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**THE DISCOURSE OF DEVELOPMENT
FORGING THE LOCAL — GLOBAL CONNECTION
IN CANADIAN CLASSROOMS**

by

Natalie A. Folster, B.A.

**A thesis submitted to
the Faculty of Graduate Studies and Research
in partial fulfillment of
the requirements for the degree of**

Master of Arts

Department of International Affairs

Carleton University

Ottawa, Ontario

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The undersigned hereby recommend to the Faculty of Graduate Studies and Research acceptance of this thesis, submitted by NATALIE ANN FOLSTER, in partial fulfilment of the requirements for the degree of Master of Arts.

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Professor J. O. Manique, Supervisor

Abstract

The research presented in this paper begins from the question of the most appropriate role for citizens of affluent countries in the process of international development. It is argued that people of the northern countries have a role to play, but that it may be difficult from the one western countries have played up to now.

Discursive analysis is employed to deconstruct 'development' and to reveal fundamental flaws in the conceptualization of development and the problematization of the 'Third World' by western thinkers. The dichotomization of the 'First World' from the 'Third World' is artificial and unfounded in several aspects, and thus serves to hinder any advances that might be made towards an understanding of the nature of poverty and the means of eradication.

If the root of our failure to come to grips with poverty lies in the way we problematize the Third World and development in general, the importance of education in changing societal perceptions becomes clear. The problem of underdevelopment must be perceived in its local and global dimensions, as it affects and connects people in both north and south. Everyone has a stake in its resolution and everyone has an active role to play in achieving this end.

A review of development education and global education literature reveals that political action is an objective of only a small minority of groups practicing public education on world issues. Most organizations aim at improving public awareness and creating attitudes more tolerant of cultural differences and more sympathetic to the plight of others. These are, in fact, the objectives of global education programs for children in the formal school system, and are a function of the discourse of development in Canada.

A survey of a group of Canadian adolescents reveals a failure to forge a mental link between local and global issues. These students reported a generally strong sense of responsibility for addressing global problems. However, the majority were pessimistic in

their outlook on world affairs and while they expressed faith in the ability of certain actions to deal effectively with global problems, they had a generally negative perception of their personal efficacy in dealing with global issues.

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Crisis does not mean the end. On the contrary, 'crisis' refers to the critical time during which the end will be avoided through new adaptations if possible; only failing these, the end becomes unavoidable. The concise Oxford Dictionary defines crisis as: "Turning point, especially of disease. Moment of danger or suspense in politics, etc. as cabinet, financial. From Greek KRISIS, decision." The crisis is a period in which a diseased social, economic and political body or system cannot live on as before and is obliged, on pain of death, to undergo transformations that will give it a new lease on life. Therefore, this period of crisis is a historical moment of danger and suspense during which the crucial decisions and transformations are made, which will determine the future development of the system if any and its new social, economic and political basis. (Frank,1982:109)

Introduction

For the past forty odd years, millions of people around the world have been engaged in an effort to eradicate mass poverty and bring about 'development' in the poorest regions of the globe. In the south, it is a daily struggle for survival for the majority of people. In both the north and the south, it is an industry that occupies thousands of professionals and volunteers and sustains a myriad of institutions and organizations. The question is: does this constitute a global movement for development?

Public opinion surveys consistently indicate that the majority of Canadians are sympathetic to the plight of people living in the 'Third World' (CIDA; 1990). Why, then, if the majority of people living in the northern and southern hemispheres support the eradication of hunger and mass poverty, has it not occurred?

Legions of scholars and development practitioners have been grappling with this question for years and it is not presumed that the solution will be presented here.

The research presented in this paper began with a personal question. What is the most appropriate role that I, as an ordinary citizen of an affluent nation like Canada, could or should play in the process of international development?

Immediately I was confronted by the two questions that had to be addressed before I could proceed. Firstly, just what exactly is 'development' and what is it that we, as members of an international community, are trying to achieve in its pursuit?

The discourse of development, as it is articulated in the professional literature and in the mass media, has identified certain objectives of 'development' and defined the roles of various actors in the process. In light of the current impasse that exists in development

theory, and the consequences of forty years of failed development efforts, it is necessary to reexamine all assumptions surrounding the concept of development itself.

Chapter one employs discursive analysis to deconstruct 'development' and to reveal fundamental flaws in the conceptualization of development and the problematization of the 'Third World' by western thinkers. Ultimately these flaws doom our efforts to failure.

The second question I sought to address was: do the views of citizens of the industrialized countries of the north on the subject of development really matter? Should not the process of development in the poor countries of the south be controlled by the people who live there? Forty years of ineffective efforts initiated by northern aid agencies would seem to indicate that the time has come for the passing of the international busybody.

It will be argued that people of the northern countries do have a role to play in the process of international development, but it may be different from the one western countries have played up to now. Because underdevelopment is a global phenomenon, the eradication of mass poverty requires action on the part of Canadians. It is now unacceptable and undesirable to have westerners directing development efforts in the 'Third World.' A number of writers from both north and south have suggested that the west direct greater efforts to educating its own populations about the problems of development in order to stimulate action for change in the north.

Research into social movements indicates that community action most often develops in response to a local issue, when people feel a personal stake in its resolution, see opportunities for action, and are reasonably confident that their efforts will succeed. Studies also indicate that those efforts that are truly developmental in nature are based in local peoples' movements (Korton: 1990). This evidence suggests that until a local-global connection is forged in the consciousness of northerners, a mass-based peoples' movement against poverty will not develop in countries like Canada.

The question then becomes: to what extent is development education in Canada oriented toward making international development a relevant issue for Canadians, and to promoting action at the local level? The review of development and global education literature contained in Chapter Two reveals that inciting political action is an objective of only a very small minority of groups practicing public education on world issues. Most organizations aim at improving public awareness and creating attitudes more tolerant of cultural differences and more sympathetic to the plight of others. These are, in fact, the objectives of global education programs for children in the formal school system, and are a function of the discourse of development in Canada.

Bearing in mind the findings of this research, we turn to an examination of the attitudes of a group of Canadian adolescents in terms of their sense of stake in world affairs and their sense of global responsibility, their perceptions of personal efficacy in dealing with global problems, and the degree to which they make the mental connection between local and global issues. Personal efficacy is defined as the individual's perception of his/her ability to influence the course of world events. For example, by taking certain actions at a personal level like changing spending habits or participating in public demonstrations. It was found that the students reported a generally strong sense of global responsibility and identification with the concept of interdependence. However, the majority were slightly pessimistic in their outlook on world affairs. While they expressed faith in the ability of certain actions to deal effectively with global problems, they had a generally negative perception of their personal efficacy in dealing with global issues. Their use of language reflected a failure to forge a mental link between the local and the global.

The implications of this research for development education efforts are clear. Global education projects have seemingly succeeded in creating more internationally minded young people. If, however, the goal of development education should be to encourage social action for change, as the analysis of development theory in Chapter One

suggests, it has not yet succeeded. A reexamination of instructional objectives and teaching methodologies as well as curriculum content may be warranted.

Chapter One

The Discourse of Development

The story of development economics... tells of progress on the condition that intellectual progress is defined as the gradual loss of certainty, as the slow mapping out of the extent of our ignorance, which was previously hidden by an initial certainty parading as paradigm. (Albert Hirshman in Smith: 534)

For the past forty years, the catchword for the eradication of mass poverty in the south has been 'development', more specifically, 'international development'.

Modernization theory posits that the Third World's problems are due to the fact that it has not been able to develop an industrial base. Yet as Trainer among others notes, the Third World lacks neither capital nor development (Trainer: 181-82). The question is who benefits from this development, and more fundamentally, is this the kind of development that people living in the south want for themselves? The answer to these questions lies in an examination of the relations of power within the international community. The analysis is therefore inherently political.

The role of the north in the pursuit of 'international development' has traditionally been to aid the less developed countries of the Third World to become 'modern' like the West. The failure of these efforts and the growing evidence of the impossibility and even undesirability of this project has led a number of thinkers, particularly from the south, to question the role of the north in the process of international development. More fundamentally, a soul searching debate surrounding the concept of development itself has formed on the margins of development theory.

Associated initially with the work of a number of Latin American economists and other writers such as Paul Baran and Andre Gunder Frank, 'dependency' theory developed in response to the inadequacies of modernization theory. This view posits that

the roots of poverty and its perpetuation lie in the nature of global capital as described by Marx and as evidenced in the growing disparity between north and south. In this view, the economic power of the industrialized core elites drain resources and profits out of the countries on the periphery, undermining their domestic economies; in effect 'underdeveloping' them (for a more detailed examination of modernization and dependency theory see Wilber: 1988).

The work of Frank, Samir Amin, Giovanni Arrighi, and Immanuel Wallerstein describes the growing crisis in the capitalist world economy. They argue that this system, driven by endless accumulation, has created economic disparity between core and peripheral regions. However, global capitalism contains within itself the seeds of its own destruction, and, it is argued, has been in steady decline since World War I (Wallerstein: 11). Stated in simple terms, in their view, the inherent contradiction in capitalism is that the disparity it creates between rich and poor reduces world demand. At the same time, production is constantly increasing which leads to a glut on the world market. Cyclical adjustments to the global economical structure can spur temporary economic renewal, but inevitably the system must collapse.

The repercussions of this imminent collapse are global. The most vulnerable, the poor in the south, have paid the costs of capitalist expansion and are now with the rest of the world suffering the consequences of its decline in the form of declining terms of trade, huge debt burdens and massive unemployment.

Without rejecting the insights into the nature of the global political economy made by the dependency/world systems theorists, Kate Manzo argues that like modernization theory before it, dependency theory has failed to offer viable solutions to the problems of mass poverty (Manzo: 1991).

After an initial flurry of excitement in the 1960's and 70's, dependency theory has fallen from grace in academic circles, unable to break the impasse in development theory. The result has been a revival of modernization theory on the one hand, as evidenced by

the interest in the newly industrialized countries of the east, and a search for a third paradigm on the other (Smith, T. Clark, Sheth). No clear alternative has emerged out of the process, but Manzo suggests that there is general consensus within the development community that the modernization paradigm and dependency economics represent polar opposite approaches, "islands of theory" (Wiarda: 1979, 75). Both have failed to serve as a basis for international development, leaving development practitioners and academics scrambling for middle ground.

Manzo's central argument is that this analysis of the crisis in development theory makes a fundamental error in its assumption that these two streams of thought represent the outside margins of the realm of possibility. She posits that both are rooted in the same western theoretical tradition and seek the same ultimate ends.

Both are trapped, albeit to varying degrees, within a modernist discourse which relies on the principles of nineteenth-century liberal philosophy, which treats the individual nation-state in the Third World as the sovereign subject of development, and which accepts the western model of national autonomy with growth as the appropriate one to emulate (Manzo: 6).

Both see development, defined in terms of economic expansion through industrialization, as the ultimate objective. The difference between these theories is in the way they deal with question of the distribution of the benefits of development.

...such is the strength of the modern way of thinking and knowing that it influences the thought of supposedly discrete theoretical traditions so that what it means to be 'developed' is the same for both.....Thus, the current impasse, crisis, plaguing development theory, I would argue, relates not to the fragmentation of the field but to its unity: To this failure to conceive of development in any other manner (Ibid).

Manzo labels both modernization and dependency theory 'developmentalist' and argues that we will not break the stalemate in the struggle with mass poverty until we address fully the assumptions that underlie the concept of development, and are thus freed to consider other means of confronting global problems.

In analyzing the role of the North in the perpetuation of poverty in the South, the insights of the dependency theorists and post-modernist critics like Manzo have led a number of writers, including many from the South, to reevaluate the appropriate role of the affluent countries in the process of international development. Moffatt says "we are being clearly told that we may not be needed at all in the traditional ways we like to believe are so essential" (Moffatt,1991:16).

The South Commission, an independent panel of distinguished scholars and states-persons from the developing countries, was established in 1987 to take a comprehensive look at the current state of the South and the prospects for development through mutual cooperation. While endorsing the view of world-systems theorists that underdevelopment in the South is the result of the functioning of the global economic system, the Commission notes the internal obstacles to development as well. For example, militarization, corruption, lack of popular participation in development efforts, neglect of cultural development and the dependence on Western science and technology (South Commission, 1990). In coping with its problems, both external and internal in origin, the commission declares that

The responsibility for the South's development lies in the South. Sustained development cannot simply be imported. The structural transformation implicit in development can materialize only if the efforts, ingenuity, and resources of the people of the South are fully mobilized in its support (Ibid:14).

The Commission does not exclude the citizens of the North from efforts to end global poverty, but defines its task in terms of mobilizing support in the North for macro-level economic change rather than in plotting development strategies for the South. The final report expresses optimism that citizens of North and South will cooperate to this end.

Though the equations of power continue to dominate the world, the springs of idealism and human fellowship are not dry. Linking all forces that believe in the shared destiny of humankind under the common banner of an enlightened vision of the global future will in itself be a monumental achievement (Ibid:287).

In discussing the role of non-governmental organizations in international development, Kingston Kajese states that "the responsibility for development in the South belongs to the people and the NGO's of the South" (Kajese,1987:79). He expresses the view held by many in the South that northern NGO's (non-governmental organizations) should "reorient their activities so that they increasingly concentrate on development education, fundraising, and facilitating information flows within the NGO community" (Ibid:84). This view is reinforced by a growing body of evidence that suggests that those efforts that are truly developmental in nature are the product of local autonomous initiatives (for example the Grameen Bank in Bangladesh and literacy programs in South America inspired by the work of Paulo Freire. See Kortan; Sheth; and Manzo). This evidence points to an alternative role for the affluent countries in the process of development.

As well as advocating different solutions to the problems of the 'Third World,' some development theorists have repudiated the traditional intellectual framework in which 'development' is considered. Over fifteen years ago Seers issued a warning.

The convention by which development studies are confined to the Third World is ceasing to be viable for social scientists, and indeed it is starting to be harmful. The assumption that 'their' problems are inherently different from 'ours' is not merely patronizing, it has become a hindrance to the transfer of experience. It is also associated with political commitment of a sort that hinders professional progress (Seers, 1977:6 in Burns,1979:215).

