams, a former Prime Minister of Trinidad and Tobago, described the reality of independence in Trinidad and Tobago as "seeking to deal with our

problems on a national scale and in an international context with a mentality conceived in slavery, cradled in indenture and nurtured in colonialism”¹⁰.

In several Caribbean countries, ‘shadism’ – a term used to describe an internal racism or divide, based on one’s skin colour, where lighter skin increases one’s social class and mobility. This is a direct result of colonial plantation policy of divide and rule. In the UK, the legacy of colonialism is evidenced through continued inequality and disadvantaged, marginalized positions. Possibly, prolonged continuation of marginalization can cause dismay and eventual acceptance of being on the fringes of society. For the third and fourth generation, extensive assimilation has caused a detachment from the Caribbean. Postcolonialists suggest education should consider the ‘aftermath of colonialism’ because educational systems, curriculum and teaching are shaped by the legacies of colonialism (Hickling-Hudson et al, 2004). Therefore, the great challenge of education is to empower pupils, who have inherited this legacy to find a voice, regardless of their social status, class and power and to comprehend the greater social context (Dulabaum, 2012: 140).

Although not overtly part of the GSP agenda, the UK/Tobago school-links missed the opportunity to reconnect pupils of Caribbean heritage in the UK to learn about ‘lost’ culture and traditions. Prospects associated with acquiring a wider worldview could provide reciprocal benefits to both parties in a linked relationship. I believe exposure to global citizenship could encourage active and reflective learning approaches, greater pupil motivation, engagement, autonomy and critical thinking skills.

8.2 Limitations

From contextual data (British Council and Tobago House of Assembly) and data analysis, limitations were identified:

- Although the premise for this study was an interest in African Caribbean achievement, I acknowledged to pursue addressing the area of achievement would require a more extensive study.
- The Caribbean no longer qualifies for funded school-linking programmes; therefore, UK/Caribbean school-links are rapidly disappearing. Despite

¹⁰ Eric Williams ‘The Reality of Independence’. The Nation, Vol.7, No. 15, 22 January 1965.

evidence from this and previous studies on the benefits of UK/Caribbean school links (diasporic connections, professional and curriculum development, increased aspirations through exposure to positive role models, increased motivation, confidence and self-esteem, etc.); the demise of UK/Caribbean school-links limits the possibility to conduct further extensive research.

- As mentioned in Chapter four; none of the initial two groups of UK pupils (who were interviewed) are of Caribbean heritage; therefore, a second round of interviews were conducted.
- For phase two (UK), all pupils are of Caribbean heritage; however, none of the respondents' schools had participated in an UK/Tobago/Caribbean school-link. These pupils were able to provide comments on global citizenship, sufficiently to address research question three. However, some responses did not go into depth; possibly reflecting a lack of awareness/involvement in a global school-link.
- It should also be noted, all participating schools were state-funded and perhaps, pupils of Caribbean heritage, who attend International Schools/Academies, may offer different perspectives.

8.3 Summary of Findings

During this research study, I had visited three schools in Tobago. Each school proudly displayed Mission or Vision statements, stating something like the following: *'(Name of School) will be a premier institution, which provides learning experiences conducive to the holistic development of literate, critical thinkers, problem-solvers and lifelong learners, who are able to contribute effectively and competently in a changing global environment'*. The sentiment embodied within this statement is not exclusive to Tobago, as many institutions around the world are keen to prepare students for the global community and have adopted a mandate, which transmits the values of a G8 document (2006) entitled 'Education for Innovative Societies in the 21st Century' which states:

Education is at the heart of human progress. Economic and social prosperity in the 21st century depend on the ability of nations to educate all members of their societies to be prepared to thrive in a rapidly changing world'.

From the data, this vision of incorporating a global outlook/dimension and preparing pupils for a global environment is not embedded within the schools' curriculum/culture in Tobago. The UK's Citizenship curriculum aims to promote a global outlook; however the sporadic delivery, largely within humanities subjects, lack a focus on skills development for the wider global community.

In regards to the research questions, the majority of respondents (whose schools were involved in a UK/Tobago school-link) believed they had gained a greater global outlook; however, overall, there was a lack of awareness and understanding of the concept of global citizenship, with only a few pupils indicating they were familiar with this term; nonetheless, most respondents had attempted to articulate their views.

There were various definitions; however, most pupils associated global citizenship with travel/mobility and its related opportunities. This complexity to define global citizenship is replicated within literature. All pupils considered global citizenship as something positive; nevertheless, it has been suggested global citizenship education does not take into consideration the 'inequality globalization has helped to reproduce and deepen'. Literature on global citizenship avoids the 'harsh material realities in which marginalized citizens shape their imagination of citizenship in ways that often contradict with the ideals of the global citizen' (Balarin, 2014:48).

Despite the pupils' positive perceptions of global citizenship, for most respondents, global citizenship was obscure and remote, with little or no real connection to their lives. Global citizenship has a perception of encapsulating a world community; however, very few pupils of Caribbean heritage expressed feeling included, rather their views indicated exclusion and marginality. Their perception expressed omission from a global movement. The included/excluded reflect binarisms of us/them (Andreotti, 2012). Balarin (2014:50) highlights the impact globalization has had on deepening inequality and for those who are already marginalized, there could be a 'hidden other of global citizenship'. This point is developed when Balarin states:

The transnational class of marginalized citizens, who are not mobile, who are the main users of state-maintained education, often of a dwindling quality, that will not grant them the kinds of knowledge, skills or character traits needed to access better jobs and better quality of life (p52).

It has been suggested the term, global citizenship may be elitist. Pike (2008:48) highlights if global citizenship was a concept for the elite and 'for whom' is it relevant. He states:

... the elitism that can easily suffuse the rhetoric of global citizenship education: for the countless millions of people worldwide who daily struggle for survival and satisfaction of basic human rights, or for recognition of their cultural identity, global citizenship is not even on the agenda.

Dower (2008) also questions if global citizenship was an indicator of privileged status and power and this privileged position sometimes encourages altruistic consciousness to want to do something to help the less fortunate. Spivak (2008:225) drew attention to an 'international class', who are transnational mobile people, who think nationally, but operate at an international level imposing what belongs to their class on the whole world. It has been suggested there is an 'elite global professional managerial class...often embedded in international non-governmental organizations, who may work to reproduce ethnocentric and developmentalist mythologies onto the less developed countries they seek to help' (Andreotti, 2007). Falk (1993) also observes:

Citizenship has always been an uneven experience for the people of the world. Even within a particular country, it means one thing for the privileged classes...and another for those who are economically, socially, politically subordinated to varying degrees (p39).

From a postcolonial perspective, one could question if global citizenship is the domain of white and/or middle-class sections of society. Mayer (2003) suggests some groups within society are kept disadvantaged through being denied the tools for improvement and self-sufficiency. He highlights education should enhance the values of one's own culture and focus on the development of personal potential and employment opportunities.

There is an argument that global citizenship can contribute towards the development of social, cultural and cosmopolitan capital; therefore, the combined benefits being higher societal status (Weenink, 2008 and Huckle, 2004). Weenink states:

A propensity to engage in globalizing social arena comprises bodily and mental predispositions and competences, which help to engage confidently in such arenas. Moreover, it provides a competitive edge, a head start vis-à-vis competitors. People accumulate, deploy and display cosmopolitan capital while living abroad for some time, visit and host friends from different nationalities ...

Most pupils of Caribbean heritage (particularly in the Caribbean) expressed individualistic views of personal achievement through opportunities of travelling abroad for study or work. Their perception of global citizenship was located within social and economic mobility. Balarin (2014:55) also found (in her study in Peru), her respondents viewed citizenship as a personal endeavour in order to progress or achieve personal goals; however, Education should promote global citizenship, which is both epistemically plural and socially responsible (p57).

Holder and Clough (1998) argue there was an urgent need for primary children to be informed and encouraged to become active global citizens, with further suggestions that education for a global era is 'education for lifelong cognitive, behavioural and relational engagement with the world'. Suarez-Orozco (2004) continues:

[Pupils] will need the cultural sophistication to emphasize with their peers, who are likely be of different racial, religious, linguistic, and social origins. They will need to be able to learn with and from them, to work collaboratively and communicate effectively in groups made of diverse individuals. An education for globalization should aim at nothing more or less than to educate 'the whole child for the whole world' (p162).

Garcia (1994) suggests teachers and students who participate in a journey, which includes intercultural exchange and experiences, are engaged with the unpredictable and this then becomes the cornerstone for achievement and success.