It is this issue that this essay intends to consider. The aim is to examine the political and ideological origins of the concept of development in order to seek out the causes of the current impasse in development theory.

The conclusion to be drawn from forty odd years of 'development' is inescapable. The world is in crisis, yet development theory remains at an impasse. Despite the billions of dollars spent in the cause of development, the millions of projects planned and implemented, mass poverty persists unabated. If the criticisms presented above are valid, it seems unlikely that a break will come from within the modernist paradigm. As Charles Elliot notes

There is a curious, one might almost say pathological, discontinuity between an intense emotional commitment to a particularly dramatic symptom and a continuing neglect of the chronic disease of which that symptom is part (Elliot: 10-11).

The developmentalist paradigm has failed on two counts. The economic and social policies it inspires have failed to ameliorate conditions of mass poverty throughout the world. In fact, inequality in standards of living has worsened since the first United Nations development decade. Secondly, the modernist paradigm does not have the tools to analyze its own failure because it cannot question the desirable ends of its task -- development--and remain intact as a theory.

Both neo-classical economic theory and Marxism, in their attempt to apply grand theory to the diverse experiences of the Third World, are criticized as formalistic and reductionist. "When the past of the West or the model of traditional society was projected onto the Third World, too much disappeared from sight." (Smith: 538)

A number of southern theorists make the point that in its preoccupation with what ought to be, the developmentalist model ignores what does exist in 'developing' societies. For example, the popular education, ecology and other grassroots movements cannot be understood using modernization theory as they are 'bottom up' rather than 'trickle down' phenomena based on values other than those of capitalist economics (Prajuli: 32). Shiva and Bandyopadhyay state "Modern economics and concepts of development cover a minuscule portion in the history of economic production by human beings" (Shiva and Bandyopadhyay: 1227). They speak of the existence of three economies. One, the

market economy, they see as destructive. Secondly, the cycle of regeneration of nature that exists apart from human activity, and thirdly, the natural resource use of the large number of people who subsist outside the formal economy. The last two are vital, but ignored in mainstream economic theory. It is argued that if development theory is going to come to terms with the phenomenon of poverty in a meaningful way, it must include the whole experience of the Third World in its analysis.

All of this points to the need to reexamine the concept of development itself and the discourse of international development as it frames the way we problematize the Third World. To do so, we must step outside the developmentalist paradigm. In this exercise, the approach of post-modernist theorists like Foucault and Derrida is useful in that they pose fundamental questions about the manner in which we think about and order our experiences of the world. The relevance of this analysis to a discussion of development education is clear: if we are going to educate our children adequately to cope with the problems of a world in flux and to aid in the process of international development, we must have an understanding of this 'development' that we are hoping to achieve.

Outline of the post-modernist theoretical framework

It is important to stress that post-modernism does not present itself as a new paradigm to replace the modernization theory that it criticizes. Nor does it negate the ability of dependency or world systems theory to illuminate certain vital aspects of global dynamics. The post-structural approach "expands the agenda of social theory" (Ashley: 283). It focuses its analysis on discourse-- the production and reproduction of systems of knowledge -- seeking to capture the aspects of human experience that fall outside the purview of grand theory. It is a mode of analysis used to reveal the counterhegemonic discourses that are not legitimated by mainstream social theory. It is post-modernist, post-structuralist, post-Marxist in that it situates itself outside the modernist paradigm.

Johnston defines post-modernism as ¹

a posture, attitude, or conversation. It is not meant to represent a particular period or historical era, necessarily bound by time and space. Rather it can be viewed as a critical reaction to another discourse: the discourse of modernism. Modernism is defined as a 'grand narrative'-- a discourse, if you will, constitutive of a set of attitudes found dominant in Western culture but not limited to that culture. It is a conversation whose recognized participants situate themselves at the 'end of ideology' (Johnston: 152).

The major criticism post-modernism levels against modernist social theory is against its assumption of the existence of absolute truth. Modernism is founded on the belief that society and the economy function according to natural laws and that these laws can be discovered through empirical research. Thus it is posited that traditional societies can progress to industrial capitalism by following the same steps taken by the west. The final destination of progress is alternatively advanced industrial capitalism or advanced industrial communism. At this point, an equilibrium is achieved and ideology becomes irrelevant to the functioning of society.

Post-modernism rejects all claims of absolute truth. Its analysis begins from the premise that everything is political and all knowledge is value laden. In the words of Vaclav Havel, "the centre of power is identical to the centre of truth" (Havel in Pieterse: 5). Those discourses which are accepted as truth in society, like modernism, are those which are legitimated by the hegemonic powers.

Der Derian and Shapiro define post-structuralism as a mode of analysis which aims to 'address the questions of how knowledge, truth and meaning are constituted.' It challenges the distinction between fact and value positing that 'facts' are socially constructed (Der Derian and Shapiro: foreword). Der Derian describes post-structuralism as

Not so much a method as a form of intellectual activity, this deconstructive process often alienates familiar language (to show how discourses construct rather than simply reflect reality), dismantles fixed oppositions and hierarchies (between fact and fiction, male and female,

¹ Post-modernism, post-structuralism, and post-Marxism are used interchangeably in this context in that they all represent a critique of the developmentalist paradigm.

self and other), and challenges literary conventions (that textual meaning is exhausted by authorial intention) and positivist practices (where scientific manipulation of facts yields objective truths that have prevailed in the social sciences). The method is to disturb habitual ways of thinking and acting in international relations, the goal is to provide new intelligibilities and alternative possibilities for the field (Der Derian: 4).

In this view, truth is considered to be a relative concept.

Whether a given aspect of social reality is a matter of contention or is regarded as natural and unproblematic, meaning is always imposed, not discovered, for the familiar world cannot be separated from the interpretive practices through which it is made (Shapiro: 11).

Deconstructive analysis examines 'textuality', 'the meaning and value effects' (Shapiro: 14) of the words we use to describe the world, social behaviours and bodies of knowledge which comprise a discourse.

No aspect of history, not[sic] matter how unambiguous or self-evident it may seem, can be regarded as a central and originary production, self-sufficient and complete in the meanings it contains and engenders. Comprehended in its historicity, each aspect of history must be comprehended as an intertext (Ashley: 281).

According to Shapiro, the importance of analyzing the discourse of international politics lies in the fact that

It is the dominant, surviving textual practices that give rise to the systems of meaning and value from which actions and policies are directed and legitimated. A critical political perspective is, accordingly, one that questions the privileged forms of representation whose dominance has led to the unproblematic acceptance of subjects, objects, acts, and themes through which the political world is constructed. (Shapiro: 13)

Ashley argues that the post-structuralist agenda replaces the 'what questions' of modern social science with 'how questions'.

It is a question of how, in history, meaning is imposed, put into question, reinterpreted, and fixed anew. How, amidst the diversity and change of texts and signifying practices of a culture, are knowledgeable practices normalized and orchestrated, resistances disciplined, and social energies focused so that, in history, it becomes possible to effect a narrative structuring in which specific modes of subjectivity are constituted as both the self-evident sovereign origins of power, on the one hand, and the truthful voices of history's objective possibilities and necessary limits on the other. (Ashley: 282)

The utility of such an approach in the efforts to resolve the impasse in

development theory is that in revealing the relations of power that shape the discourse of international development, it might be learned

How, under what circumstances, by appeal to what dispersed social resources, and through what strategies might it be possible to transgress the limits established and objectified by virtue of the imposition of such narratives? How might the effect of the presence of such narratives of truth, meaning and power come undone, thus to expose possibilities hitherto silenced or marginalized (Ashley: 283).

Shapiro argues that the validity of post-structuralism lies in its ability to step outside established paradigms and deconstruct our most fundamental thought processes.

...it serves to distance us from the present in such a way that what are often seen as perennial and natural things (a person's beliefs) become textualized so that we recognize 'beliefs' are the result of the historical production of an epistemological code that is deeply implicated with other historical developments (Shapiro: 20).

For example, in the discourse devoted to examining the causes, effects and possible solutions to the problem of mass poverty, it is commonly accepted that 'development' will signal the escape from misery. The debate centers on how to achieve this end. However, post-modernist analysis poses the question: 'Why is development touted as the cure? Why not justice or liberation? (Goulet). "how is it that both academics and policymakers have come to think of the Third World as *underdeveloped* [emphasis added] as opposed to anything else they could have conceived of it as being" (Johnston: 150).

In rejecting the modernist paradigm, postmodernism disqualifies itself as a replacement theory. It posits the responsibility of social science in tearing down hegemonic discourses, and finding no solid ground on which to reconstruct a universal social theory, defers the task indefinitely (Connolly: 336). Focused on an examination of discourse, built on the shifting ground of the interplay between social actors and their cultural products, discursive analysis remains decentred and off-balance. Connolly observes the paradox inherent in this approach. Seeking new ways to apprehend a world

in crisis, postmodernism eschews grand theory, claiming that it oversimplifies the diversity of human experience. It is occupied in tracing the minutiae of the relations of power in the particular experiences of people in their everyday life. This, at a time when the world faces massive problems that are clearly global in character (Connolly: 336) (for example, environmental degradation and the threat of nuclear annihilation). Postmodernism deconstructs the truths which support the social structure, but can offer nothing to fill the void it creates.

It is on these grounds that the post-structuralist framework comes under attack. Practiced on undeclared theoretical ground, Allon White labels it "purified anarchism in a perpetual state of self-dispersal" (in Ashley: 284). From other quarters comes the criticism that in its unwillingness to take a stand, post-modernist theory abandons the cause of social transformation and falls into "an antipolitical slumber brought on by a diffuse, directionless, irrational, and ultimately paralyzing echoing of the question: who are we?" (Ashley: 318) Caught up in its preoccupation with words and meanings, discourse analysis loses touch with the material suffering of the poor and devolves into pointless esoterica.

The result, many humanists would hasten to add, is an implicit conservative bias: all dressed up in a stylish garb[sic], the post-structuralist flirtatiously whispers the radical language of resistance, as she thereby seduces the revolutionary mind, but in the end, she generates political quietism in the face of whatever (for the humanist) is 'the given order of domination' (Ashley: 318).

Ashley's reply to this charge is that the critics of poststructuralism are too dismissive of the question 'who are we?' as if it were a matter already settled or of marginal importance and then only to academics (Ibid). As if our identification of ourselves as citizens of the 'First World' and identification of the 'other' as the 'Third World' were in accordance with some primordial law.

The merit in discourse analysis lies in the fact that it reveals power relations that are obscured in the dominant paradigm. While it is undeniable that poststructuralism

offers nothing to replace the paradigms it destroys, it serves a crucial function in demystifying our beliefs, in clearing away false realities so that it might be possible to hear the counterhegemonic discourses that exist in society.

Deconstructionists argue that in its concern with language and discourse this mode of analysis does not deny the importance of considering the physical evidence of poverty and oppression. However, discourse cannot be relegated to the status of superstructure and assumed to be defined completely by the economic relations of society. It has a validity of its own which extends beyond the material experience of poverty and in fact profoundly influences it (Escobar: 388). Foucault states the case for analyzing discourse thus

There can be no possible exercise of power without a certain economy of discourses of truth which operates through and on the basis of this association. We are subjected to the production of truth through power and we cannot exercise power except through the production of truth. (Foucault. 93)

And in Dubois:

in the end, we are judged, condemned, classified, determined in our undertakings, destined to a certain mode of living or dying, as a function of the true discourses which are the bearers of specific effects of power. (Foucault in Dubois: 8)

Dubois argues that the ideas of Foucault are particularly useful in tracing how the controllers of the discourse of development “neutralize ethical and political problems by reconstructing them in objective scientific discourse (Dubois: 16). Escobar presents a striking example of how the discourse of hunger, taking on a life of its own, has strayed dangerously away from the materiality of starvation and constructed a new reality out of words. This socially constructed reality directs policy aimed at eradicating hunger and it thus warrants consideration.

Why, for instance, and by what processes, did the experience of hunger (lack of adequate food intake) become successively green revolution, agrarian reform, single cell protein, integrated rural development, comprehensive food and nutritional planning, and sectoral food policies?

Why such a host of food and applied nutrition programs, of nutritional, agricultural and economic sciences devoted to this program? What has been their impact? Should we not examine instead the way in which the fundamental experience of hunger has been invested by western forms of power (and, in this way, see the body of malnourished as the most pathetic sign of power over the Third World)? (Escobar: 389-90)

Postmarxist theorists argue that in concentrating on the state or on the class struggle, modernism neglects other important qualities of relations of power. Foucault conceives of power as a fluid process rather than as a commodity that can be held or won. Power manifests itself in social relations. As they change, it is constantly reconstituting itself. In his view, the oppressors colonize existing power relations, shape discourse to enforce their will. As Escobar explains it,

... power relations are immanent in other types of relations (economic, sexual, familial, or knowledge, etc.); they are the result of the disequilibria of the latter-- and, at the same time, the basis of their transformation. They are not in a superstructural position, but have a directly productive role of their own (Escobar: 380)

Central to this approach is the idea that discursive analysis operates at the margins of power, to trace the relations of power in the everyday experience of ordinary people and how the hegemonic power 'colonizes' these existing relations.

This identification of the periphery as the locus for research has implications for those interested in affecting social change.

To the extent that strategies of domination are constructed from the bottom-up, real changes can be achieved only if these strategies are dismantled in that same direction by the people affected, not outsiders. Resistance must begin at the ongoing level of subjugation-- the level at which one finds domination of everyday life being practiced (Dubois: 27).

Following this logic, tracing the discourse of development in the way the world is presented to children in the classroom and outside of it, and the way that they subsequently problematize the world, is vital to an understanding of the system of

knowledge that limits searches for solutions to global problems. Foucault observes that knowledge is presented in the classroom as if there were a consensus that this is the truth, that there is only one version of history. The record of struggle is buried in "the tyranny of globalizing discourses" (Foucault: 83). Foucault calls the alternative discourses "subjugated knowledges," "historical contents that have been buried and disguised in a functionalist coherence or formal systemization" (Ibid: 82). Hegemonic discourse obscures the process and struggle through which knowledge and discourse are constituted.