Evidence in this research study, suggest intercultural dialogue and understanding was the primary purpose for the UK/Tobago school-link. However, Dill (2013) suggests the promotion of a global dimension should be more than that. A wider world-view could possibly increase pupils' aspirations and expectations. The discourse of global consciousness and competencies can create a vision of human flourishing, with the propensity for economic prosperity. Through participating in a UK/Tobago school-link, pupils had begun to be involved in global/local processes and to produce 'knowledge about the self, the other and the world'. Educational discourse, which involves globalization, often invokes cultural capital (Zagda et al, 2008). Research which explored pupils' participation in cultural enrichment activities led to academic improvements (Lippman, 2011)

Generally, the consensus is for education to prepare pupils to 'effectively navigate the shifting terrain of cultural and economic formations related to globalization (Popkewitz, 2007). Part of the rhetoric around young people and global citizenship focuses on economic aspects and has the undertones of preparing young people as 'marketable products'. Irrespective of personal values, as educators, we are operating within a larger global community and our responsibility is to develop pupils' knowledge and skills for the twenty-first century. The global competencies discourse 'carry assumptions about individuals that are the product of Western liberalism and capitalism' (Dill, 2013)

The human capital global citizens need in order to flourish is a blend of technical competencies, rational problem-solving skills, and the right sensibilities for expressive free agents (p53).

Schools should endeavour to focus on global citizenship which develops every pupil's 'capacities for mutual respect, critical dialogue, compassion and understanding, responsibility and trust and concerned for the inequities within society' (Glass, 2002:29). Accepting one's role as a global citizen could encourage unity in the midst of diversity and contribute to a deeper sense of belonging. Pupils of Caribbean heritage need to be equipped to deal with an ever-shrinking world and to be empowered to recognise their own capacity to define and shape not only their identities, but also their future. Glass (2000:297) stresses the significance on the notion of knowing one's identity within power structure stating: 'Without a grasp of the cultural and historical formation of their identities within unequal and unjust power relationships, students cannot know who they are and who they might become'.

Educating about global citizenship requires deliberate planning. Professor Howard Gardner (Suarez-Orozco and Qin-Hilliard, 2004) declares:

'The trends of globalization – the unprecedented and unpredictable movement of human beings, capital, information and cultural life forms – need to be understood by the young persons who are and will always inhabit a global community. Some of the system will become manifest through the media; but many other facets – for example, the operation of worldwide markets – will need to be taught in a more formal manner'.

Unfortunately, vital opportunities were missed within the UK/Tobago school-links. The relatively superficial, intercultural exchanges between the UK and Tobago could have developed into addressing some of the complex issues within our society and as emerging global citizens, possible solutions could have been

identified. Today, young people are expected to gain an awareness of the worlds' interconnectedness and attain interpretations, which go beyond being narrow and specific. Increasingly, young people are encouraged to gain an awareness of the global relevance of their experiences, in order to prepare them for future challenges in our global society.

I valued the experience of gaining the perceptions of pupils of Caribbean heritage in environments where they were both the majority and the minority. Although, there is recognition that Southern voices need to be heard in regards to global education, as yet, genuine attempts have failed to hear these voices (Martin and Griffith, 2012). The global educational community should be one big classroom, where ongoing forums are inclusive and equitable (Grant and Brueck, 2011:3). Young (2003:7) also highlight a need 'to produce a more just and equitable relation between different people of the world'. However, global education and global citizenship continues to cater to the West/North; therefore, imperialism will not tell the whole of pupils' stories, but it will continue to determine what they will learn of the world (Asad, 2000:8). Generally, this sentiment could be applied to a number of global school-linking programmes, including the GSP programme, where the directive; decision-making and funding comes from the UK.

The evidence from this research study confirms pupils of Caribbean heritage are not being fully supported to develop a global outlook within schools and the concept of global citizenship is not a feature of schools' ethos or curriculum. This travesty reinforces disadvantage. Many school environments within multi-cultural communities are preoccupied with managing pupils' behaviour or raising attainment without anticipating the potential of a well-planned global school-linking programme (drawing upon diasporic links) as part of a whole school initiative, could encourage greater engagement, increase aspirations and motivation, as pupils are involved in real-life learning in preparation for living and working in our continually evolving globalized world.

This unique research study aims to fill a gap in knowledge, through exploring an under-researched North/South school partnership. Its distinctiveness derives from using the platform of a non-traditional North/South school-link to present new perspectives on global citizenship. The findings can add to the growing

interest and international debate on global citizenship and contribute to further research/discourse on teacher/pupil capacity building between the UK and Caribbean. In this research study, the pupils (Tobago and UK) and Senior Officers (Tobago) gave honest and frank responses, which revealed the respondents had not/not fully engaged with the concept of global citizenship, as the 'veil' had only been partially lifted. I believe these fresh insights are not only relevant to the discourse on global citizenship, but can also contribute to general debate about the educational experiences of pupils of Caribbean heritage, both in the UK and the Caribbean as this study reaffirms the important role education/schooling can contribute towards shaping lives and whether or not pupils of Caribbean heritage are being exposed to educational experiences, which can develop and enhance social, cultural and economic capital.

8.4 Dissemination

This research study could contribute to the existing and growing body of knowledge on global school-linking programmes and stimulate further research into UK and Caribbean school-links. It is possible for this study to be adapted to different levels and lengths in order to cater to various audiences and could be a catalyst for further investigations, which focus on UK/Caribbean school-links or the concept of global citizenship in relation to other communities, who are not White and/or middle-class, as much of what is written on the subject thus far, appears to originate from this particular perspective.

The findings may be of interest to the Department/Ministry of Education, British Council, Department for International Development, Commonwealth Education Initiatives and other organisations, who are involved in promoting global school-linking programmes or raising Black and Ethnic Minority achievement. The broader educational community could also benefit from this research project. The final report could be submitted to a peer reviewed journal or relevant website.

This research study has further increased personal/professional interest in UK/Caribbean educational links. I have started to embark on non-traditional forms of dissemination through initiating a global citizenship project called Sisters' Keeper, using links between young women in the UK and Tobago to address issues which affect them and will be working on a global citizenship

project at a Special School (Emotional and Behavioural Difficulties) in Newham, where majority of the pupils are from Black and Minority ethnic communities, to look at the issue of migration in the UK and France.

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Appendix 1

Interview Questions and Responses – School A, Tobago (Phase 1)

Pupil profile:

Student 1 – girl aged 16

Student 2 – boy aged 16

Student 3 – girl aged 15

Student 4 – girl aged 16

Student 5 – boy aged 16

Student 6 – boy aged 16

Student 7 – girl aged 16

Student 8 – girl aged 16

Student 9 – girl aged 15

Student 10 – boy aged 16

1. Are you aware if your school is/was linked to a school in the UK?

Student 1 - No

Student 2 – Yes

Student 3 – Yes, I think my school is linked to Cherry Willingham School in England

Student 4 – Yes

Student 5 – No

Student 6 – Yes

Student 7 – I'm not aware that my school is linked with a school in the UK.

Student 8 – No, I'm not aware if my school was linked to a school in the UK

Student 9 – I'm aware my school is linked to a school in the UK

Student 10 – Yes, I was aware my school is linked to a school in the UK

2. Are/were you involved in any global school-linking activity?

Student 1 – No

Student 2 – Not globally, but within the country

Student 3 – No, I wasn't involved

Student 4 – Yes

Student 5 – No

Student 6 – Yes

Student 7 – I wasn't involved in any global school-linking activity

Student 8 – No, I'm not involved in any global school linking activity.

Student 9 – I'm not involved in any school-linking activity

Student 10 – No, I'm not involved in any global school-linking activity

3. Do you think it is important for schools in Tobago to be linked to schools in the UK? Why?

Student 1 – Yes, because students will get to interact with students from different parts of the world.

Student 2 – Yes, it is important for schools to be linked.

Student 3 – Yes, I think it's important in case we need supplies from the school in England.

Student 4 – Yes, because it's nice to mix with completely different cultures.

Student 5 – Yes, so that the qualifications can be the same.

Student 6 – Yes, because there are a lot of creative things appearing and it's great to have a partnership.

Student 7 – Yes, it's important for schools in Tobago to be linked with schools in the UK

Student 8 – Yes, It's important that schools in Tobago are linked to schools in the UK because it gives children in Tobago the chance to meet and interact with each other. It also gives them a chance to learn about each other's country.

Student 9 – It is important for schools in Tobago to be linked with schools in the UK because it helps the schools to interact in the differences and similarities between schools and can help each other if there is a need for stuff to be distributed to each school.

Student 10 – Yes, I do think it's important for schools in Tobago and UK to be linked. This may transfer one's country's culture to another through educating the young minds of the people.

4. What do you think pupils can gain and learn from global school-links between UK?

Student 1 – They can gain different knowledge and traditions.

Student 2 – We would gain knowledge of different cultures and jobs. We would learn about how different countries function and the different things that happen there.

Student 3 – Pupils can learn how about how they teach students in the UK and how students learn compared to how we learn here in Tobago and how we teach.

Student 4 – People can gain and learn from global school-links between Tobago and the UK because of the different cultures.

Student 5 – Learning about different cultures.

Student 6 – There can be friendships gained and to keep up with all the changing stuff.

Student 7 – Working together in a partnership group.

Student 8 – Pupils can learn cultural aspects and they can learn about the country.

Student 9 – Pupils can gain and learn about different cultural aspects and teaching skills in various subjects

Student 10 – I think pupils can learn about different cultures and their heritage. They can interact with each other positively, whilst learning about one's country's culture.

5. What impact do you think this type of link could have on a pupils' global outlook?

Student 1 – No impact

Student 2 – It would have a good impact on pupils because they would have more knowledge about the world.

Student 3 – The impact it can have is that the child would be able to see how our country operates compared to other countries.

Student 4 – It could have a positive impact because we get to witness different cultures and ideas.

Student 5 – They would see us as a nation working together for the best.

Student 6 – There could be foreign exchange and you get to see a different country.

Student 7 – I don't know.

Student 8 – (no answer)

Student 9 – The impact this type of link could have on a pupils' global outlook

Student 10 – One impact I think it can have on a pupils' outlook is that it shows every individual is unique in their own way, no matter what culture or country you may come from. It shows we are all one, but of a different heritage.

6. Have you heard of the term Global Citizen? What does this term mean to you?

Student 1 – A global citizen is a citizen that moves from one part of the world to another.

Student 2 – The term global citizen is defined as when you are born and living in a specific country for a specific amount of time.

Student 3 – No, I haven't heard of the term global citizen before, but I think it means someone who travels and live in a certain part they travel to for a while.

Student 4 – No, but it can mean you are a citizen of the world.

Student 5 – No, but I think it means having citizenship globally or having the chance to go to any country and live.

Student 6 – No

Student 7 – Global citizen means joining together as one group

Student 8 – I've never heard of it.

Student 9 – I've never heard of the term global citizen. To me, this term refers to a citizen of a particular country that travels to various countries in the world.

Student 10 – No, I've not heard of the term global citizen.

7. What do you think would be the advantages/disadvantages of being a global citizen?

Student 1 – The advantages of being a global citizen is that you can experience other country's traditions and lifestyles.

Student 2 – The advantages of being a global citizen is that we would have free education in the country we are living in.

Student 3 – I think the disadvantage of being a global citizen is that they can become prone to diseases.

Student 4 – The advantages of being a global citizen is you get to see different cultures and the disadvantage is being away from home.

Student 5 – The advantages of being a global citizen is you can go somewhere without having a time frame. The disadvantage is that you are not united to one country.

Student 6 – An advantage of being a global citizen could be that you have links to another country.

Student 7 – I don't know

Student 8 – (No answer)

Student 9 – I think the advantages and disadvantages of being a global citizen are being able to learn different cultural aspects and teach other citizens about your home country and the disadvantage would be not knowing the cultural aspects and would be difficult to interact with others who have different languages.

Student 10 – (No answer)

8. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Student 1 – No, I don't think Caribbean students consider themselves to be global citizens because already there are students who go to other countries and experience different lifestyles and ways of living.

Student 2 – Yes, because they are a part of the culture.

Student 3 – I don't think students consider themselves to be global citizens because the Caribbean is not really global.

Student 4 – No, because most of the people in the Caribbean don't know about other cultures and ideas and never saw a next country. A person in Trinidad never come to Tobago their sister island and the same thing for Tobago. How could we be global citizens if we never visit our own sister island?

Student 5 – No, because we don't see each other as one. If I'm studying in my country, I would not have to pay, but if I'm studying elsewhere I would have to get trouble to get in and plus have to pay fees.

Student 6 – Yes, because some of them are linked to some foreign country being that they come from there or they have friends or family there.

Student 7 – No, because most of them don't know about global citizen.

Student 8 – (No answer)

Student 9 – Generally, I don't think students of Caribbean heritage consider themselves to be global citizens because by the way the students carry themselves, their mentality to their surroundings and environment, not knowing that other global citizens love visiting their country.

Student 10 – I do not think students of Caribbean heritage consider themselves to be global citizens. I feel it's because in the Caribbean we are free to work, due to certain requirements or as we act as one unit. Any student can also go to any Caribbean [island] to further our Education.

Appendix 2

Interview questions and Responses – School B, Tobago (Phase 1)

Pupil Profile:

Student 1 – girl aged 15

Student 2 – girl aged 16

Student 3 – boy aged 16

Student 4 – boy aged 16

1. Are you aware if your school is/was linked to a school in the UK?

Student 1 – Yes, I was aware

Student 2 – Yes

Student 3 – Yes, I was aware

Student 4 – Yes

2. Are/were you involved in any global school-linking activity?

Student 1 – No

Student 2 – No

Student 3 – Yes, I was. I was in the International inspiration programme – I got to become a Sports leader, who visit Trinidad and we would go and meet other members of the group and have fun.

Student 4 – No

3. Do you think it is important for schools in Tobago to be linked to schools in the UK? Why?

Student 1 – No, I don't see the importance

Student 2 – Yes, it gives you the opportunity to interact with someone who may not have the same heritage as you, so you get to know about another person's heritage

Student 3 – Yes, I find it's important to learn about other people's culture, to see how their lives are in other countries and compare them to your life.

Student 4 – Yes, not to be linked to only the UK, but schools over the world, because there is a lot we can learn from them and they can also learn from us.

4. What do you think pupils can gain and learn from global school-links between UK?

Student 1 – They could get a friend, they could learn about the culture, heritage and history of the country.

Student 2 – I think we can learn about the country, the laws and culture.

Student 3 – Basically, what pupils can gain is a pen pal or friend from the UK, where sometimes if you're feeling down, you could write to. They could learn about the different cultures, they may need help with school work.

Student 4 – Yes, I think they could learn about the culture and they could get a friend from somewhere else.

5. What impact do you think this type of link could have on a pupils' global outlook?

Student 1 – Students of Tobago can get an idea of what's going on globally

Student 2 – They won't just know what going on in Tobago, but also to know what's going on in another country

Student 3 – If something is happening in another country, you might need to know exactly For example an earthquake happening in another country and you want to see exactly how a person feels about it, you can get their reaction.
Student 4 – People could have a better understanding of what's going on in other countries instead of being just confined to their country alone. They have a better understanding of the world.

6. Have you heard of the term Global Citizen? What does this term mean to you?

Student 1 – A global citizen is not confined to just living here, but being a citizen worldwide, knowing about what goes on outside of your area.

Student 2 – To me, it's about exploring different parts of the world and not just being constrained to one country

Student 3 – Global citizenship is connecting to people in different parts of the world and educating yourself about what is happening in different countries.

Student 4 – When I think of this term global citizenship, I think of my identity and it's not just about where you live, but elsewhere.

7. What do you think would be the advantages/disadvantages of being a global citizen?

Student 1 – Expand horizons, develop new ways of thinking and build more on knowledge – Disadvantage is the distance.

Student 2 – I think the advantage of being a global citizen is that you see more, learn more and understand more and educate yourself about a wider horizon.

Student 3 – You can learn more and experience more, but the disadvantage is the person may live thousands of miles away, you might not be able to see the person every day and have a real close connection.

Student 4 – You get to learn more about their culture, know what other people like to do. Disadvantage - They may live far away and you cannot see them so often, communication difficult with no internet

8. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Student 1 – No, I don't think Caribbean students consider themselves to be global citizens, because already there are students who go to other countries and experience different lifestyles and ways of living.

Student 2 – Yes, students of the Caribbean like outside influences. They like the music, way of dressing and other things. They adopt other people's culture.

Student 3 – I don't think students consider themselves to be global citizens because the Caribbean is not really global, but students will travel to America and try to adopt an American lifestyle.

Student 4 – No, students of the Caribbean do not see themselves as global citizens because unless they are asked to or forced to communicate with someone else from another country, most of the people in the Caribbean don't know about other cultures and ideas and never saw a next country. A person in Trinidad never comes to Tobago their sister island and the same thing for Tobago. How could we be global citizens if we never visit our own sister island?

Appendix 3

Interview questions and Responses - School C, Tobago (Phase 1)

Pupil Profile:

Student 1 – boy aged 17

Student 2 – girl aged 16

Student 3 – girl aged 17

Student 4 – boy aged 17

Student 5 – girl aged 17

1. Are you aware if your school is/was linked to a school in the UK?

Student 1 – Yes, I am aware that my school is linked to a school in the UK

Student 2 – No

Student 3 – No, I'm not aware.

Student 4 – No, I'm not aware of any linkage to a school in the UK

Student 5 – No, I'm not aware of it

2. Are/were you involved in any global school-linking activity?

Student 1 – No, but I would like to be involved in such activity

Student 2 – No

Student 3 – No, I was not

Student 4 – No, I wasn't involved in any global school-linking activity

Student 5 – No, I'm not

3. Do you think it is important for schools in Tobago to be linked to schools in the UK? Why?

Student 1 – Yes, I think it is important because students would be able to learn about the different cultures of both countries.

Student 2 – Yes, because it is a good thing that students can be exposed to another culture

Student 3 – Yes, I do think it is important because after the A level programme, I want to try to further my studies, mostly in another country. Additionally, the UK provides more subjects that are not in Tobago as yet. Schools can also benefit from this link.