The category of subjugated knowledges includes those particular, local, and regional popular knowledges that have been disqualified by the hegemonic discourse as unscientific and therefore inadequate (Ibid). Within these subjugated knowledges "there lay the memory of hostile encounters which even to this day have been confined to the margins of history" (Ibid: 83). It is by uncovering these struggles that we might discern an alternative path than the one we have chosen in dealing with our present predicament.

The methodology used to uncover the history of this transformation and to reveal those knowledges that have been subjugated by the hegemonic discourse, Foucault calls 'archaeology.' Discourse should be studied by identifying its various parts and the relationship between these elements to produce a 'genealogy' of the creation of that discourse (Escobar: 379). Foucault conceives the methodology of 'genealogy' to mean the reading of history not as a linear, causal progression, but as being created in the 'exteriority of accidents.' History is buffeted by the shifting relations of power. The purpose of discursive analysis is to illustrate that "truth or being does not lie in the root of what we know and what we are, but in the exteriority of accidents" (Foucault in Johnston: 155)

Escobar argues that Foucault's insights into the nature of discourse, power and knowledge in the west are relevant to the Third World in two ways. Firstly, they provide a fresh perspective from which to examine the extension of western mechanisms of social

control to the Third World (for example, in the school system, bureaucracy, and international banking institutions). Secondly they provide a means of examining the manner in which the west produces discourses about the Third World (which is the central interest of this paper).

The discourse of development is framed around the question of how to deal with underdevelopment. It is argued, however, that the discourse of development as it is articulated in national and international policy, in the mass media and in the way in which children learn about the world in the classroom, contributes significantly to the perpetuation of global inequality. While few would deny that the introduction of oral rehydration techniques, child immunization or the digging of clean water wells are positive, much needed steps, these programmes treat the symptoms of mass poverty, not the disease of oppression. Development is a politically charged concept. An examination of the discourse of development is useful in revealing its political nature.

Escobar on the usefulness of Foucault to the discussion of development:

Without examining development as discourse we cannot understand the systematic ways in which the Western developed countries have been able to manage and control and, in many ways, even create the Third World politically, economically, sociologically and culturally; and that, although underdevelopment is a very real historical formation, it has given rise to a series of practices (promoted by the discourses of the West) which constitute one of the most powerful mechanisms for insuring domination over the Third World today. (Escobar: 384)

Deconstructing the discourse of development

Despite the agonizing soul searching among development theoreticians and practitioners and the proliferation of new 'alternative' development strategies, few question the ultimate object of these travails: to achieve development.

The manifold critiques of development leave intact the illusion that

development comprises a natural category. Although a myriad of strategies for development has appeared then fallen from grace, development itself retains its original moral lustre. (Dubois: 2-3)

In examining the concept of development, it is important to note, as Edwards has, that the discourse of international development is dominated by the North, and to a lesser extent by western educated citizens of the Third World. The plight of the poor is debated in classrooms and boardrooms far removed from its material experience. It is written about in books and journals that libraries in the south cannot afford to purchase. Even where this material is accessible, it is often irrelevant in its bias (Edwards: 123). Edwards presents a grotesque caricature of development as "a spectator sport, with a vast array of experts and others peering into the 'fishbowl' of the Third World from the safety and comfort of their armchairs." (Edwards: 124)

Development theory and indeed the world itself may be in crisis, but as Dubois notes, 'development' "is doing just fine, even flourishing-- not the process of development of Third World societies, of course, but the business of its promotion." (Dubois:2). A number of authors have documented how the development industry has served to enrich a select elite in the Third World and provides an army of northern 'development experts' with a very comfortable lifestyle in exotic locales (Hancock, Hayter, Lappe). This is a harsh indictment of the development community. Yet given the state of development theory, and of the Third World, it cannot be dismissed out of hand.

Johnston suggests that a genealogy of development would be composed of two parts. Firstly, it would examine "the numberless beginnings, the minute deviations and the faulty calculations that gave birth to this discipline we call development." Secondly, "it would study the emergence of identity-- the emergence of the developed versus the underdeveloped nation-state." (Johnston: 155).

Johnston outlines the origins of the term 'development' in its usage in the

international context from the point of contact in 1492, through the evangelical missions, the European Empires, the charter of the League of Nations through to its present configuration. In its earliest connotations in the international context, 'development' meant simply the exploitation of natural resources. The objective was the development of the colonies for the Empire. The British Colonial Act of 1929 made loans or grants available to the colonies "for the purpose of aiding and developing agriculture and industry in the colony or territory, and thereby promoting commerce with or industry in the United Kingdom" (Johnston: 157).

Article Twenty-three of the Covenant of the League of Nations incorporates the promotion of the well-being of the inhabitants of the colonies into the concept of development in its declaration that "members of the League ought to endeavour to secure fair and humane working conditions for people throughout the world" (Ibid: 160). But Javier Alcande observes that this measure was directed specifically at improving the working conditions of the labour force rather than general living conditions, suggesting a keener interest in increasing productivity and lowering risk of agitation than in well-being. (Ibid: 159)

Johnston and Griffin both argue that the northern industrialized countries' interest in the welfare of the inhabitants of the South had its origins in the cold war and the jostling of the superpowers for influence in the newly independent countries of the South (Griffin, 1991; Johnston: 159). Griffin maintains that, were it not for the cold war, there would be no substantial foreign aid programs, because northern governments would have been unable to sustain voter support for over forty years for multibillion dollar aid programs that have achieved precious little (Griffin: 647).

In addition to ideological paranoia, Griffin cites a number of other factors that contribute to the maintenance of foreign aid programs: a state's desire to maintain a diplomatic presence in the Third World, the perception of aid as a means to secure financial advantage, and finally an appeal to the humanitarian sentiments of the general

populace. Griffin also notes an important bias in the genesis of the concept of development.

Aid doctrine has been socially and politically conservative. Because of its origins in the Cold War, it has been against radicalism in all forms and has been instead a supporter of the status quo. (Griffin: 652)

This may seem to some to be an excessively cynical view of development efforts over the last forty years and an unfair representation of the motives of those working for the cause of international development. It is important to note that these charges are leveled mainly at Northern governments. It is not claimed that all those involved in 'development' are there for personal gain. There are clearly many dedicated people, North and South, working and cooperating to relieve the suffering of the world's poor. And it is not to say that genuinely beneficial advances are not being made. It is argued, however, that such efforts and achievements are being made without or in spite of Northern aid. In the case of international development, it could be argued that the altruistic sentiments of the many involved in the process are manipulated by an inherently oppressive set of social relations, along the lines of Foucault's idea of the colonization of the relations of power.

Another characteristic of development of fundamental importance to this analysis is the fact that early on development became synonymous with economic growth in mainstream theory (Pieterse: 13). While subsequent formulations have striven to expand the concept to include elements of equity and personal fulfillment, the emphasis on economic growth remains. The debate over the role of economic growth in development is far too complex to receive adequate treatment within the confines of this paper. What is relevant to the discussion at hand is that the economization of poverty transformed a fundamentally political problem into a supposedly neutral, scientific one. Within the economic framework, development could be empirically measured. The power struggles inherent in oppression disappeared from view.

At the same time, Habermas' analysis of crisis in advanced industrial society

posits that intervention by the state to deal with crisis in the capitalist system allows problems originating with the economic system to invade the political, administrative and cultural realms of society as all forces are rallied to preserve the capitalist mode of production. In this situation, the function of discourse in serving the forces of domination is vital.

Politically, the system takes over the task of ideology planning. The cultural system is thus invaded by the political; a number of cultural aspects, usually taken for granted (implicit social knowledge, background practices and shared meaning) are brought into the realm of public, scientific and political discourses. Once long established cultural contents are unsettled, they can be stabilized only through discourse; the culture's capacity for self-definition is thus progressively eroded. Administrative planning encroaches on schools, hospitals, factories, cities, media and so forth. Cultural meanings become scarce whereas consumable values rise. Norms are altered and theoretical and practical discourses are institutionalized and controlled. (Escobar: 382)

In the case of international development, discourse is formulated in the foreign policies of nation-states, international organizations like the United Nations, the World Bank and the International Monetary Fund, non-governmental organizations, the mass media, and the bodies of literature produced by scholars at North American and European campuses (Escobar: 383).

In Canadian classrooms, the discourse of development takes shape not only in curriculum content, but also in classroom dynamics, and teaching methodology and is influenced by the nature of the school system itself. As opposed to the application of brute force, discourse serves as a tool of domination by legitimating certain views and behaviors and schooling society to practice self-discipline through social sanction. Considering western domination of the Third World, Escobar states

The forms of power that have appeared act not so much by repression as by normalization; not by ignorance, but according to carefully regulated knowledge; not by humanitarian concern, but by the normalization of issues. (Escobar: 388)

Escobar claims that the foundations of the discourse of development laid down

between 1945 and 1955 used three major disciplinary and normalization strategies. Firstly, Northern developmentalists named the problems of the Third World-- malnourishment, illiteracy, underdevelopment, traditionalism-- thus creating a field of intervention (Escobar:387). A 'political anatomy' of the Third World was created and treatments imposed (Johnston: 161; Escobar: 387). Johnston notes the implications of who names the problems in the context of development.

In essence, disciplinary power produces both the modern, developed nation-state and the traditional underdeveloped state. It does so by disciplining difference and creating identity; by erecting norms and establishing deviations; and finally by rendering the delinquent, the patient, the underdeveloped visible. In this way, it has constructed the Third World as underdeveloped-- as the 'other' to the developed First World. (Johnston:167)

A major weakness in the developmentalist paradigm, according to the postmodernist critique, is what Jacques Derrida has termed 'logocentrism.' Modernism exhibits logocentrism in that in its assumption of the existence of absolute truth, it "recognizes a 'central and ordinary presence' which is necessary to the interpretation of history, and which is itself regarded as unproblematic and beyond history." (Johnston:152) Johnston emphasizes that this quality is not an incidental feature of modernist discourse; it forms its foundation. "It is part and parcel of the only metaphysics we know-- in Derrida's words, a 'metaphysics of presence,' a pervasive, familiar, and powerful narrative by which we organize our understanding of social reality." (Johnston:153)

In recognizing 'a central and ordinary presence,' logocentrism gives primacy to the immediate and the familiar. It imposes a hierarchical dichotomy in which the 'other' is defined in terms of the familiar (Manzo: 8). For example, First World and Third World, developed and underdeveloped, modern and traditional. In these dualisms, the first term is "conceived of as a higher reality, belonging to the realm of logos, or pure and invariable presence in need of no explanation." (Ibid) The second term is granted its

identity in relation to the first. Manzo outlines the logocentric disposition of the hegemonic discourse of developmentalism:

When First World and Third World states are set in opposition to each other, the former clearly represent the ideal, the model to which the latter must aspire. Within the boundaries of the Western world one finds the already grown, autonomous, rational, democratic, educated, secular, and wealthy state. Outside this space resides the 'traditional other'; ungrown, dependent, emotional, authoritarian, illiterate, superstitious, and poverty-stricken. (Manzo:14)

Dubois notes that "underdevelopment is defined as a lack-- a lack that stands out in relief against the backdrop of a 'complete' Western society." (Dubois: 2) The Third World is *underdeveloped* in that it lacks capital, skilled labour, technology, education, political stability, and high health standards. The First World is normal in that it possesses all of these things (Johnston: 58). *Development*, on the other hand, has become "one of those words--like security or democracy-- which apparently requires no definition, for everybody knows, instinctively, what it is. It is what 'we' have" (Manzo: 20).

It is important to note that discussions of international development are generally confined to what to do about the problems that afflict the southern hemisphere. National international development agencies like CIDA (the Canadian International Development Agency) carry out their programmes in the Third World and are not mandated to look at international development in the context of the northern regions of the world or their own countries. Very few international organizations operate development programmes in the First World.² In this context, the West is never classified as 'developing,' "they belong to the realm of logos, or pure and invariable presence in need of no explanation." (Manzo: 10)

This dichotomization of the 'First World' from the 'Third World' is artificial and unfounded in several aspects, and thus serves to hinder any advances that might be made

² Some do, for example, Oxfam and Interpares in Canada. See Atkinson; Rickter; Burrill and MacKay.

towards an understanding of the nature of poverty and the means of its eradication. First, as suggested above, developmentalism is inherently biased towards Western interpretations of the world and its problems. Amin argues that this bias goes beyond mere ethnocentrism or 'banal provincialism' which is founded in the parochial mistrust of the unknown other, a trait which most societies share. Amin claims that the modernist discourse is *Eurocentric* in that it posits itself as a universal theory. Based exclusively on the European experience, it "implies a theory of world history and, departing from it, a global project" (Amin,1989:75). Amin argues that this claim to universality is false because western style industrial capitalism cannot work everywhere, for the reasons outlined above.

Johnston claims that the construction of the Third World as a geographic entity is further flawed in that the separation of the First World from the other simply creates a "residual category where difference abounds" (Johnston:154).

The Arab Bedouin, the farmer in the Mekong rice paddy, the Bolivian tin miner, and the Greenland Eskimo are all lumped together, acquiring unity only as they are conceptually confronted by the 'culture of industrial society' (Ibid).

This forms a rather unwieldy field of inquiry from which to attempt to extract general principles for international development. Conversely, the division of the globe into First World/Third World, or developed/underdeveloped can be challenged on the grounds that these distinctions are too limiting. As an example, the Atlantic region of Canada, where the students surveyed for this paper live, shares many of the characteristics normally attributed to Third World countries. In fact, Saul suggests that in terms of their economic relations, Maritimers may have more in common with people in Tanzania or Mozambique than they do with the inhabitants of Toronto, New York or Tokyo (Saul:64).