Student 4 – Yes, I think it is important because of our different culture. It would be good for an exchange programme to widen knowledge on Western countries.

Student 5 – Yes, it should, so we can all be aware of what's going on in other schools.

4. What do you think pupils can gain and learn from global school-links between UK?

Student 1 – Pupils can learn about different teaching patterns from global school-links

Student 2 – They can share their knowledge about themselves.

Student 3 – Offer of other studies that's not available to students in a particular country

Student 4 – Pupils can learn about our indigenous culture and heritage

Student 5 – Pupils can learn about the differences in media, technology, dance, etc.

5. What impact do you think this type of link could have on a pupils' global outlook?

Student 1 – Pupils would be more interested in travelling and exploring different cultures.

Student 2 – They can look at the world in a broad way. They would not look at Tobago as if it's an own world for itself

Student 3 – It can have a positive impact for students who partake in the activities offered.

Student 4 – To know the importance of our heritage as a country

Student 5 – There is the potential to understand new technology and to be able to adapt businesses.

6. Have you heard of the term Global Citizen? What does this term mean to you?

Student 1 – To me, Global citizen means being able to go to another country and have the ability to be treated as a regular citizen.

Student 2 – No, but I think the term global citizen means someone who interacts with other people around the globe. This person is familiar with other cultures and countries.

Student 3 – Yes, to be transferred around the globe to other institutions e.g. exchange students.

Student 4 – I haven't heard of this term, but I grasp it is a person who places their identity in a different nation or place apart from their own.

Student 5 – No

7. What do you think would be the advantages/disadvantages of being a global citizen?

Student 1 – A disadvantage would be the bad influence of the different cultures

Student 2 – Advantage: I think learning about different cultures is a good thing/ Great opportunities. Disadvantage: A country can suffer from brain drain.

Student 3 – Advantages: another environment for the student, more subjects available, interacting with people globally. Disadvantage: when back in original country, student may not be up-to-date with work activities.

Student 4 – (no comment)

Student 5 – (no comment)

8. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Student 1 – No, because most Caribbean students don't travel regularly.

Student 2 – No. because we have our own ways and culture and some people are not willing to adapt another culture from another country.

Student 3 – No, we are not being taken seriously.

Student 4 – (no comment)

Student 5 – (no comment)

Appendix 4

Interview Questions and Responses - School D, South-West England (Phase 1)

Pupil Profile:

Student 1 – girl aged 15

Student 2 – boy aged 15

Student 3 – boy aged 15

Student 4 – girl aged 15

1. Are you aware if your school is/was linked to a school in the Tobago?

Student 1 – Not particularly

Student 2 – Not really

Student 3 – No

Student 4 – No idea

2. Are/were you involved in any global school-linking activity?

Student 1 – No

Student 2 – No

Student 3 – No, there is an Indian link, I was going to be involved, but am not involved

Student 4 – No

3. Do you think it is important for schools in the UK to be linked to schools in Tobago? Why?

Student 1 – Yes, because you get a wider view of the world and can see what different conditions there are

Student 2 – Yes, because it then gives you an idea of how other schools work and the sort of things they do

Student 3 – Yes, because it just connects the world

Student 4 – Yes, because it helps you appreciate the school you're from

4. What do you think pupils can gain and learn from global school-links between UK/Tobago?

Student 1 – Friends in a sense and a different view on culture

Student 2 – Educate you on how they run it and could help you to figure out stuff you want to do and how you want to do your stuff

Student 3 – You could learn different languages from other people

Student 4 – It helps you to understand other people around the world and how they run their schools

5. What impact do you think this type of link could have on a pupils' global outlook?

Student 1 – It could actually inspire them to travel the world themselves

Student 2 – It could give them an idea of what things are like over there and it could help them to make decisions later on

Student 3 – I don't know

Student 4 – It could help students to possibly participate in world projects in the future

6. Have you heard of the term Global Citizen? What does this term mean to you?

Student 1 – I've heard of the word, but don't know the meaning

Student 2 – I've also heard of the word, but don't know the meaning

Student 3 – I know of the word, but don't know the meaning

Student 4 – I have no knowledge of it

7. What do you think would be the advantages/disadvantages of being a global citizen?

Student 1 – Travel to places I guess

Student 2 – I don't really know

Student 3 – I'm not too sure

Student 4 – I don't know

8. Generally, do you think students consider themselves to be global citizens? (Explain answer)

Student 1 – It depends on their background – Some students come from Poland, Japan or places and to me that's a Global citizen because they have different ideas of culture

Student 2 – I don't really know

Student 3 – It depends on if they have friends/family from other places. It depends on what they may know about global citizenship

Student 4 – I don't think many students know the term and what it stands for

Appendix 5

Interview Questions and Responses - School E, East Midlands (Phase 1)

Pupil Profile:

Student 1 – girl aged 12
Student 2 – boy aged 12
Student 3 – girl aged 11
Student 4 – girl aged 12
Student 5 – boy aged 11
Student 6 – boy aged 12
Student 7 – girl aged 12
Student 8 – girl aged 11
Student 9 – boy aged 12
Student 10 – girl aged 12
Student 11 – boy aged 11
Student 12 – girl aged 12
Student 13 – boy aged 12
Student 14 – boy aged 11
Student 15 – girl aged 12
Student 16 – boy aged 12
Student 17 – girl aged 11
Student 18 – girl aged 12
Student 19 – boy aged 11

1. Are you aware if your school is/was linked to a school in the Tobago?

Student 1 - No
Student 2 – Yes
Student 3 – No
Student 4 – No
Student 5 – Yes
Student 6 – Nope
Student 7 – No
Student 8 – Yes
Student 9 – Yes
Student 10 – Yes
Student 11 – No
Student 12 – No
Student 13 – No
Student 14 – Yes
Student 15 – No

Student 16 – Yes
Student 17 – Yes
Student 18 – Yes
Student 19 - Yes

2. Are/were you involved in any global school-linking activity?

Student 1 – No
Student 2 – No
Student 3 – No
Student 4 – No
Student 5 – Yes
Student 6 – Nope
Student 7 – Yes, but in a different school
Student 8 – Yes
Student 9 – Yes
Student 10 – No
Student 11 – No
Student 12 – No
Student 13 – Yes
Student 14 – Yes, we wrote to another country and they wrote back to us (in another school)
Student 15 – Yes
Student 16 – Yes
Student 17 – Yes
Student 18 – Yes
Student 19 - Yes

3. Do you think it is important for schools in the UK to be linked to schools in Tobago? Why?

Student 1 – No, because if the teacher goes there, they could come back with a disease
Student 2 – Yes, because they could learn how the schools learn and the differences
Student 3 – Yes, because they could learn more languages
Student 4 – No, because I don't know where it is
Student 5 – Yes, because we all do sports
Student 6 – Yes, because they can learn from each other
Student 7 – No, there isn't a point
Student 8 – No answer
Student 9 – No, because there's no point
Student 10 – No answer
Student 11 – Yes, so we can learn new things
Student 12 – Yes, they can learn new things
Student 13 – Yes, because then children from different schools can make different friends and help each other
Student 14 – Yes, so we can share and see how it's like to be in a different school
Student 15 – No, because

Student 16 – Yes, because we can learn things from different cultures
Student 17 – No, because there's no point. If you get very good friends with them, you will never see them
Student 18 – Yes, because if you say that then they will be safe
Student 19 – Yes/No, both because some people might think it's important to live in different places and no because people might not be interested

4. What do you think pupils can gain and learn from global school-links between UK/Tobago?

Student 1 – They can learn new languages
Student 2 – How they teach their language
Student 3 – Pupils can learn what they eat, language, what they do in school and outside of school
Student 4 – Don't know
Student 5 – Different languages
Student 6 – No answer
Student 7 – A friend
Student 8 – To help other people
Student 9 – Different languages
Student 10 – The same thing
Student 11 – Different lifestyles
Student 12 – Different languages, friends
Student 13 – New activities, new talents, different words/languages and games, also new friends
Student 14 – They can learn how it's like to be in another country
Student 15 – What they eat, language and what they wear
Student 16 – Learn what we learn
Student 17 – No answer
Student 18 – Yes, because you be safe and be in their experience
Student 19 – They can learn to live their ways and then you can say you've done it, what they eat

5. What impact do you think this type of link could have on a pupils' global outlook?

Student 1 – New languages
Student 2 – They don't act like their stereotype
Student 3 – They don't act like how you stereotype them
Student 4 – Don't know
Student 5 – Don't know
Student 6 – They create more friends
Student 7 – Not sure
Student 8 – No answer
Student 9 – Don't know
Student 10 – Don't know
Student 11 – Different language and different area
Student 12 – We'll learn some of the ways they learn
Student 13 – Help us to understand their difficulties
Student 14 – We can learn how they live and they can learn how we live
Student 15 – No answer
Student 16 – No answer