Canada is a dependent society, and the Maritimes is dependent "at yet another remove" (Saul:58). As in all underdeveloped societies, the economy is based in the

extraction of natural resources (fishing, farming, forestry and mining) controlled by monopoly capital (see Burrill and Mackay for general overview of the political economy of the region). The region exhibits all the characteristics of a dependent economy: out of province capital is enticed by tax breaks, weak unions and cheap labour; there is high unemployment and outmigration (Saul:61). In 1971 Archibald recorded that the per capita income of Atlantic Canada was thirty percent lower than the rest of Canada, unemployment fifty percent higher, and levels of education lower. The manufacturing sector was proportionally smaller than that of the rest of Canada, and there was a heavy net outmigration of fifteen to twenty-five year olds (Archibald:103-104). Twenty years later, the situation looks much the same.³

This comparison between Canada and the 'Third World' is not intended to minimize the experience of the vast numbers of people living in desperate poverty in the south. It is obvious that the economic standard of living in Canada is much higher (though certainly areas of desperate poverty are to be found in the northern hemisphere). The point is to suggest that the experience of the poor and oppressed in the north and south, while differing in degrees, is qualitatively, essentially, the same. "The underdevelopment which one finds here [in the Maritimes] is the result of a process which has played itself out in many other parts of the world; it reflects the logic of capitalist development." (Saul:63) This being so, it makes little sense to maintain the artificial geographical barrier between Third World and First World presented in the discourse of development. As Freire states:

Third World is basically a political concept...the so-called 'First World' has within it its own Third World: the Third World has its First World

³ In January, 1993, the unemployment rate in New Brunswick was 12.1%. In Nova Scotia: 13.8%, Newfoundland: 19.8% and Prince Edward Island: 20.1%. The national average was 11% (Statistics Canada: 1993: 12-13). The per capita income in the Atlantic region is \$14, 220 a year, compared to \$21, 518 in Ontario, and \$18, 649 for the country as a whole (Statistics Canada, Cat no. 13-216;1989:40). In 1989 the Atlantic Provinces earned 13.1 billion dollars in manufacturing shipments, compared to 163.7 billion sold in Ontario (Statistics Canada, Cat no. 31-203, 1989). In 1990-91, there was a net outmigration from every province and territory in Canada except for Alberta, British Colombia and the Yukon (Statistics Canada, 1992: 58).

represented by the ideology of domination, of 'power' of the ruling classes. The Third World is, in the last analysis, the world of silence, of oppression, of dependence, of exploitation, of violence exercised by the ruling classes on the oppressed (Freire in Prajuli:29).

With the postmodernist rejection of the modernist claim of a constant truth, the distinction between 'developed' and 'underdeveloped' is blurred. Using an economic definition of development, one can logically assert that the United States is more developed than Mali, for example. And yet, using different criteria, for example violent crime rates, suicide rates, levels of drug abuse, treatment of the elderly, and so on, Mali could be deemed a more highly developed society than the United States (Dubois:25). A great number of writers have commented on the social crisis in modern industrial society (see for example Marcuse, and Hirsch). A compelling argument can be made that the West is vastly underdeveloped in its empty commercialism, alienated spirituality and atomized communities.

It must be recognized that western industrialization is not necessarily a goal to which all citizens of the Third World aspire. Asked once what he thought of Western civilization, Gandhi replied that he thought it would be a good idea (Nandy,1981:172). Underdevelopment defined as a lack of something vital to human life is a global phenomenon. "The crisis of developmentalism as a paradigm manifests itself as a crisis of modernism in the west and a crisis of developmentalism in the south." (Pieterse:17) Verhelst admonishes

We must rid ourselves once and for all of the arrogant, mistaken notion that the Third World has the problems and the West the answers. It is not simply a matter of the West being a source of harm rather than of help; the problem is that the West has become culturally underdeveloped because it, too, is the victim of the idea of progress and the model of development which it has transmitted to the Third World and which it imposes on itself (Verhelst; cf Manzo:7).

The second strategy Escobar identifies as imposing Western domination over the Third World is the professionalization of development which accompanied the

technification of the political dimensions of poverty.

What was at stake was a type of knowledge that sought to establish the nature of Third World countries, to classify their problems and formulate policies, to pass judgment on them and visualize their future-- to produce, in short, a regime of truth and norms about development (Escobar: 387-88).

The identification of the problems of 'development' spawned a new field of expertise for a society enamoured with experts. A byproduct of this development is that informal, local knowledge of the regions under scrutiny is devalued (Rahnema:199;Edwards:118) and becomes part of Foucault's 'subjugated knowledges.' This creates a dichotomy between the traditional and the modern that the postmodernist critique rejects. Related to the professionalization of development is its institutionalization in a myriad of agencies, organizations, institutions of higher learning and international networks. In Escobar's view, this establishes "a multiplicity of sites of power which make possible the disciplinary system of development" (Escobar:388).

There is increasing evidence in the literature that development strategists are beginning to realize the fallacy of ignoring indigenous knowledge. Yet it is still fair to say that this is not the guiding principle of most aid programmes. The majority remain under the direction of experts, who are usually expats (expatriots/foreigners). This is perhaps a logical situation from the point of view of governments responsible to taxpayers in the West, but rather illogical in terms of long term efficacy.

It is worth noting that this deference to experts inherent in western scientism functions to alienate ordinary people in the First World from the process of international development. As the nation-state has been identified as the unit of analysis in world affairs, and the object of development policies, the direction of global affairs has remained largely the preserve of statesmen.

Several southern social scientists have criticized the modernist paradigm in its separation of the scientific and the spiritual, and its creation of the subjective/objective

dichotomy. This criticism is not directed at science *per se*; few would argue that scientific research does not improve the human condition. The objection is against western society's blind faith in a technological cure for the ills of the world, and the claim that science is value free. Critics argue that science is never completely objective; it reflects the interests of the hegemonic classes in society. The modern concept of progress abdicates responsibility for the consequences of technological advances-- we make something because we can and because it makes a profit. Nandy says "A secular society is bound to produce, in the not very long run, a technocracy and a mindless mechanomorphism which would then determine social priorities..." (Nandy,1981:177). He is critical of the Western technological Utopia that is presented in the developmentalist framework.

The 'normal' culture of modern science visualizes the human future in terms of the expansion of human skills, perceptions and power through technology and, as human beings often tend to lag behind the machines in these areas, terms of the gradual substitution of such laggards by machines. Such a vision views humanness itself as superfluous and contaminating, and it has to try to free the future from the vagaries of the untutored imagination of the unscientific laity (Nandy,1987: 10-11).

John Keane charges that "Technocratic consciousness is the cunning and cynical enemy of democracy. It contains no Utopian impulses" (Keane:219). Dismissing any consideration of the spiritual dimensions of life, it has no objectives for the future beyond mechanical efficiency. The danger inherent in a theory of social change that is not aware of its ideological origins is, as Keane puts it, that "a short memory limits future expectations" (Keane:34).

Edwards accuses development research of 'spurious objectivity...a natural consequence of divorcing subject from object in the process of education" (Edwards:121). Yet, he claims, it is impossible to understand real life problems fully unless we grasp "the multitude of constraints, imperfections and emotions that shape the actions and decisions of real living people" (Ibid). Thus the scientism of the modernist

paradigm is doubly erroneous. In presenting itself as neutral empiricism, it conceals a bias towards the interests of the status quo, and to the extent that it ignores those aspects of human behaviour and emotion that cannot be quantified, its social analysis inherently flawed. Again, this debate is not to be resolved within the confines of this paper. The point is that children will need to expand their horizons not limit them, if they are to learn to cope with a rapidly changing world.

Modernist discourse is also criticized as statecentric to the extent that its analysis of global affairs focuses on the relations between nation-states. The formulation of international development policy favours the nation-state as the “conductor and conduit of development” (Pieterse) over other modes of organization, for example along class or gender lines.

Alger claims that the ideology of the state system rests on two unproven assumptions. Firstly, “states are assumed to be the inevitable constituent units of the world polity.” Secondly, “international politics and domestic politics are assumed to be qualitatively different, to be analyzed with different concepts and guided by different norms” (Alger:321). However, as Alger and others have argued, the modern nation-state is not a primordial entity. It is a phenomenon of the nineteenth century. The earliest recorded usage of the term ‘international’ occurs in Jeremy Bentham’s *Principles of Moral Legislation* published in 1789 (Der Derian:3).

In focusing on the state as the unit of analysis and artificially separating what happens within arbitrary borders from that which occurs without, it is argued that the statecentric approach misses aspects of international activity that are non-governmental in nature. For example, global issues like environmental degradation, the activities of multinational corporations or the growth of social movements cannot be explained solely by the relations between states. In addition, in these cases the division between domestic and international affairs is unsound. Yet Alger qualifies this assertion. “This is not to say, of course, that states are necessarily unimportant, nor that state borders may not have

any significance. But these are questions to be answered by empirical investigation, not a priori assumptions" (Alger:323).

A growing body of literature devoted to analyzing the activities of non-governmental organizations, transnational actors and the 'new social movements' is evidence that international relations scholars are becoming less enamoured of an exclusively statecentric approach to international affairs. However, the statecentric view continues to be reflected in Western education systems. History is presented in the classroom in what Edwin Morse calls 'The Heroic Framework' (Alger:327). It is generally diplomatic history, focusing on kings and queens and the formulation of government legislation. Alger claims that the legacy of educating citizens in the Heroic Framework is that "it is difficult to convince people that their everyday life has a transnational dimension that affects their quality of life, and that of people in distant places" (Alger:327-28). He argues:

Everywhere, people are involved in a variety of relationships — as consumers, workers, potential nuclear targets — and are therefore always affected by systemic effects and problems over which they have little or no influence. This is largely because the field of international relations has not enabled people to perceive and understand their interactions with the world in the context of their daily lives (Alger:320).

Keane blames the expansion of the welfare state for an increasingly apathetic citizenry. He claims that the motto of modern societies has become "Rely on the present government and its welfare state bureaucracies. They know best. They'll take care of you." He argues that "The practical effect of this motto was to encourage the passive consumption of state provision and seriously to undermine citizens' confidence in their ability to direct their own lives" (Keane:4).

In their analysis of social movements in the United States, Evans and Boyte evoke C.B. Macpherson's concept of 'equilibrium democracy' to describe the lack of political vitality in Western industrial society.

...a mainly passive citizenry-- composed of individuals pulled in different directions by competing interests--chooses among representatives based on the attractiveness of their 'consumer promises.' The political system

resembles a marketplace. And the point of society is not participation but 'possessive individualism,' where each has the right to compete, on roughly equal footing, for acquisition of material goods, status, and power (Evans and Boyte:14).

Citizens of Western societies are more aptly described as consumers than as active participants in political life. The reification of scientific knowledge and the belief that complicated matters such as international relations should be left to experts has wrested control over our own lives from our hands (Nandy,1981:180).

The culture of consumerism has served to maintain the status quo, but there are increasingly visible signs that the existing social system is suffering a loss of legitimacy in the minds of the people. Several writers have put forward the view that the growth of the new social movements (such as the peace, ecology and women's movements) represents frustration with the inability or unwillingness of the state and the capitalist market system to deal with the crisis in the world economy and the social problems it has created (Frank and Fuentes,1990; Boggs; Magnusson and Walker, Sheth,1983). In this view, the impotence of the state in satisfying the demands placed upon it by its citizens is attributed to its lack of control over the economy. The expansion of the state has been costly, yet the globalization of capital places it beyond the reach of national state institutions. Unable to pay for its programs or maintain the public trust, the modern state is bankrupt, both financially and politically. Multinational corporations often wield more power than state institutions.

The nature of the market economy is such that it is not set up to provide for all in equal or even adequate measure. As Evans and Boyte observe, capitalism and democracy are antithetical (Evans and Boyte:16). A system driven by competition in the economic realm cannot accommodate cooperation in the political realm. With no recourse to the state to guarantee their needs, various groups in society have abandoned the state and sought to address their problems and challenge the social structure through the formation of social movements located in civil society. Magnusson and Walker refer to this popular

response to ineffective, disempowered governments as the 'decentering of the state.' (Magnusson and Walker) This trend, in addition to the arguments presented above, illuminates the weakness of a statecentric, dichotomized approach to the formation of development policy or of curriculum materials for global education programs. As Keane interprets Marx, "The modern state is alienated social power, and for this reason struggles to abolish alienation within civil society signal the obsolescence of the state" (Keane:62).

As with other writers arguing from a postmodernist perspective, Rajan rejects the dichotomies imposed by the hegemonic discourse. Drawing on Gandhi's political theory, Rajan argues against the division of the public and the private and echoes the feminist maxim that 'the personal is political.' In doing so, he identifies the locus for social change in the individual.

Gandhi's central demonstration is that political claims can arise from the body's capacity as the crossroads of power to feel pain, experience suffering, and sense unfulfilled needs. The speech that comes from this suffering motivates a correspondingly critical analysis of culture and social praxis. There is no purely 'inner' realm here that is not connected to the social, political, economic, and cultural conditions, just as there is not purely 'outer' realm that is not connected with bodily experiencing. To effect a fissure between body and mind, between public and private, as the conventional discourses have done, is to betray the body's capacity to engage in political discourse, and to neglect changes in the self that call for and are in return responsive to change in the larger society (Rajan:48).

Conclusion

Situating the borders of the First World and the Third World in the consciousness of the individual, as Freire suggests, has radical implications for the identification of effective strategies to deal with global poverty. If the root of our failure to come to grips with poverty lies in the way we problematize the Third World and development in general, the importance of education in changing societal perceptions becomes clear. In fact, global education of citizens in the north is of fundamental importance and cannot be relegated to an adjunct role as a means to solicit funds for overseas projects or confined to the memorization of national capitals and major cash crops.

An equally important consequence of the recognition of the role of the individual in global change is that the individual must act in the context of his/her own life. The problem of underdevelopment must be perceived in its local and global dimensions, as it affects and connects people in both north and south. Everyone has a stake in its resolution and everyone has an active role to play in achieving this end.

As has been noted several times, research indicates that people are most apt to act in response to local issues, and when they feel they are part of a group effort. This evidence suggests that the discourse of development must forge a connection between the local and the global in the public consciousness. As the often repeated slogan goes, people must 'think globally, act locally.'