Student 17 – No answer
Student 18 – Share each other stuff
Student 19 – It has an effect of people learning their food, lifestyle and then we could learn the same way

6. Have you heard of the term Global Citizen? What does this term mean to you?

Student 1 – Yes, I think it means that you're part of our world as a great family
Student 2 – Yes, I think I am a citizen of the earth
Student 3 – Yes, somebody that lives in a country
Student 4 – No, and don't know
Student 5 – Don't know
Student 6 – Everyone does the right things and their mates
Student 7 – Yes, being with someone else
Student 8 – No answer
Student 9 – It means we're all part of the world
Student 10 – That we're part of the world
Student 11 – Yes, it means we are a citizen of the world
Student 12 – No, but I think it's someone who goes around the world
Student 13 – Yes, I think it means you help other people
Student 14 – No, I haven't
Student 15 – No, but people from different countries all get together
Student 16 – I think it means you are part of the world
Student 17 – No answer
Student 18 – It will make me think about poor people
Student 19 – No, but I think it means you are a person who respect other countries

7. What do you think would be the advantages/disadvantages of being a global citizen?

Student 1 – Not part of the world's family
Student 2 – You can travel, but you may get bad diseases
Student 3 – That if you move to another country and learn about the country you came from
Student 4 – Don't know
Student 5 – Don't know
Student 6 – Don't know
Student 7 – Advantage is meeting someone
Student 8 – No answer
Student 9 – Advantage to be part of the world
Student 10 – No answer
Student 11 – The money and food and water
Student 12 – Go around the world, but not have a life
Student 13 – The advantages are that you get to meet new people and see new places
Student 14 – The disadvantage is that we won't see anyone
Student 15 – You can go from one country to another
Student 16 – Some people don't know what it is
Student 17 – No answer
Student 18 – More stuff, more people from citizens died
Student 19 – I think the advantage would be that you know different lifestyles

8. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Student 1 – Yes, because I do things right and don't do bad things
Student 2 – Yes, because I feel I have the right to go global (right to travel)
Student 3 – Yes, because I have a right to live in this world

Student 4 – No answer
Student 5 – No, because I have barely been out of England
Student 6 – Don't know
Student 7 – Yes, because we're with other people
Student 8 – No answer
Student 9 – Yes, because I'm part of the world
Student 10 – Yes, because I'm part of the world
Student 11 – Yes, because we have links with other people in the world
Student 12 – No, because we stay to where we live
Student 13 – Yes, because I have helped people around the world by donating money to charity
Student 14 – No answer
Student 15 – Yes, because they live in a country
Student 16 – Yes, because I'm a part of the world
Student 17 – No answer
Student 18 – Yes, because people could move to different countries and eat different stuff
Student 19 – No, because I've not learnt different lifestyles

Appendix 6

Interview Questions and Responses – School F, London (Phase 2)

Pupil Profile:

Student 1 – girl aged 15

Student 2 – girl aged 15

Student 3 – girl aged 14

1. Is your school linked to a school in another country or have you ever communicated with someone of a similar age in another country? If so, how and what was the purpose?

Pupil 3 - Well I know our school is linked to one in Ethiopia, but we haven't really had communication.

Pupil 2 – Well my primary school was linked to a school in France and I was pen-pals with this girl, who was the same age as me and we communicated by letter.

Pupil 1 – I only connect with people in America, using Twitter or Instagram, but my school hasn't been linked to schools in any other countries.

2. Do you think it is a good thing for a school in the UK to be linked to a school in another country? Yes/ No? Why?

Pupil 2 – I think it is a good thing because it sometimes makes the students more aware of what life is like in other countries because normally when you live in the same country for your whole life, you don't really see, you don't really get much of a perspective from other countries.

Pupil 3 – I agree because some people know where they're from, but haven't really experienced that culture, so if we were linked it would be an opportunity to see how other people are living. It would be a good lifetime experience.

Pupil 1 – I don't know.

3. Do you think it is important for a school in the UK to be linked to a school in the Caribbean? Yes/No? Why?

Pupil 3 – I think so, yeah, because you see quite a lot of adverts now for boogie trips to the Caribbean. But if you do go, you only see the tourist side, you don't actually see the inner city and how people live.

Pupil 2 – Yeah, I agree (with pupil 3). I also think it would, especially if it was linked to a country where we were from, it would sort of like a feel of home in a way. Like, I don't know, it would just be a really nice thing.

Pupil 1 – Yes, it's really important for a school to be linked to another school in the Caribbean because not many schools here are linked to schools in the Caribbean. So, it would be different.

4. Have you heard of the term Global Citizen? What does this term mean to you? If having difficulty defining, will suggest a sense of global responsibility? Having a global outlook? Feel part of a broader social and cultural community?

Pupil 2 – I have heard of the term and it means not discarding where you're from, but almost joining a larger community in the world, like going outside of where you are from and joining other people

Pupil 3 – I've never heard of the term Global Citizen, but I think it means making the whole world one and if you have moved countries, you still have a sense of where you've come from.

Pupil 1 – I think Global Citizen means like when you've connected like around the world and like you know people from there and like you experience what it's like to be there and how they live and stuff.

Additional Question

So, do you look at Global Citizenship in any of your lessons? All answer No

Pupil 3 – I read a book one time about the world and Global Citizenship and stuff like that, so the only reason why I knew about that was through that book and if it wasn't for that book then I probably wouldn't be aware of what it was so, I think children should be made aware.

5. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Pupil 2 – I think anyone could be a global citizen, but I'm not sure if, I'm not sure if I would class myself as a global citizen right now, but I think anyone could be a global citizen.

Pupil 3 – I think there is a sense of considering you are a global citizen because in school, you do talk to your friends about where you come from and how things were/are in your country, so you talk about it, but you don't really take it in

Pupil 2 - I also feel sometimes we would class ourselves as global citizens because we are not sure what it is. You have to have a certain understanding for something like global citizenship to be able to class yourself as one.

Pupil 1 – Uhm, I don't think students like from the Caribbean think that they're global citizens because we don't really learn about it, so we don't know exactly what it means.

6. What do you think are the advantages/disadvantages of being a global citizen?

Pupil 2 – I think one of them might be the responsibility of being a global citizen because feeling like you're I don't know like part of a community, playing a role, so there might be a sense of responsibility, which could be an advantage to people, if that's what they look for, but that could also be a disadvantage if a person doesn't want to play a responsible role.

Pupil 3 – Uhm, I think an advantage of being a global citizen is the fact that you are always connected to everyone, but also the disadvantage that you could be put into a group because of where you're from, that isn't the place you should be

Pupil 2 – (Responded after Pupil 3) I agree, I also think that an advantage is you are more aware of the things around you and what the world is like outside of where you live. I think this is an important thing.

Pupil 1 – Basically everything has been covered what I wanted to say.

Additional question: Trying to define Global Citizenship, there are different ways of defining it ad I don't want to put any words into your mouth because I want to hear your perception, but there are some that believe Global citizenship is more about being concerned about issues around the world, like global warming, poverty, etc. and trying to do something about it and there are some who think global citizenship is more to do with gaining the 21st century skills to become someone that could go to any country in the world, either to study or to pursue employment, what do you think?

Pupil 2 – I think it's both because you need to help the world. You can't just have one country and then all the rest are suffering. It's not right. So, if we all helped countries in need, we would have a stronger world.

Pupil 3 – I agree, I think it's both and that we're all socially aware of what's going on around the world. Because, there are some issues like poverty that are really like, they can't be solved by just one person, but through people joining together as a community would really help.

Pupil 1 – I think it's both because you need skills to be able to help people around the world and you can know more about them and how to help them.

Additional question: **Do you think if pupils of Caribbean heritage had a greater sense of being a global citizen, do you think that could help to motivate them or increase their aspirations?**

Pupil 3 – I think it would help them quite a lot because it would let them see they could actually be more than what they are told they can be.

Pupil 2 – I also agree. I think it could probably incentivise them to do more, because they feel they have that sort of role in society that they would want to do well and push themselves, like to leave their mark on the world, like to help other people.

Pupil 1 – You both have covered exactly what I wanted to say.

Appendix 7

Interview Questions and Responses – School G, London (Phase 2)

Pupil Profile:

Student 1 – girl aged 15

Student 2 – boy aged 15

Student 3 – boy aged 15

Student 4 – girl aged 14

1. Is your school linked to a school in another country or have you ever communicated with someone of a similar age in another country? If so, how and what was the purpose?

Pupil 1: I have communicated with someone from a similar age in another country (Jamaica) face to face; the purpose was to get to know them better.

Pupil 2: No.

Pupil 3: No however I have communicated with others people from different countries

Pupil 4: No

2. Do you think it is a good thing for a school in the UK to be linked to a school in another country? Yes/ No? Why?

Pupil 1: Yes I think it is good because you can found out about how the linked school works and how different it is to the school you go to.

Pupil 3: I think it's a good thing for the school to be connected to other schools in the UK, so that they can tell each other advantages and disadvantages and from that they will be able to improve on what need to been improved

Pupil 4: Yes, because it gives us a chance to find out about how different schools work and how we can improve our school by their ideas vice-a-versa

3. Do you think it is important for a school in the UK to be linked to a school in the Caribbean? Yes/No? Why?

Pupil 1: I think it is important for schools in the UK to be linked to schools in the Caribbean because you can find out loads of information about the two countries and the schools can help each other with resources.

Pupil 2: No comment

Pupil 3: No, because in the Caribbean schools things are run differently and it may affect others in the school

Pupil 4: I don't think that it's that important however it would be a good idea as it can give students of other cultures ideas of how Caribbean students work. As well as that there are many Caribbean teachers and some students in our school.

4. Have you heard of the term Global Citizen? What does this term mean to you? If having difficulty defining, will suggest a sense of global responsibility? Having a global outlook? Feel part of a broader social and cultural community?

Pupil 1: The term Global Citizen means someone who is part of a worldwide community and helps people to better the community.

Pupil 2: A global citizen is someone who identifies with being part of an emerging world community and whose actions contribute to building this community's values and practices.

Pupil 3: The word global means the whole world citizen means someone who lives somewhere, so maybe it's someone who comes from different countries

Pupil 4: I have heard of global citizen and it's the idea that everyone is one nation and should help to build up the world. I don't fully understand it therefore it doesn't have much meaning to me but it sounds like a good thing.

5. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Pupil 1: No comment

Pupil 2: No comment

Pupil 3: No, I don't think they consider themselves to be a global citizen, because they may just come from 2 different countries

Pupil 4: No, because they would think everyone is individual and they are separate.

6. What do you think are the advantages/disadvantages of being a global citizen?

Pupil 1: Advantages: You get to meet new people, helping communities and improving lives

Pupil 2: No comment

Pupil 3: You have more than one culture and different types of families you could also live with or visit on holiday. However, it's bad because you may not be able to understand them

Pupil 4: Not really sure however some people may be against it which can cause conflict

7. Do you think if a pupil of Caribbean heritage viewed themselves as a global citizen, that this could increase their aspirations and motivation?

Pupil 1: Maybe, this is because they will want to improve their lives.

Pupil 2: No comment

Pupil 3: No.

Pupil 4: Not sure.

Appendix 8

Interview Questions and Responses – School H, London (Phase 2)

Pupils Profile:

Student 1 – girl aged 15

Student 2 – girl aged 15

Student 3 – girl aged 14

Student 4 – girl aged 15

1. Is your school linked to a school in another country or have you ever communicated with someone of a similar age in another country? If so, how and what was the purpose?

Pupil 1: I'm not sure if our school is linked to another school, but we have done quite a few workshops and things like that, where we've done things like penpals with other schools in the past and I know we went out to South Africa, some of the girls went to South Africa to visit a school.

Pupil 4: Yeah, I don't think our school is linked to another school in a different country, but we have done workshops with South Africa, but I've never contacted anyone at all in another country.

Pupil 3: I don't think we are linked to another school in a different country, I'm sure we're not, but like everyone said, we did go to South Africa.

Pupil 2: Don't know.

2. Do you think it is a good thing for a school in the UK to be linked to a school in another country? Yes/ No? Why?

Pupil 1: I think it's a really good thing for a school in general to be linked to another school in a different country because you have different views and different ways of living. It opens you up, especially in London where everyone is quite close-minded and it kind of gives everybody that opportunity on both sides to see something different.

Pupil 3: I think it is a good idea for schools in a different country and our school to be linked because say our school doesn't know how another country its education/ living is, like they don't know how they learn in a different country and we learn differently to other people as well.

Pupil 4: I think it is a good idea for our school to be linked to another school in another country because if you can see how, wait, you can like, so we can sometimes take Education for granted here, so we can use them as an experience to uhm know what it's like and like you don't take it for granted and use it wisely.

Pupil 2: I think it's a good idea for a school to be linked to another school because we get to know like how they're living and learning in a different school and what they get to know.

3. Do you think it is important for a school in the UK to be linked to a school in the Caribbean? Yes/No? Why?

Pupil 1: Yes, I think it's very important because I have a lot of communication like with my cousins and people out there and stuff and it's a lot different, because every country has their different ways of working and living and some are a lot alike and some are very different and the Caribbean's one that in a lot of ways is a lot different from the way we live and the way we do our thing and so I think it's good to broaden our knowledge of what we think and know and good for them as well because they kind of dream of the UK and people here always dream of going out there for a holiday. It kind of opens it up a bit more of what it's actually like.

Pupil 4: I actually don't know, like I wouldn't mind, it would be good if a school in the Caribbean was linked to a school in the UK, but I've never been there or like seen a school there, so it would be a good idea for a school in the UK to be linked to a school in the Caribbean.

Pupil 3: I don't have an answer. I wouldn't mind both schools being linked but I have no family in the Caribbean, they all live in London, so I don't really know about the Caribbean, I've been there once, but yeah.

Pupil 2: Uhm, Yeah, I think it's a good idea for a school in the UK to be linked to a school in the Caribbean because I talk to one of my relatives and they tell me about how it is to be in the school and stuff and yeah.

4. Have you heard of the term Global Citizen? What does this term mean to you? If having difficulty defining, will suggest a sense of global responsibility? Having a global outlook? Feel part of a broader social and cultural community?

Pupil 1: I've never heard of it, but I think it's kind of like, where because I live in the UK, but I'm Caribbean, so how do I see myself as both, so I'm more globally of a citizen. I think that's kind of what it means, but I'm not quite sure.

Pupil 4: I have no idea what global citizen means, but global, I think it's like around the whole world so global citizen would be like someone from America living in London, they could be a global citizen because they come from a different country and they are in another country.

Pupil 3: I think global citizen means someone who uhm lives in one country, but goes somewhere else or has been to another country, but they were born in one country.

Pupil 2: Don't know

5. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Pupil 1: I think it depends, I think it's about how much you communicate with them. For example, for me, I don't see myself as British, I see myself more as Caribbean, that's because I've got a lot of contact with them, but my mum and my dad are from different islands, but because I don't live with my dad, I don't consider myself from my dad's island, I would only say Grenada or Carricou – where I'm from, but it's how your brought up

Pupil 4: Don't know.

Pupil 3: It depends because if the pupil of the Caribbean have visited another country or talked to, or have family in a different country, I do think they would call themselves global citizens.

Pupil 2: Don't know.

6. What do you think are the advantages/disadvantages of being a global citizen?

Pupil 1: I think you kind of have a better understanding. You can go other places and they kind of accept you more, you don't have to feel like an outsider, but at the same time, if you go back home, with my London accent, people try to treat me like a tourist and you kind of feeling like an outsider, when I call that home, so for me it's home. Its only when they realise your family name or something like that, that they kind of go okay and I think that's kind of a disadvantage because if you do consider yourself from there or as your home, it kind of hurts your ego a little bit.

Pupil 2: When you go abroad you can catch the accent, but when you come back home, you can return to your original accent.

Pupil 4: You can learn different things.

Pupil 3: You will be able to their living style and their education, how they live and how they get educated.

7. Do you think if a pupil of Caribbean heritage viewed themselves as a global citizen, this could increase their aspirations and motivation?

Pupil 1: Yes, I think it would a lot because they want to go to other places, but I think that kind of acceptance, because they always worry about once you get to America, or get to England and because of that they kind of go, I wouldn't be a doctor and that little link, where they could get a feel of being a global citizen, it would help. I think it would kind of push them a little bit more, than just that dream or just that hope, but you kind of have that doubt in your mind that it's not going to happen, but I'm still going to hope. I think it kind of changes it from just a hope to some sort of reality.

Pupil 4: She said it for me.

Pupil 3: The same.

Pupil 2: Don't know.

Appendix 9

Interview Questions and Responses – School J, London (Phase 2)

Pupils Profile:

Student 1 – girl aged 15

Student 2 – boy aged 15

Student 3 – girl aged 14

Student 4 – girl aged 15

Student 5 – girl aged 15

Student 6 – boy aged 15

1. Is your school linked to a school in another country or have you ever communicated with someone of a similar age in another country? If so, how and what was the purpose?

Pupil 4: I went on holiday and I met someone who was my age and we have kept communicating with each other.

Pupil 1: I'm no sure, but I think the teachers communicate with schools in other countries to raise money for charities.

Pupil 6: No, I don't think so, but my primary school was linked to a school in France.

Pupil 3: No, I don't think our school is linked.

Pupil 2: No, I don't think our school is linked, but I had a penpal in my primary school.

Pupil 5: I don't know.

2. Do you think it is a good thing for a school in the UK to be linked to a school in another country? Yes/ No? Why?

Pupil 1: Yes, I think it's a good thing because we can help other students who attend poor schools, where they don't have many resources.

Pupil 3: Yes, you can link and see how other schools are and how other students learn.

Pupil 5: Yes, so we can learn about each other's culture.