In order for a positive relationship between consciousness and behaviour to be achieved, the literature on social movements reveals that two additional conditions must prevail. Firstly, an individual must feel a sense of responsibility to do something in a given situation (Olsen). Secondly, that person (or group of people) must feel that his/her efforts will make a difference. There is some evidence to suggest that community activists are actually more pessimistic than those who do not get involved (Oliver), but the conflicting view posits that a sense of personal efficacy is fundamental in making a decision to act (Klandermans and Oegema; Ennis and Schrever). The object of this study is to determine the extent to which a group of Canadian adolescents reflects these attitudes, and thus to gain some sense of the nature and tone of the discourse of development as it is articulated in Canadian classrooms.

The deconstruction and politicization of the concept of development outlined above has far reaching implications for the role of citizens of affluent countries in the eradication of poverty and oppression. Garunday is blunt in his assertion that "If the growth of the West has engendered and aggravated the underdevelopment of the rest of the world, and led to tensions and planetary suicide, the only remedy is that the West change its model of growth" (Garunday, foreword in Nandy, 1987).

Declarations of the need of the West to change its lifestyle as well as the nature of its relationship with the poor countries of the world, and suggestions that Westerners should or could be educated to voluntarily make such changes are often dismissed as Utopian. Amin makes an eloquent reply to such critics. "Allow me to suggest that the utopians are, on the contrary, those who obstinately pursue an objective-- the Europeanization of the world-- that is clearly impossible" (Amin,1989:116).

The evidence of the failure of the modernist paradigm surrounds us. Despite, and/or perhaps because of the 'crisis of the left' and a lack of immediately visible, fully constituted alternatives to the existing world order, it makes little sense to limit the search for an alternative to within the confines of the modernist universe. In planning for the future (which is the business of development practitioners and policy makers), we handicap future generations if the educational process we have devised for them provides them with only the clumsy tools of modernist analysis with which to cope with a rapidly changing world. The useful task of education should be to guide them (and ourselves) in analyzing the world around us and expanding their imaginations to envision new realities. Whether the school system as it exists is capable of imparting such skills is another question.

CHAPTER TWO

Review of Development Education Literature

Introduction

Even a cursory review of the literature on development education reveals certain major trends in research conducted in this area. As might be expected, the theoretical debate which surrounds the concept of 'development' has spillover effects into the debate on development education. Writers and practitioners are divided over such fundamental questions as what is development education, what are its objectives, what methods should be employed to achieve them, who exactly is to be educated and who should do the educating. The literature also reflects the debate within the development education community over whether development education can or should be informal or formal in nature. As a general rule, most material which treats development education as an informal learning experience focuses on adults. Studies dealing with the education of children are centred on the school.

Generally speaking, the written material devoted to development education can be divided into five categories:

i) How-to manuals and popularized curriculum guides comprised of practical information on how to organize an education project, suggestions for activities, reading lists, and directories of resources available for use by teachers and amateurs (Australian Council for Overseas Aid;1989; Barndt;1979; Benjamin and Freedman;1989; Czerny and Swift;1984; Case, Werner, Onno and Daniels;1985; Gatt-Fly;1983);

ii) Descriptions of programmes and projects. As noted by Dhand (Dhand:1986-87,71), most research in the field of global/development education is descriptive rather than analytic in nature. Writing in 1983, Tye and Tye did not see this quality as a weakness.

Descriptive research is well suited to the needs of global education at this time. The generation of hypotheses which emerge from the descriptive data should be the prime goal of global education research for some years to come (Tye and Tye:1983, 48).

There now exists a substantial body of such research, documenting varied approaches to educating people about development and the world, (for three particularly interesting examples see Sissons; Wilson; and Hoffman). Some are very innovative, and interesting in that they reveal the great diversity of activities in which people engage under the rubric of development education. However they are anecdotal in nature, and thus do not permit the drawing of any conclusions about development education in general;

iii) Discussions of pedagogy; this is a topic of great debate among educators and will be explored in greater detail below;

iv) Assessments of impact of education programmes on selected groups. Several writers have noted the difficulty of measuring the impact of development education programmes on their target groups. The problem is two fold. First of all, accurately separating the effects of a deliberate education programme from other factors which could influence the subject (for example, exposure to mass media, socio-economic status, education, cultural background). Secondly, exactly what evidence of impact to look for: improved knowledge of other cultures and global problems, attitudinal or behavioural change? The fact that the overwhelming majority of impact studies are attitude and awareness surveys suggests two things. It is easier to assess changes in awareness and attitudes than it is to measure behavioral change. Alternatively, the heavy emphasis on awareness and attitude surveys perhaps indicates what the majority of development educators perceive to be the objective of development education: the transformation of values;

v) Political analysis of the role of education in development, particularly among the inhabitants of affluent countries, is limited, but perhaps the most fruitful area of

research. Bowles and Gintis, Carnoy, Bourdieu and Apple among others are critical of the ability of the formal education system to act as a tool for social change. Burns argues that political and development education will not be legitimized by the school system because they are inherently counterhegemonic.

Defining development education

The purpose of this section is to examine the various conceptions of development education that have been articulated by theoreticians and practitioners in the field. As many writers have commented, arriving at a definition that will adequately encompass all the activities carried out in Canada under the description of development education is an impossible task. The argument has been made that some of what goes on under the label of development education does not necessarily serve to promote healthy development, and in fact can be counterproductive (Burns, Seers). The difficulty of articulating an accurate definition of development education reflects the unresolved debate over the concept of development itself, as outlined in Chapter One. As Christie notes, how we define development, how we believe change occurs, and who we identify as agents of change is critical. "Our response to these and similar questions will greatly determine what we mean by the term 'development education' and what content, method and constituency we choose to work with" (Christie: 1983,16).

Vickers notes the official United Nations definition of development education

This definition describes at least some of the work of most of the organizations involved in development education in Canada, yet would not encompass all. Mathies notes Millar-Wood's (1979) suggestion that

there has been an evolution in the understanding of the concept of development education: from education in the Third World, to education in the developed world about the underdeveloped world, to arrive finally at the notion of education for development anywhere (Mathies, 1988:18).

This evolution has not been uniform or complete. Organizations operate at every point along this continuum. Development education is comprised of two major components. On one side of the spectrum are efforts that seek to inform the public about the problems of development (awareness building); on the other lie efforts to educate for development: consciousness-raising, discussion of solutions and action for change (Joy and Kniep, 1983:17; Christie, 1983:16). In accordance with how they view the purpose of development education, development educators stress different themes. For example, the Joint United Nations Information Committee (JUNIC) Development Education Working Group emphasizes interdependence and action to change government policy. The aim is to

...encourage widespread involvement in action for improvement... recognition of the extent of international interdependence is a crucial element in development education, and is essential for understanding the circumstances which shape so much of government strategy (Archer, 1983:59).

The definition of development education formulated by the Interdenominational Church Committee on World Development Education (ICCWD) incorporates a component of action for social change.

Development education is a process by which persons are enabled to identify development issues, see them from the context of their own situations and move toward change (Larson, 1988:148).

Padrun also stresses participation and a local-global connection as a vital component of development education.

A working definition of development education is a way to enable people 'to comprehend and participate in their world's development... any process of development education must create a critical awareness of local, national and international situations starting from the perceived reality and perspective (Padrun, 1974:8 in Burns, 1983:33).

Drawing on these definitions, the process of development education may be described as having one of three objectives. The first objective is education for

awareness of other cultures and global development issues. Secondly, development education can aim to empower the learner and encourage a recognition of personal responsibility for solving the problems of poverty, to develop the skills to seek out solutions, and instill a belief in the efficacy of one's efforts. In its most radical form, development education incites social action to bring about the changes necessary to remove global inequities and promote life affirming development. In this view, education that does not include empowerment of the individual to act "is not development education in the central meaning of the term" (Burns,1979:170).

As this paper focuses on development education in the schools, the question of how development education is defined by teachers must be examined. The ambiguity of the term 'development education' can be attributed at least in part to the fact that while the word 'development' has certain connotations within the so-called international development community, it signifies something else entirely to those working in other fields. As noted by Padrun, development education is not a term familiar to many teachers.

The term 'development' education is very vague and comprises, according to those who use it, different realities and concepts. To begin with, it is important to stress that although the expression is widely used by international organizations and generally employed by organizations concerned with problems of the Third World, it is much less used, if at all, in scholastic and pedagogical circles, since the word 'development' is most often used in the sense of the development of a child's personality (in Burns,1979:133).

There are several terms used to describe educational programmes which contain some element of learning about world issues, each with subtle differences. In 1972 UNESCO issued the Declaration on Education for International Understanding. The signatories pledged to use their national education systems to promote the goals of the United Nations itself: peace, justice and equality, and the protection of human rights (Burns,1979:146-164). Burns also describes what she terms the 'globalist' approach which stresses interdependence and views the role of education to be "providing the

individual with skills, values and attitudes for the future" (Ibid,155). Intercultural/Multicultural Education she describes as the 'magic-carpet-ride-to-another-culture-syndrome' comprised mainly of area studies, focusing on the differences and similarities between peoples of different cultures. Peace education and environmental education also incorporate global perspectives, focused on particular issues, but have not yet made a perceptible impact on formal education in affluent countries. Burns suggests that this is because these topics are considered too political (Burns,1979:164). In Canada, instruction about world issues within the formal education system is most commonly termed 'global education'.

In Canada, development education has largely been the preserve of non-governmental agencies. Global education is a very recent phenomenon, formally introduced into the public school system for the first time in 1987. The literature in the field reflects this experience. There is very little written on development or global education in the schools in Canada. Canadian studies emphasize non-formal education activities carried out by non-governmental organizations in contrast with the United States literature which focuses on the formal education system.

In his discussion of the United States' education system, Lamy has proposed a typology of approaches to the practice of global education in that country. Learning about the world has long been a standard feature of formal education in the U.S. Lamy argues that, historically, international education in the U.S. has been influenced by:

- i) the changing role of the United States in world affairs;
- ii) the conflict or crisis situations in the international system;
- iii) the significant changes in economic, political or social conditions (e.g., economic depressions, changes in diplomatic relations, or changes in a country's political status);
- iv) the priorities and values of influential academic and non-academic interest groups (Lamy,1983:10-11).

Lamy identifies five world views that have emerged under these pressures. Each has contributed elements to the current conception of global education. The first, post-World War I idealism is based in the idea of Woodrow Wilson that war can be eliminated through discussion and cooperation. Teachers were urged to 'overcome apathy and nationalistic interests that had driven the world to war, and to promote Wilson's dream of a world based upon democratic principles and a liberal free trade economic system. An image of the United States as the guarantor of peace, cooperation and stability in the world was instilled in the nation's youth (Lamy:12).

In the post-World War II United States, the realist-geopolitical world view prevailed. Students were taught that conflict is the major characteristic of international relations, that war could not be avoided merely by understanding other cultures, and the importance of maintaining U.S. military strength.

Lamy has distinguished two related trends that currently dominate instruction about the world and the role of the students in it. The free-trade internationalist worldview and the functional internationalist perspective. The free-trade internationalist perspective 'emphasizes the importance of global cooperation for business purposes.' The functionalist-internationalist worldview 'stresses the importance of cooperation between state and non-state actors in order to respond appropriately to global environmental problems such as population, food, energy, and pollution, economic and monetary issues, and problems associated with the development process in the lesser developed countries.' (Lamy, 1983:14)

Lamy also outlines what he terms the radical perspective, which 'challenges the idea that every nation-state benefits from global interdependence' but is rarely utilized in schools in the United States.

It must be recognized that the way Canadian children experience the world is fundamentally different from the experience of children in the United States. As citizens of a non-peripheral but dependent First World country, Canadians have not been imbued

with the same sense of their country as a military power and global police officer, as have children growing up in a hegemonic power like the United States. However, certain elements of these first two worldviews, for example a disposition towards international cooperation or the belief that war is inevitable, may be reflected in the views of Canadian students. Furthermore, there is evidence to suggest that the free-trade internationalist worldview and the functional internationalist perspective have global appeal. And conceivably at least some students can express an opinion on the fairness of the global order. One of the objectives of this essay is to determine which of these world views, if any, are reflected in the perceptions Canadian school children have of the world and their place in it.

Another objective is to determine the relationship between global education as practiced in the classroom and development education as it is practiced in more informal settings. Again, speaking of the U.S. example, Gilliom argues that the difference between the two can be traced to their origins.

Whereas development education...has emerged in large part as a response of persons affiliated with P.V.O.s [Private Voluntary Organizations] to widespread poverty and hunger, global education has grown out of the broader concerns of educators that American schools are not preparing young people to participate effectively in an increasingly interdependent world (Gilliom, 1987:89).

This differentiation provides a clue that objectives may sometimes be quite divergent. The extent to which educators on both sides are cooperating or working at cross-purposes depends on whether the eradication of mass poverty is considered necessary to allow Northerners to participate effectively in the world.

Community-based education programmes first appeared in Canada in the nineteenth century when the first church missionaries went overseas. Informing the public about the material and spiritual conditions that prevailed in the colonies of the Empire was a means to solicit funds in support of the overseas missions. Religious organizations and other non-governmental agencies continue to employ this method of

fundraising. However, as it has evolved, development education has taken on elements of critical analysis and reflection in addition to the transmission of information about the Third World (Brodhead,1989:18). This new role began to emerge in the late 1960's as the first wave of overseas volunteers sponsored by secular organizations like the Canadian University Service Overseas and Crossroads Africa returned home. They brought with them new perceptions of the causes of poverty. These returned volunteers became and remain a driving force behind development education efforts in Canada. They formed groups, established learner centres, gave lectures and produced pamphlets and other educational materials. The ideas of the dependency theorists found a receptive audience among this group. The paradigm shift that was occurring in development theory at this time has had a profound impact on the manner and content of public education programmes in affluent countries. Larson states:

Whereas the educational response to modernization theory had been to look to Third World Countries for solutions to problems of underdevelopment, the effect of dependency theory has been for development education to identify First World countries as the source of significant development problems (Larson,1988:23).

Gilliom states that it is not necessarily the subject matter of global education and development education that separates the two. In fact, there is considerable overlap between them. International development education is by definition global in scope, and global education, if it considers the experience of three quarters of humankind, must include discussion of development issues.

... there is nothing inherently passive about the content of global education. Rather, one wonders if the inertness so characteristic of American schools' curricula, coupled with the widely held assumption that the average citizen is powerless to affect international matters, has not helped to shape the basic nature of the global education movement (Gilliom,1987:89).

In summary, it is difficult to define development education because of the diverse range of objectives, methods, and targets and agents involved. However, a survey of the literature in the field indicates that development education is considered to be

alternatively the study of global issues to increase awareness; the empowerment of the learner; and finally a mode of praxis to confront some of these problems. In this last formulation, the connection between global problems and personal action at a local level is vital.

In assessing the prospects for global education in the schools to be truly developmental, several factors must be considered: Its objectives; the teaching methodology; how success is measured; and finally, can the school even be a site of development education.

The objectives of development education

The purpose of this section is to discuss the objectives of development education as outlined above in the context of the research that has been done in the area. Particular attention will be paid to studies of educational programmes in terms of their success in influencing peoples' awareness of global issues, attitudes towards other cultures and the relationship between awareness of development issues and attitude formation, and between attitudes and behaviour. Through an examination of this research, a theoretical framework for effective development education activities will be outlined. This will form the basis for the case study presented.

In its various forms, development education is organized to meet one or more of the following objectives. All aim to aid in the cause of development: though each may define development in different ways and employ different means in pursuit of this objective.

- a) Increase awareness in the learner of other cultures and global issues;
- b) Promotion of a global perspective in the learner;
- c) Build public support for international development by lobbying government officials.

d) Structural transformation of society to remove inequity and promote healthy development.

Because of the diversity that exists among development educators, each of these objectives may be considered as ends in themselves, or as a series of stages in the process of development education. Improving awareness of poverty was originally conceived of as a means to raise funds (Brodhead, Lissner). This methodology is still employed, but another view has developed that knowledge of the nature of global poverty will lead people to change the way they view the world and their place in it.

One of the fundamental problems cited by development educators and others working in the field of development is the pervasive ignorance of the North American public of international matters. Surveys consistently indicate that Canadians care about the Third World and support sending aid overseas (CIDA, 1990). However, this support, based on a hazy understanding of the issues, is shallow and affected by the pull of other factors which vie for public attention such as the domestic economic situation, elections or personal crises (CCIC, 1991). U.S. studies reveal similar patterns (Joy and Kniep, 1987:7).

Speaking of research done to assess the knowledge of American students of all ages, Kobus concludes

The literature reveals that there is a great need to improve U.S. students' perspective of and knowledge about other peoples, nations, and the world as an interdependent system. Ignorance and chauvinism are common among college students, and education majors appear to be particularly unprepared to meet the challenge of implementing a global perspective in their future careers (Kobus, 1983:26).

Williams' study of early adolescents in Canada yielded similar results (Williams, 1982). Her research examined the perceptions and knowledge children have of foreign countries and foreign people and the implications of this for the school curriculum. She examined children's sources of information about other cultures, and the influence contact with other nationalities has on the images children have of different

cultures. "It appeared that, in a general way, the students' knowledge was unbalanced, inaccurate and overgeneralized" (in Dhand, 1986-87:72). Williams concluded that the majority of students in the sample perceived western nations to be progressive, and other countries as aggressive, war-like and underdeveloped. They had little knowledge of the region known as the Third World. In terms of sources of information, television had the most influence on the attitudes of the children towards other cultures, followed by parents, then school, which was deemed to have the least impact.

Smith's 1987 survey of the attitudes of high school students, pre-service and in-service teachers in Saskatchewan reveals that students of this age are

relatively chauvinistic, somewhat unconcerned about human rights issues, and had a distinctly self-interested view of the world's political and economic order (Smith, 1987).

Teachers in this study were significantly more global minded, but emphasized national issues more than global issues in their classrooms. Among both students and teachers language, travel experience, rural or urban background, college major and years of teaching experience were not found to influence attitudes towards world affairs. Factors such as age, nationality, educational aspirations, socio-economic status and knowledge did appear to influence students' perspectives (Dhand:73). From this information, Smith concludes that education does create more positive attitudes towards other cultures among young children and teachers.

A number of studies indicate a positive correlation between increased knowledge of a subject and a change in perceptions surrounding that subject. Tye and Tye assessed the impact of a global education programme in high schools in California and New Mexico five years after its introduction. The programme involved in-service teacher training and the introduction of specially designed course materials. From their interviews with the teachers and observation of their classes, the researchers determined that the teachers were 'better than average'. Lessons were concept oriented rather than fact oriented. Classes were 'characterized by a high level of student-teacher interaction'

with little teacher lecturing (Tye and Tye,1983:52). It was noted that the teachers who participated in the study did not represent a random sample, but were among those who had voluntarily become involved in the global education project, thus indicating a prior interest in the field.

The students involved in the programme scored consistently higher on the knowledge test than did the control group. An attitude survey confirmed previous research by the same authors which “demonstrated a strong relationship between global knowledge and global attitudes.” (Tye and Tye,1983:53). Probing the perceptions the students had of different countries, it was discovered that they had positive attitudes towards England and Japan, low-positive towards Mexico, their nearest international neighbour, and negative attitudes regarding the U.S.S.R.. Tye and Tye concluded

On the positive side, it was obvious that students distinguished nations from people. On the average, people of nations were seen as more ‘good’, ‘peaceful’, and ‘trustworthy’ than the nations themselves. On the negative side, the people of every nation except England were seen more as ‘not like us’ than ‘like us’ (Ibid)

The study also notes that while the students involved in the global education programme were more positive about sharing resources with other people and the desirability of talking rather than fighting to resolve conflicts, there was no difference between the test group and the control group’s response to the statement ‘I think the American people are the best in the world.’ The majority responded affirmatively, indicating the tenacity of ethnocentrism.

It is, of course, impossible to generalize the results of a U.S. study to Canada, but this research does reveal some interesting patterns for which to watch. There are very few impact assessments of development education or global education programmes in Canada, reflecting both the difficulty inherent in doing such measurement, and the fact that a formal programme of global education in the school system is only five years old.

A formal programme of global education was introduced into the New Brunswick English school system in 1987 as a pilot project. Its purpose is ‘to infuse a global

perspective of interdependence in our everyday lives, and in the teaching and learning of the authorized curriculum" (CIDA, 1990). Thus far the project has centred on the grade nine social studies course.

In the first year of the programme, the Global Education Centre of the New Brunswick Teacher's Federation surveyed over six thousand students before they took the course and about three thousand of them after they had completed it. The object was to assess the impact of the grade nine social studies programme and the activities of the Global Education Centre through an examination of the changes in student knowledge and attitudes over the course of the year. Part of the awareness test used the same questions used by Pike, Lewis and Barrows in the survey of children in the United States noted by Kobus above, opening the possibility for some comparison.

The first part of the test measured students' knowledge of various cultural regions of the world which the students had studied or would study that year. The students' knowledge of Canadian geography, economy and political system was also measured, to provide a basis for comparison.

A series of questions soliciting the students' opinions on social issues was administered to determine

- i) the students' position vis a vis the distribution of the world's wealth;
- ii) the extent to which the student has adopted an international perspective;
- iii) the degree to which students are committed to technology as a solution to the world's problems. (Global Education Centre, 1987a).

The researchers noted the limitations of administering a standard test under conditions in which teachers had emphasized different units of the official curriculum in their courses, and recognizing other factors which influence growth in student knowledge and attitude formation. Nevertheless they concluded that "the post-tests show gains in all areas with significant gains established in student understanding of certain regions." (Ibid:13) They also note that these results compare favourably with the Pike, Lewis and

Barrows study of U.S. children. New Brunswick students were found to be more knowledgeable about Canadian matters than were American students of their social system. The study notes, however, certain misconceptions that persist in the minds of the students. For example, the children still see an increasing birthrate as the major cause of the great increase in the world's population over the last fifty years. However, the other multiple choice options offered by the test-- a decreasing number of natural disasters, a decreasing death rate, a decreasing number of wars--do not make reference to poverty as a factor influencing birthrates. This perhaps indicates that this topic was not addressed in class.

The study also notes that the children continue to see Africa and Asia as more densely populated than Western Europe, and attributes this to the fact that Western Europe was not studied by most classes, while Africa and Asia were, leaving students with an image of a crowded south with no basis for comparison.

Analyzing the children's attitudes upon completion of the course, the researchers concluded that the students "emerged from the year more international in outlook." They found that the children's faith in technology was "not strong initially, and would seem to be further weakened by the study of the cultures of the world" (Ibid:15). Likewise, it was determined that the students believed in equitable distribution of the world's wealth and resources among all peoples of the world, and that the rich countries have a moral obligation to share with the poor. This view was slightly strengthened by the end of the school year. However, it was noted that the children's response to the question 'Citizens of my country should be willing to live with fewer goods and products in the future' indicated that "student support for a more just economic order was stronger in the abstract than in its practical application." (Ibid:14)

On the whole, the report concluded that

the attitudinal changes represented by the results of the test would appear to be those which are generally sought by proponents of global education and, therefore, should be satisfying to year 9 social studies teachers (Ibid:15).

The results of this survey of New Brunswick schoolchildren are particularly relevant to the study reported in this paper, as it focuses on the same population group. It raises several important points that warrant further investigation. First of all, it seems to indicate a correlation between increased knowledge and the development of positive attitudes towards other cultures, a conclusion borne out in a number of other studies. This research also raises the question of the nature of this knowledge and the manner in which issues are dealt with in the classroom. This particular programme is based on area studies. Many teachers in the sample stated that they did not have sufficient time to cover the overview of global issues unit which was to conclude the course. It should be noted that originally, the global education project was directed at the grade nine social studies course only, as a discreet subject within the curriculum. This continues to be the case, however, steps are being taken to meet the programme objective of 'infusing a global perspective' throughout the whole curriculum.

Finally, in assessing the success of the project in meeting its objectives, a study of the long term impact on the participants would be useful. The first global education class in New Brunswick, the sample for the above study, is now in grade twelve, their final year in high school. They can now, or will soon be eligible to vote, hold public office, go to war, hold jobs, pay taxes and in general participate as full citizens in their community. Theoretically at least, they have the power to influence Canada's relations with other countries. What are their attitudes towards other people now? How do they view their own efficacy to influence world events?

The 1987 study concluded that grade nine students' support for global equity was more abstract than practical in that they seemed to demonstrate an unwillingness to change personal consumption habits in order to help the poor. This finding echoes research on the 'new social movements' which shows no direct link between professed attitudes and actual behaviour (Klandermans and Oegema, 1989; Oliver, 1985; Olsen, 1967). The professed unwillingness of the grade nine students to reduce personal

consumption seems to suggest that the connection between personal action and global events has not been made in the minds of these students.

It is impossible to draw conclusions about the extent to which the local-global connection has been drawn in the minds of children or the extent to which they are motivated to act by their classes on the basis of one question in one study. This matter requires further investigation and forms the basis of the research undertaken here.

According to Burns, people are motivated to give aid to the poor for any of three main reasons:

- i) self-interest-- because of the 'threat to humanity from two-thirds of [hu]mankind remaining hungry, disillusioned and desperate.'
- ii) a sense of altruism or moral obligation
- iii) the pursuit of foreign policy objectives (Burns, 1979:100)

The rationale behind education programmes which seek to increase the student's knowledge of the rest of the world is that awareness of others and the problems that exist in the world will lead to attitudinal changes-- increased tolerance and concern for others. The acquisition of a global perspective will then cause a person to modify his/her behaviour. Das and Jangira issue a caution to educators hoping to influence the worldview of their students.

The development of attitudes and values does not emerge automatically from the simple acquisition of knowledge and awareness. It is through personal experience and participation that these qualities develop in children. For this reason, schools must strive to break the bonds of traditional methods; they must promote children's autonomous activity and provide opportunities for them to share and discuss their experiences and feelings (Das and Jangira, 1986:48).

Development education efforts such as those described above appeal to the learner's self-interest by revealing global interdependence and to his/her conscience by emphasizing the moral obligation to remove global inequities. Short articulates the focus of development education on shaping the values of the learner.

Development education asks students to question how conflicts of values, as well as conflicts of interest, retard the quest to end extreme poverty and hunger in the world. It stresses the one-world values ideal, against which national values have to be considered, and argues that it is as wrong for a Bangladeshi child to die of hunger as it is for the child next door (Short,1985:40).

In differentiating between global education and development education, Gilliom states that while development education is generally informal, and action oriented, global education within the school system focuses on changing the perspective or worldview of the student.

... the goals of global education... have been primarily cognitive and attitudinal, and have tended to minimize the need for action beyond the classroom (Gilliom,1987:85).

Gilliom notes that global educators use words like 'think', 'know', 'understand', 'interpret', 'appreciate', et cetera in articulating the goals of their programmes, which aim at "... the cultivation of a somewhat vaguely defined global perspective rather than recommending specific steps that teachers and students might take regarding global matters" (Ibid).

This observation does not deny the importance of addressing personal values in educational programmes. As Miller notes "There would not be a development problem if the idea of development did not contain an element of morality" (Miller,1988:445). This view is shared by the Club of Rome report *No Limits to Learning*

The demands for and the resistances to the redistribution that new orders imply are largely a function of the values, mental attitudes and socio-economic institutions established and reinforced through learning processes (Botkin et al, 1983:88).

However, a number of writers have criticized the manner in which development/global education addresses the cognitive transformation of the learner and the question of moral obligation. Joy and Kniep note that the Liveaid concert for famine relief in Ethiopia put the concept of 'development' before an audience of two billion people in 1985. However, "Deepening this initial student awareness and response into

understanding and informed action is a goal yet to be addressed on any wide scale" (Joy and Kniep, 1987:15). They claim that effective development education must aim to create empathy, compassion and personal identification with the plight of others in the learner. The result of learning about the problems of the world should not be the creation of feelings of guilt, pity, hopelessness and helplessness. "Both guilt and pity produce pain, and this unpleasant stimulus will in the long run block reception of the associated information" (Ibid; 19). This pain, combined with not seeing any solutions to the situation can lead to the avoidance of the problem, as people concentrate on the day to day concerns of their lives, where they exercise some control.