Pupil 4: Yes, because we can support each other and learn new things about each other. We can learn about how they live and what they like to do.

Pupil 6: Yes, we can share information about our lives.

Pupil 2: Yes, we have a lot of resources, so it would be good to share some of the resources that we have. We can also discuss how our lives are different or the same.

3. Do you think it is important for a school in the UK to be linked to a school in the Caribbean? Yes/No? Why?

Pupil 2: Yes, because it creates a more diverse community within school and you can learn about other cultures.

Pupil 1: I think it's important for a school in the UK to be linked to a school in the Caribbean because the teachers can share teaching techniques, they can see how our school is and provide equipment that's not in use to help their school to improve.

Pupil 3: Yes, because the other school would be able to learn other ways of teaching to improve their school.

Pupil 4: Yes, because some schools in the Caribbean need to have more support from the other schools in anything from tips on teaching to learning of different curriculum.

Pupil 5: It gives a larger diverse of cultures. A Caribbean school being linked to a UK school would open up opportunities for us and for them economically and socially.

Pupil 6: Yes, to help the education welfare and to get an understanding of how people in the Caribbean learn.

4. Have you heard of the term Global Citizen? What does this term mean to you?

Pupil 1: I think it's someone who travels and considers all countries as potential places to live, work and compare their experience of cultural differences.

Pupil 2: I haven't heard of Global citizen, but I think it's someone who goes to different places to find information about different people and different things. They would be able to fit into another society, knowing their rules.

Pupil 5: A global citizen means being a citizen of the global community. To be identified as part of a nation. It's being part of a movement.

Pupil 4: I don't know.

Pupil 3: Someone that travels around the world helping other people.

Pupil 6: Being part of a broader social and cultural community.

5. Generally, do you think students of Caribbean heritage consider themselves to be global citizens? (Explain answer)

Pupil 1: Yes, there is a lot of poverty in the Caribbean, so pupils are concerned about the way they live.

Pupil 5: Yes, because they are very proud of their heritage, although they have been mixed with other cultures.

Pupil 3: Yes, many students have the potential, but they lack the opportunities to make a better life. They want to be able to travel and get good jobs, so they want to be global citizens.

Pupil 2: I think they would because they have same laws that are the same or similar to other countries.

Pupil 4: I don't know.

Pupil 6: No, due to discomfort, discrimination and generally not feeling homely.

6. What do you think are the advantages/disadvantages of being a global citizen?

Pupil 1: A global citizen would travel around the world, learning new experiences and meeting new people.

Pupil 4: A global citizen will have new experiences because they go and see how other people live. They can learn so much about other people and are more aware of situations going on in another country.

Pupil 3: You can get to see the world and learn new things and have new experiences. It can broaden your horizons, because you can see how people do things differently or the same and it can improve yours/others' lives.

Pupil 6: you have different perspectives of how things are in other countries.

7. Do you think if a pupil of Caribbean heritage viewed themselves as a global citizen, this could increase their aspirations and motivation?

Pupil 3: In my opinion, yes, because they could see how we live compared to them and this may inspire them to be like us. They would keep pushing and aspiring to live the way we do and improve the way they and their family live.

Pupil 1: Yes, pupils in the Caribbean have more home training, rather than education and ambition, so we could encourage them to think about their future.

Pupil 2: Personally, I don't think they would view themselves as a global citizen, but if they did, it would increase their aspirations and give them more motivation.

Pupil 4: Yes, we could inspire them to make a change with the way how they live.

Pupil 6: Yes, this can mean a lot. As they are not feeling a part of the community, this may help them to fit in and be like other people.

Pupil 5: Yes, because when you identify yourself as a global citizen, you will want people to take notice and you can only do that by shining bright.

Appendix 10

Interview questions and Responses from Senior Officer A, Tobago

1. How long have schools in Trinidad and Tobago been linked with schools in the UK?

It was sometime after 2008 or somewhere about there, we had an involvement with, I don't remember the names now, but it was schools from London and we were asked to do a twin-up with them and at that time, I was Principal at Buccoo Government Primary and I know there were at least 8 or 10 schools in that initial period, when we were twinned-up. Uhm, I think it was Haringey. Well first the Headteachers from Haringey they came around 2008/09 and we would have returned the visit the following year

2. Why did the schools in Trinidad and Tobago decide to become involved?

There was someone, I think it's Bovani, but someone out of London, they came and indicated to us that this programme was available and we would have been able to link up with schools in London, to have mutual learning, mutual understanding and mutual benefits to the institutions in twinning up. We explored the possibilities, we looked at what they were and eventually we twinned up.

3. What do you think were the benefits of the schools in Tobago becoming involved?

One of the thing is that err, this global thing is that students from both UK and Tobago recognise there were things that were happening that would have impacted on everybody all over the world, even though we were in different places. Another thing that was good was that whereas before the linkage, students would hear about other students, but those were just names or you know, but when they were able to interact using questionnaires, they sent questionnaires to each other and when we would have done conferencing and then you would have names and people and voices, then we had pictures of the people, so then they recognised these are in fact real people and they began to talk about experiences. So that now, they recognised its one world and with the technology, we were able to get closer as it were and therefore what we were doing as things that were meaningful. That everybody recognised that we are one human race.

4. Do you think the Global School Partnerships/Connecting Classrooms programmes between schools in Tobago/ UK have supported pupils to develop a global outlook?

I can remember the project we did, it was a project based on the environment – water and sustainability and it was really, really, very exciting because after the discussions, I remember students were able to recognise the importance of the wetlands to their sustenance first, to their future, to their present and the linkage to the past and then they were able to look at other schools, with their projects, because I remember in Haringey they were doing crops and gardening on the rooftop and they recognise this whole thing about sustainability, not just of life form, but of employment, of heritage, of things like those were what the world is all about, what people is all about. The global linkages showed you that even

though people are in far-away places, we all still have something which is common to all of us.

5. What does the term Global Citizenship mean to you?

In these times, global citizenship is easier to define, in that anything that happens anywhere can be immediately reported on and known. You can receive information, you can send it. Anything that happens anywhere affects everybody. If you take for example, Ebola is in Africa, but everybody, everywhere has got to be so careful. If you look at the Middle East, the uprising, all of those are impacting on every single one of us because in 24 hours, well let's say 48, you can move from all the way down in Australia and come straight across, the world now is a small world. Anything that happens anywhere is known everywhere and impacts everybody. It's a small place.

Global citizenship has allowed people to start to see what is out there; their eyes have been opened to what is there, you are able to go and see what is there. So all those students who had the opportunity to touch base with the rest of the world, in that kind of personal way, they were introduced and for many of them the introduction would have lasted, as they continued to move forward.

6. Do you think links between Tobago/UK schools have increased a sense of global citizenship amongst pupils and do you think they can relate to this concept?

For many of the schools, when we linked it up, because it was hands on, because it was face-to-face, well involved contact, we were sharing, learning and interacting. You were doing those things that forced you to actively participate and because it was like it was more than talking about something, you were involving your whole being, all your senses and you were sharing personal experiences, you were sharing your feelings, your beliefs and you were understanding other people's cultures. You then had now understand differences and similarities in people, this made it come home to you that these are people too and we are all people and because of that it was, it brought the classroom, it brought other people into your space and put you into other people's spaces and you were always sharing space, so therefore you became closer.

7. How would you say this has been demonstrated?

Well, what was even nicer, well I remember when the Duke of Edinburgh came, we were selected (Buccoo Government Primary) to present him and we had the opportunity to share with the Duke of Edinburgh and not even that our sister school in Haringey had been linked to what we were doing, via audio and video, so they would see us as we were talking and interacting with the Duke of Edinburgh. It was fantastic, really, really fantastic.

8. To what extent could a sense of Global citizenship benefit pupils of Caribbean heritage?

For pupils of Caribbean heritage, when I went to London, and we were at ... the fact that you were able to see pupils of Caribbean heritage in a new setting, you saw some of who you were, you saw some of who you're not sure where that is, you then began to understand maybe some of the things that transcend just place and the questions they were asking too, allowed you to recognise that somehow people wondered from where am I from, that linkage between where I

was, where my parents were and where I am and in all of that, the whole of the diaspora kind of perspective, you still have where you are still able to find yourself in all of this melee, so you're able to find an identity in the whole big melting pot and I think for Caribbean students, it gave you a different kind of anchorage. Somehow the students in Tobago and the Caribbean, they are anchored in what they know. In schools in London, where they have so many cultures, in a school where there are 32 different languages and a variety of different things and so in all of that, you're able to make comparisons, to take similarities, to find somebody who can tell you maybe who you are or who you've been or someone who says 'this is who we are, but I like this about you' or 'I wonder if you look at this from us, is it the same way for you?' You begin to compare, it offers a different realm, a new reality. I think once you've got that, once your mind has been stirred to be inquisitive, then the skies the limit. I think things like this have been vessels for opening up the mind for young people. I appreciated what the Global School partnerships programme did for our schools.

Further comments

When we first starting, we were a little bit sceptical at first, but by the time we got there and we saw and shared, because we were all in the same business and doing the same thing, but in different parts of the world, that was it. Just as they've got something to share, we've got something to share, we've got something to bring to the table and it was really nice in the way we shared as true professionals, who are working with our craft, we shared curriculum, we shared experiences, we shared culture, we just shared and therefore, at the end of it, we felt it was a worthwhile experience and we wished many more people could have shared in it and hope this can still happen.

Students of Caribbean heritage do not yet see themselves as global citizens.

You see sometimes, we first have to move the veil, so people can see. It depends on whose there and whose moving. If nobody moves it, then they won't be aware that there's a view behind there, but somebody has to move the veil.

Appendix 11

Interview Questions and Responses from Senior Officer B, Tobago

1. How long have schools in Trinidad and Tobago been linked with schools in the UK?

It could have been about 7-8 years ago that schools in Tobago started partnering with schools in the UK under the Global Schools partnerships programme.

2. Why did the schools in Trinidad and Tobago decide to become involved?

Well, we were approached by the British Council. Well, we always have a good relationship with the British Council and the British Embassy and they came and had discussions with us, looking for creating linkages with schools in the Caribbean and more so with schools in Trinidad and Tobago and as a country that was part of the British monarchy, we saw it as an opportunity to reconnect with our partners in Britain. I think through that, we grabbed on to the opportunity to partner with schools. If you remember too, our traditional Education system was built from the British model until recent times we've been having changes, but we still looking at how close we are to the model of when we were a colony.

3. Do you think the Global School Partnerships/Connecting Classrooms programmes between schools in Tobago/ UK have supported pupils to develop a global outlook?

Of course they have because we've had teachers working in different classrooms. In Tobago in particular, while I can't remember the exact numbers, I know many schools were fortunate enough to connect with teachers who came into the classrooms and students were then able to see/ hear a different voice, see teaching done sometimes in a different way and I think that was beneficial. We're creating children for, we're educating students for the global world, not just for Trinidad and Tobago. I think it's important that they make these connections as often as they could.

4. Is developing a global outlook an important part of the schools' ethos?

Of course and while we have a Trinidad and Tobago curriculum, we see it's important as I said before, to prepare students for the global village. They are connected globally through the technology. We have schools now that are connected with virtual classrooms. They are now in partnerships with schools in different parts of the world, so we see this as important. The world is very small now, not like it was in my time and what happens in one part of the world affects the other part. Look what's happening now in terms of Isis and what's happening with Britain and people involved in terrorist groups, it's important that students here know about it because we've heard too there are people from Trinidad who are now part of Isis. So, we think that there must be that global connection. We see the connection through sports, we have people sportsmen from Tobago who've played football, Dwight Yorke is one comes to mind, who played football in Britain. We see cricket as a game that connects the world and we could go on

and on, in terms of Sports and Culture as well, we see Calypso, Soca, steel-band is being sold to the rest of the world, coming out of a small space called Trinidad and Tobago, so that connection is important and in addition to that in a world where we do not produce everything that we want and there are imports, so we depend on the rest of the world, so students must be connected in some form and fashion to understand what's happening globally.

5. What does the term Global Citizenship mean to you?

Oh, I consider myself a global citizen. It means we are part of one place, not necessarily in terms of the space you occupy, but in terms of the world, the globe. The globe is one globe and we have to see ourselves as even though we are different in terms of our racial composition, in terms of our religious beliefs, but we share that space that God has prepared for us here. I see it is important, important too, especially in Education because we see where we've been getting more and more students coming to us from different places, from different parts of the globe and entering our school system here with tourism and some of them becoming residents, they get residential status, so we have to understand their cultures, we have to understand their backgrounds and understand how to teach them, so this global citizenship I think it's already here. I remember as a Principal in Castara, that's way out in the country, but that little place called Castara was a growing tourist spot and we had people from Italy, from Germany all coming into that school, even before it was happening in other parts of Tobago, so we see we have already opened our space to the rest of the world. Right, because of tourism and it's important that we see that and we make that connection and so I see myself as a global citizen, I can go to any part of the world, I go to Canada, I go to, well only once I've been to London, but I go to different parts of the Caribbean as well, so I see we all belong to one space.

6. Do you think links between Tobago/UK schools have increased a sense of global citizenship amongst pupils and do you think they can relate to this concept?

Well, we've not done a thorough evaluation on the effects of that partnership. I mean it's something that we really need to evaluate, in terms of the benefits and how students feel, so I wouldn't say that students have seen it in that light or teachers. I think teachers were happy because they were happy to connect with teachers in other parts of the world, but in terms of benefits to students and how they saw it, I cannot really say because we didn't evaluate it and it's something we should look at. And what's the second part ... I think they do because it's not like when I was growing up, there's a television in every house, sometimes two or three. Children are on the computers all the time and they are connecting through different social media, so moving from the technology to seeing it live, Yes, I think they would have. I've seen that connection because look at television and most of the movies, the films we see are either coming out of Europe or out of the US, they are building a connection, even in terms of how some students speak, we see language is being developed in a different way. Students developing the jargon and even the intonations, the way how people speak, even the young ones looking at Sesame Street and programmes from other parts of the world, we see them developing speech and the actions.

7. How would you say this has been demonstrated?

Ok, yes and we've talked about lack of evaluation. It's something that were very short on in terms of how we evaluate programmes, so that programme came to an end and I don't think, even though its stopped, I think we can still go back and do some evaluation as to the success of the programme. And I think it was because we saw eh, there was an eagerness on the part of schools, who were not involved to want to go, you understand and at one time we were thinking we would fund it, because speaking with the teachers of the other schools, they had lost out on an opportunity, so we have to find a way maybe to have schools who weren't fortunate to benefit at that time to actually participate.

8. To what extent could a sense of Global citizenship benefit pupils of Caribbean heritage?

Tremendously, I mean we, even now as we're educating teachers, we're telling them to encourage students to not learn for just this space in which they live, but learn for the rest of the world. We're telling teachers they're educating a global citizen because of our space, it will be difficult for us to find jobs for every child we educate and we see where students are leaving here and going to other parts of the world and finding jobs and finding spouses and relocating, migrating o wherever, so we should prepare our students for that, you understand. I was speaking to a parent, this week, who came to visit with me I said to her "how's your daughter?" She told me her daughter had been to Japan and that's where she lived and worked. So, if that child had only been prepared for this space called Tobago, how would she have benefitted from that opportunity? I've mentioned football and cricket, we have sports where people are going wherever to find a place, so it's important we expose children to what being a global citizen is, especially now. I interacted with a university about a month ago, who want to help us with programmes, so we see that through the technology we can be anywhere and connect with any part of the world, through the technology. So, it's not difficult to do to have students and I mentioned earlier about schools connecting through the web with other schools, partnering and students communicating and writing letters and that was part of that programme too, actually writing like pen friends and creating that kind of linkage, so I think it's important. I think the students benefitted from it and I think they understand it as well. You know long ago, when there wasn't technology, we used to have pen pals and now its texting, emails and it's just been taken to another level, so that connection is there and students are(not clearly audible). Maybe as you move to different parts of the island, there may be different views based on parents ability to help them make the right connections and some things we can't depend on the teachers to do everything, so if it's in a community where the ability of the parents are limited and they're not able to see the importance of these connections, it may not happen, but as you come closer down to the centre of where the economy is and where parents live and work, parents are more aware in seeing that students are connected. Some schools have connections where students are encouraged to write and write properly in English, not like texting or emails. A few primary schools have been doing that.

Additional question – Some students may feel comfortable living on a small beautiful island like Tobago, so why do you think it's important for children in Tobago to think Global?

As I said before, schools have to play an integral role. We have to have children think outside the box, outside of Tobago. There are opportunities out there for education. There are only certain things we can do in Trinidad and Tobago, for example medicine, we do medicine at St Augustine, but some students have to go to Grenada to do medicine and depending on your specialization, you may have to go further afield, so even as you're exposing them to different types of Education, they must know that not everything they will get here and some things they will have to go abroad for. So we always encourage students at secondary level when thinking about their degree, to broaden their horizon, their perspective and go and see what other universities have to offer. That is happening, but with the introduction of GATE, we're having students kind of confined to the Caribbean through GATE, we're finding fewer students going abroad. GATE is free here, so you can go to any university in the Caribbean and get GATE, but if something is offered here, you may not get the funding to do it somewhere else, so there's a limitation there, but some people still opt to go abroad to study. A parent told me her son wants to be a pilot, so he's in London studying to be a pilot. It depends on what they want to do, so when they get to form three and they start selecting their subjects, guidance counsellors must work with them to look at options, what is available here, what do you have to go abroad to get. I think we have to do more.

What we are seeing now is people have gone away, abroad, worked, studied and they are now coming back to give back. They may spend the greater part of their years away, so you see outside there's a land of opportunity and after a time, they have saved and come back.