Traitler claims that even where development education efforts succeed in influencing the values and attitudes of their constituency, sympathy for those living in poverty will not necessarily lead one to take action on their behalf.

All development educators whose goal is the transformation of oppressive social structures struggle with the phenomenon of 'armchair activism,' that is, the tendency of people, particularly nonmarginalized groups in First World countries, to be theoretically revolutionary while remaining conservative or reformist in practice (Traitler, 1982; quoted in Larson, 1988:37).

The existence of this phenomenon is well documented in the literature on social movements (Olsen; Klandermans and Oegema). This research reveals three factors as key to the success of social movements:

- a) the perception of personal efficacy
- b) the opportunity to act in response to an issue
- c) the belief that the issue is one of local importance, directly affecting the individual's own community.

Mezirow describes the process of shifting perspective.

When a meaning perspective can no longer comfortably deal with the anomalies in a new situation, a transformation can occur....taking the perspective of others is the mechanism by which transformation occurs,

but this is not simply role taking for it also implies a conscious recognition of the difference between one's old viewpoint and the new one and a decision to appropriate the newer perspective as being of more value....The most significant behaviour changes may be functions of perspective transformation, and such transformation is often an essential condition for meaningful behaviour changes (in Mathies, 1988:12).

In this process, the central role of attitude formation in education for social change is recognized. Yet the emphasis is on the active choice of the learner to select a new world view. This point is made by Rivage-Seul in her critique of peace education in the United States. Based on a content analysis of public education materials produced by the League of Women Voters, she argues that peace education is ineffective in its efforts to secure peace because it is limited in its imagination of possible realities. Rivage-Seul argues that in seeking peace in a nuclear age, peace educators like the League of Women Voters are limited by 'conceptual imagination.' This term was coined by Costa Rican theologian and economist Franz Hinkelammert to describe "thoughts about the limits of the possible conceived within categories established by particular sociopolitical systems" (Rivage-Seul, 1987:160-61). In contrast, 'transcendental imagination' is "the act of thought and practice which allows utopian thinking beyond the accepted limits of possibility." What distinguishes the two is "the criterion for judging the possible and the impossible in specific cases." For example, Rivage-Seul states that in the League of Women Voters literature the solutions offered to remove the threat of nuclear annihilation illustrate the acceptance of existing social institutions as immutable, the result of natural law, rather than of human creation.

Specifically human considerations are subordinated, so that human beings are treated as objects of manipulation for the good of the system. Thus, for instance, the exercise of mere conceptual imagination would quite willingly allow the expenditure of billions of dollars for defense of a system within which billions of humans starve (Rivage-Seul, 1987:161).

Hinkelammert seeks to reorient the imagination of the possible away from the mindless preservation of the status quo towards a human-centred world. He redefines what is humanly possible as depending upon the material provision of basic necessities for all human beings. What is humanly impossible is "the pursuit of goals by individuals

or social groups which render impossible the maintenance of others' lives" (Ibid,162).

Of course, the individual cannot be compelled to view the world in such a way. The technical knowledge required to build weapons of mass destruction exists, and the poor exercise little power over the rich. Rivage-Seul suggests that effective peace education (and by extension, all other forms of education directed at creating a more just world) must encourage 'moral imagination' in the learner. This means "envisioning possibilities for human welfare from the standpoint of the world's poor, who alone are capable of liberating the non-poor from the latter's socially-defined perceptual limits of possibility" (Ibid:154).

To explain how adopting this perspective can result in effective peace education, Rivage-Seul outlines the pedagogical theory of Brazilian educator Paulo Freire. In this view psychological liberation of the oppressed has three stages. In the first stage, the individual possesses 'real consciousness,'

a fatalistic perception of circumstances with no exit... it is consciousness of being hemmed in by a 'limit situation.' Limit here refers to prematurely foreshortened understandings of what is possible in a given historical context. That is, persons possessed of real consciousness have little sense of history, they live in a mythified world. They are objects manipulated by their environment, rather than subjects (Ibid: 164).

Rivage-Seul says that "those who surrender their fates to the inevitability of the arms race or of nuclear holocaust reveal such a mentality." (Ibid) Those who accept the inevitability of famine and the perpetuation of mass poverty and despair of finding solutions are also trapped in this mindset.

At the next stage of consciousness are the 'naively aware.' Such persons are concerned with social reform, but focus on how the system could be made to work better, not how to change it. "It involves the belief that personal conversion will make the world a significantly better place." (Ibid,164) It is in this category that we can tentatively place global education programmes for school children. Based on the research discussed above, it seems that most global education programmes are directed at personal attitude transformation within the confines of the classroom. They are therefore limited by

conceptual imagination as defined by Hinkelammert. In Freire's view, this type of education denies children the opportunity to transform their own world (Ibid,164).

The final stage of liberation is Freire's 'conscientizacao,' equivalent to achievement of Hinkelammert's transcendental imagination (Ibid,164). Rivage-Seul quotes Freire's description of conscientizacao from *The Pedagogy of the Oppressed*:

As they separate themselves from their own activity, as they locate the seat of their decisions in themselves and in their relations with the world and others, men and women overcome the situations which limit them: the limit situations. Once perceived by them as fetters, as obstacles to their liberation, these situations stand out in relief from the background, revealing their true nature as concrete historical dimensions of a given reality (Freire, 89 in Rivage-Seul,1987:164-65).

Finally, Rivage-Seul uses Freire's pedagogy to emphasize the importance of basing educational programmes on the learner's personal experiences in her/his own community. This pedagogy

taps into particular historical contradictions which have the potential for engaging the immediate interest of students, subsequently, it connects those interests with others which emerge through dialogue. Eventually a whole curriculum comes into focus as one problem is connected with another, thereby leading to the development of a coherent worldview (Rivage-Seul,1987:168).

Rivage-Seul criticizes peace education for accepting socially imposed limitations on the possible and for treating the student as an object that must learn to adapt to the social world rather than a subject/agent of transformation. She also laments the ahistoricism inherent in a world view "which canonizes the present system of international organization (Ibid, 165). The importance of political and historical analysis in peace education and in development education is outlined by Reddiford.

moral education is a part of the work of every teacher, for unless they show what has, and can, be done in a multitude of different times and places, the child's capacity for moral imagining will be reduced (Reddiford,1981:81).

Other writers and researchers have pointed to the necessity of empowering the individual to act to influence events in their community and in the world in general.

Larson states

The task of development education is, within a targeted constituency, to engage people in praxis, that is, in critical reflection and action upon their experienced reality leading to social transformation (Larson, 1988:34).

Larson has done a content analysis of public education materials produced by Ten Days for World Development, a Canadian interdenominational church-based education campaign directed at both children and adults. Established in the early 1970's, the stated goal of the programme is

to bring about changes in Canadian policy which will broaden the opportunities for human growth, especially by the peoples of developing nations. It is fundamental to such changes that organized actions be developed to counter resistance by vested interest groups to these changes. The existence of positive public opinion needs to be clearly demonstrated to those who are instrumental in affecting policy changes (Quoted in Larson:148).

Each year the campaign focuses on a particular issue, for example, hunger, the debt crisis, et cetera. In her analysis of TDWD materials, Larson identifies seven categories which she uses to describe the intent of the information presented in the literature. 1) consciousness raising-- content which aims to increase the awareness of global issues, explanations of why certain problems exist and how they might be overcome. 2) empowerment. Larson defines empowerment as the stage after awareness. It is the process by which the individual moves from consciousness to take action in response to an issue brought to light by increased knowledge. Larson uses three subthemes to analyze efforts to empower the learner present in the materials: i) a call to the learner to get involved in solving the problem, usually based on a moral imperative. ii) suggested activities iii) identification of resources for education and community action (human, print and audio-visual).

The content analysis also measured the degree to which the literature "seeks to draw parallels and point out similarities between underdevelopment as it occurs in a specific context in Canada and a specific Third World situation" (Larson:195). The other thematic units used were 4) references to building coalitions between different sectors of

society to deal with global problems: 5) need to influence public policy, by appealing directly to decision makers or forming pressure groups; 6) descriptions of the biblical basis for justice; and 7) information about TDWD itself.

Larson found that thirty-six percent of the content in the TDWD literature was devoted to consciousness-raising. Seventeen percent drew links between Canada and the 'developing' world and fourteen percent was categorized as efforts to empower the learner. Twelve percent focused on the biblical basis for justice, eleven percent described the programme, nine percent aimed at influencing politicians and others who wielded power, and one percent stressed the need to build coalitions. Larson notes the initial emphasis on links between the Canadian experience and the Third World had declined over the years, due to fears that involvement in local issues would potentially jeopardize the international focus of TDWD (Ibid:215).

Larson's study does not attempt to test the validity of this fear or to evaluate the success of the TDWD programme in meeting its objectives. She does cite Stone's assessment of the organization which concluded that the programme had "significant impact on the participants, with lesser impact on the church and community" (Ibid:235). However, there is no indication of the nature of this impact--whether it describes increased knowledge among participants, changes in attitude or changes in behaviour.

Woyach and Love (1983) surveyed a group of U.S. college students to determine their perceptions of their personal ability to influence world events. Noting research that indicates the Americans do not see themselves as directly involved in events on the global scene, the authors hypothesized that "a greater appreciation of our dependence on the world, a key element in global education, may increase this sense of stake" (Ibid:38).

They noted, however, that recognition of global interdependence does not necessarily mean the individual will feel that he/she has the power to influence the way global problems are dealt with. Woyach and Love quote Alger

Individuals may simply see themselves at the mercy of an international

system in which they play the role of consumer, subject or victim and may still lack a perception of roles or activities which consistently link them as individuals to world affairs as producers, decision makers and initiators (Alger, 1977 in Woyach & Love: 1983, 37).

A perception of interdependence which does not connect the individuals' personal actions or events in their immediate community environment to the course of global affairs may lead to the immobilizing sense of helplessness which Joy and Kneip describe. Such a result would be counterproductive to the aims of global education. Melucci (1983) has described the task of social movements as laying bare the relations of power from the execution of authority on the international stage back to the communities which compose the global village. The learner can locate the junctions at which he/she could exercise some influence on the direction of decision making. Individuals can also take direct action in their home environment which affects the world, for example, by reducing consumption of resources in the home. Revelation of both these relationships serves to empower the learner.

If the goal of development education is to affect social change to cope with a rapidly changing world, it is fundamental that students perceive themselves as both capable of and responsible for taking action to solve global problems. Woyach and Love note that:

By most definitions, citizen participation is non-governmental by nature. Likewise, for most people, local organizations constitute the primary channels for citizen participation in world affairs (Alger, 1977). Thus the perception that local and non-governmental actors do make a difference in world affairs would appear to be an important basis for enhancing student sense of efficacy (Woyach and Love:41).

To discover if, in fact, such a relationship does exist, the researchers administered pre-tests and post-tests on three undergraduate political science courses at the Ohio State University. The experimental group was a world politics class. The course was designed to test the community-based approach to international education. Course materials and lectures emphasized the links of the local community to international community. Local

business people involved in the import/export trade and representatives from local community organizations visited the class.

Two control groups were used. The primary control group was an equivalent class in world politics which covered the same issues as the experimental group (hunger, the environment, conflict), used some of the same textbooks, but did not focus on the local-global connection. Because these courses were not offered in the same session, a secondary control group was used to control for the effects of world events occurring during the test period on the attitudes of the students. This group was an American politics class. All three courses were taught by different instructors. On the pre-test and the post-test the participants were asked to rate a list of fourteen local, national and international decision-makers in terms of their "impact on the course of international affairs and problems." All three groups rated local actors as more important in the post-test than they had on the pre-test. As expected, the experimental group gave them the highest rating. This result was repeated in the students' rating of the importance of non-governmental actors in general.

The students were also given a list of thirteen roles and asked to identify which ones they thought they might be involved in the future (parenting, business, holding public office, et cetera). They were then asked to indicate which of the roles they had chosen would involve them in international issues. While the results again followed the pattern outlined above, the researchers concluded that the change among all three groups was too slight to be conclusive.

While the researchers were unable to determine clear evidence that exposure to information on their community's international linkages automatically imbued the students with a greater sense of personal involvement in international affairs, they concluded that the students did come away with a stronger sense of their personal efficacy.

Students were also asked to rate the degree to which they believed "people like

[themselves] can influence international affairs or problems" and how much they felt global decision makers "cared about the interests and opinions of people like [themselves]. On the pre-test, the results for all three groups were virtually the same. All of the students evidenced a higher perceived efficacy on the post-test, with the experimental group scoring significantly higher than the other two (1983:43).

To test their perceptions of their efficacy in more concrete situations, the subjects were then asked to rate the efficacy of fourteen activities in terms of their potential to "lead to a more peaceful world." For example, fostering personal relationships more consistent with the value of peace, volunteering for military service or participating in demonstrations. Again the students in the experimental group evidenced the most significant increase in their sense of the efficacy of these activities between the pre-test and the post-test. On the basis of these results, Woyach and Love conclude that

If the assumptions underlying the community-based approach were to be validated, then much of the increased efficacy felt by the students in the experimental group should have been due to changes in perceptions of the importance of local or non-governmental decision makers. This proposition was also largely borne out by the data.

In discussing the implications of this study for global education programmes directed at children, Woyach and Love note that the differences in the cognitive development of younger students makes generalizations problematic. However, this very difference between children and adults may present opportunities for educators who wish to influence the development of children's attitudes about the world and their place in it.

Since children between the ages of seven and twelve (grades 3-7) may also be most open to accepting and testing images of the world in which local actors and themselves play a role (Torney-Purta, 1982), introduction to the community's involvement in the world at this age may be more useful than with college students. The latter generally are pre-equipped with rigid views of the world, dominated by a nation-state paradigm which gives little legitimacy to the activities of non-governmental let alone local actors (Woyach and Love:46).

In Woyach and Love's research among college students, there is no evidence to suggest that a recognition of their community's connection to the global scene forged in

the minds of children would automatically cause them to feel empowered to influence world affairs. In our society, authority is exercised exclusively by adults and as the authors note, "most effective participatory roles are probably adult roles. The ability to personalize these roles may have to await other cognitive developments" (Ibid). However, the evidence indicating that by the time we reach adulthood our images of other people and our contextualization of the world is pretty much set is overwhelming. Therefore, reaching children early is of vital importance. "They must be allowed to acquire the belief that they can act to change" (MacCall in Burns, 1985). The research presented in this paper draws heavily on the questions posed by Woyach and Love in examining children's perceptions of personal efficacy.

Perhaps the crucial ingredient in converting acceptance of global interdependence into empowerment is simply providing children the opportunity to act in their roles as children before they grow up and passivity becomes an ingrained character trait. Usher argues that civic education in the formal education system is ineffective because "the mode of teaching will inevitably contradict many of the values that are being taught" (Usher 1981:51).

If children are taught to sit still and be quiet, that there is only one correct answer to most questions, is it logical to expect them to undergo some kind of sea-change as they reach adulthood? If their education takes place in a classroom where a clear hierarchy exists, with the teacher in complete authority and the children divided according to academic achievement, where learning is competitive and based on a system of rewards and punishments, is it possible that children can learn to respect other people as equals and to cooperate to solve the world's problems? (Tye,1990).

Wilson's description of a teaching unit on hunger which involved elementary school children in volunteer work at the local food bank provides at least anecdotal evidence that participatory education can be very effective among children (Wilson,1987).

Based on his study of the development education activities of European NGO's, Lissner has proposed a schemata of two approaches to development education (1977:141).

Lissner's Schemata of Two Approaches to the Stimulation of Concern for Others

Source: Lissner 1977: 141

Again, Lissner stresses the importance of the learner seeing opportunities to act in the context of his/her own life.

The key is not the sense of obligation but the ability to change reality. Obligation cannot be simply dismissed as a way of involving some people at least in the process of shared reflection and action. It is rather in the limiting of obligations to others to the Third World, as something foreign and 'out there' rather than a relevant aspect of our

common humanity, that some development educators make a fundamental error (cf Haselbach, 1971) and the error is in fragmenting knowledge about self and world through creating a framework of categories which preclude, or make more difficult, the cross-fertilization of ideas and actions across boundaries such as social, ethnic and national ones. (Lissner, 1977)

Lissner echoes Gilliom's observation that the elements which inhibit effective global education are perhaps inherent in the state-sponsored education system. Gilliom, Lissner and Rivage-Seul do not question the commitment or sincerity of educators working within and without the formal education system to educate for social justice. Rather, all point to more systemic factors which inhibit the success of development education programmes.

It is not in the nature of development education that the Third World is isolated as an object of charity and the psychological needs of individuals ignored. It is, rather, in the nature of the world power structure and its national/local counterparts, in which the power to de-legitimize others, especially where critical action is involved, that the main problems for increasing its effectiveness lie (Ibid).

Usher reiterates these sentiments and outlines the implications for the formal education system.

If political education is designed to make people politically active then society must give them the opportunity in order that their activity can lead to some perceptible improvement in their lives. Without this, political education will lead to frustration and apathy. So effective political education requires a different curriculum, a different educational system and a different society. It is all of a piece, progress in one direction requiring progress in the others (Usher, 1981:51).

Other writers have emphasized the importance of the opportunity to act (Hall, 1983; Mooney, 1983). Short declares that it is not merely a choice of pedagogical techniques. Due to the urgency of dealing with mass poverty and other related problems, action and education must go together (Short, 1985:35).

Mathies' study of returned overseas development workers focuses on the relationship between the participant's overseas experience and their involvement in development education activities upon repatriation. His findings are relevant here

because his subjects are people one would most expect to be involved in development education --returned volunteers. If they are not involved, is it realistic to expect Canadian school children and their parents to be?

Mathies surveyed one hundred ninety-four returned volunteers who had been affiliated with CIDA, CUSO or the Mennonite Central Committee (MCC). He found that overall, the respondents' participation in development education activities was minimal, and tended to decrease with time elapsed after overseas posting. The reasons they gave for not being involved were: lack of time, involvement in rebuilding life in Canada, no support network, feeling helpless to do anything. Development education activities were 'not an integral part of employment patterns for most of the returned overseas development workers' (Mathies, 1988:82). This indicates a separation between 'real life' and development issues.

Mathies notes that his findings concur with evaluations of the American Peace Corps, but are contrary to an assessment of former Canada World Youth participants (1988:84). One possible explanation for the discrepancy is the divergent ideologies of the two programmes. While the Peace Corps presents itself as an aid agency, the Canada World Youth programme emphasizes the connection between domestic issues and global issues. Participants are grouped with young people from a partner country and spend four months in a Canadian community, then four months in the partner country. Participants thus gain a different understanding of the problems of development both at home and abroad. In his analysis of CIDA, CUSO and MCC workers, Mathies concludes that the way the participants perceive the problems of development and their resolution greatly influenced their degree of involvement in development education activities. Those who believed the problems of mass poverty and options for development to be endogenous to the countries of the South were less likely to be involved than those who had a more global understanding of underdevelopment. Interestingly, those respondents who were most pessimistic about the state of the world were the most active upon re-entry

(Ibid:129). This finding concurs with Oliver's (1983) study of neighbourhood activists in the U.S.A.

Mathies determined that "the most important variable related to involvement in development education activity was the amount of time spent on the on-going learning of development related issues" (Ibid:ii-iii). This raises the question of the long-term impact of a discrete course within the formal curriculum on the views and activities of children as they mature into adulthood.

The agents of development education

According to Freire's pedagogy, under ideal conditions for liberation education, the teacher and the learner are the same: the oppressed act to liberate themselves. In practice, most development/global education efforts in the West involve a teacher and the constituent group. Who does the educating and who is targeted for education reveals who development educators see as the agents for social change and also what kind of change they envision.

In Canada, the Churches, the State, and non-governmental organizations have all been involved in educating the public about global issues. The churches involvement began before the turn of the century, as a means to stimulate interest and support for their overseas missions. As evidenced in the work of Ten Days for World Development, this role has evolved significantly over the years. Gallagher observes that the church has played such a prominent role in development education because of several factors. Firstly, the eradication of hunger and justice for all are goals which coincide with Christian teachings. As an international organization, the church has well established contacts in both the North and South, and its institutional nature permits sustained efforts at public education. In addition, the church is one of the few social institutions that maintain a direct contact with its membership and is thus in a position to mobilize the

grassroots (Gallagher, 1983: 31). Its constituency is its congregations; and in the case of TDWD, the wider public of men, women and children in all social classes in Canada.

As noted above, the secular non-governmental organizations became involved in development education in the mid 1960's, pursuing a variety of objectives and courting different constituencies. Some lobby government officials and the captains of industry. Others focus on broad based public education campaigns. Some have relationships with local school boards and operate visiting/touring programmes for school children.

Brodhead notes with irony that the most active supporter of the development education activities of NGO's in Canada is the federal government. Seventy-five percent of NGO's received at least fifty percent of their funding from the federal government (Brodhead: 66). The government began providing funding for development education in 1971 with the establishment of a Development Education Unit within CIDA. The unit was renamed the Public Participation Program in 1979, and in 1984 became a separate division within the special programs branch. Officially, its mandate is stated as:

- 1) to activate a more informed Canadian public awareness of development issues and problems;
- 2) to encourage a greater public interest and involvement in international development;
- 3) to stimulate increased flows of development assistance from the Canadian public (Winegard, 1987: 110).

Since its inception, it has contributed to approximately four thousand seven hundred projects put forward by three hundred organizations. In 1989-90, funding was provided to one hundred fifty NGO's and NGI's (Non-Governmental Institutions) for over three hundred fifty projects to make up a total expenditure of \$11.1 million dollars (Roche, 1990: 6). Relative to the rest of CIDA's operations, the PPP is a small program, but it is connected to a very large network within the NGO community, many of whom work on a volunteer basis, so its scope and outreach is broader than the figures would

indicate.

The PPP does not initiate projects, it only evaluates proposals received from outside groups and funds them if they meet established criteria. The government agency acts as a conduit for funds to the main agents of development education in Canada: the NGO's and church groups as well as professional associations and unions. In addition, PPP has recently begun to promote development education within the formal school system via the provincial education departments and the teachers federations. The Global Education Programme was introduced in New Brunswick in 1987 and is now operating in eight provinces (all but P.E.I. and Manitoba). Thirty-six percent of PPP funding now goes directly to formal education bodies (Atkinson, 1989: 45). More flows indirectly via in-school programmes for children carried out by NGO's. This new focus by development educators on the formal education system marks a significant re-orientation in the field, which has traditionally focused on informal adult education.

For a long time, development education practitioners steered clear of the school system (Mooney, Atkinson). However, there seems to be a realization that to be effective, development education efforts will have to target children. Research by Lambert and Klineburg, Ronald Inglehart and others suggests that our general attitudes and personality traits are set by late adolescence (Lambert and Klineberg, Inglehart 1990, Inglehart 1991). Thus, it would seem natural to attempt to reach children in this formative age rather than concentrating efforts solely on adults, who are probably more set in their views. This raises the question of the role of the school system in education for global change.

The school as a site for development education

The question of the role of the school system in promoting education for development is encompassed by the even larger, even more complex debate surrounding

the issue of the function of the formal education system in society, period. The parameters of this debate extend far beyond the immediate concerns of this paper. However, because the fundamental thesis proposed here is that children should be educated about the nature of global power relations, the function of the school in this process, be it positive or negative, cannot be ignored.

The liberal conception of education, which undergirds the public school system in Canada, is that education is an equalizing force in society. The emphasis is on ensuring equality of opportunity for all in acquiring this education. Education provides students with the training required to make society industrially competitive on the world marketplace. If the student fails, the cause must be incompetence or lack of effort on the part of the student or of the education system in trying to reach that student (Stange: 89-90). In this view, "education" is good.

Osborne observes that, in their concern for broadening access to education, the Canadian Left have not questioned what the *content* should be (Osborne). Other writers, working from a Marxist perspective, have suggested that an examination of what is actually taught in schools, as well as the manner in which it is taught, reveals that education is not the neutral good it is generally accepted to be. Rather, it serves to reproduce existing economic relations in society (Apple 1979, Apple 1985, Bourdieu, Carnoy).

Emile Durkheim has defined the role of education thus:

Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to stimulate and develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and by the particular milieu for which he is specifically destined (in Burns, 1979:28)

It is a mistake to assume that education is neutral. Education is always political, it serves either to maintain the status quo or to subvert it (Usher; Miller; Berger; Prajuli; Freire 1990).

Bourdieu argues that schools perpetuate inequality by rewarding those who already hold 'cultural capital'. This he defines as knowledge or familiarity with the cultural values and norms of society. Those who can afford to attend plays and concerts, go to museums, and travel, or who are raised in environments where these experiences are valued, will do better in school. This is because these are elements of the dominant culture and the type of knowledge legitimized by the formal education system. However, Bourdieu claims that even those who master the dominant culture and achieve academically are not guaranteed access to economic power. Conversely, those who already possess economic privilege do not necessarily need academic credentials to succeed in life. On this basis, Bourdieu argues that the idea that the educational system ensures that society functions as a meritocracy is an illusion (Bourdieu: 98-99).

Carnoy echoes Bourdieu's sentiments in arguing that knowledge is 'colonized' by the dominant classes to legitimate existing power relations. In his discussion of western formal education systems in the Third World and the First World, Carnoy argues that "the educational system was no more just or equal than the economic and society itself — specifically, we argue, because schooling was organized to develop and maintain, in the imperial countries, an inherently inequitable and unjust organization of production and political power" (Carnoy: 3). Apple supports this view, arguing that the curriculum functions to stream working class students into the working class as what they are taught in school becomes increasingly irrelevant to their lives.

Illich criticizes the formal education system in terms of both what is taught and the structure of the system. He claims "for most men [people] the right to learn is curtailed by the obligation to attend school" (Illich). He states that increasingly, western society seeks to address its problems through the creation or expansion of institutions to deal with them. He speaks of the "modernization of poverty" as society becomes increasingly dependent on institutions and 'experts' to treat this problem. He states that simply on logistical grounds, "universal education through schooling is not feasible."

Nor is it desirable. He argues that "meaningful educational reform would only occur if the school lost its monopoly on education, because schools in advanced capitalist societies, through their hidden curricula, do nothing but defend, legitimize and perpetuate privilege (in Gallagher: 49).

The opposing perspectives on education presented above have obvious implications. The liberal view suggests that the public school system can be used as a tool for social change. However, the extent of the change envisioned by global education programs conceived within the liberal theoretical framework is limited to improving the existing world system. The objective is to create responsible citizens out of children, imbued with an internationalist perspective which will lead them to seek to make the world a better place.

The Marxist analysis of the formal education system as a conservative institution of which the primary objective is to socialize children to accept the status quo suggests little success for development education programs in this environment. Pat Mooney declares that development educators should forget the schools. "They are a monstrosity we cannot substantially influence" (Mooney: 82).

While the first view is perhaps naive, the second is dangerously fatalistic. I would argue that given the evidence presented above that our lifelong attitudes and character traits are set by adolescence, we, as development educators, cannot afford to avoid the public school system. This is where children spend a substantial portion of their waking hours. If we hope to influence their attitudinal formation and behaviour to the point where they see the eradication of global inequality as a viable and desirable objective, we must reach them here. Until the structure of the school system is changed to release them from this form of education, all other arguments are moot.

We now turn to an examination of the attitudes of a group of Canadian adolescents in relation to global issues.

CHAPTER THREE

Methodology

The final section of this paper contains the results of an attitudinal survey conducted among adolescents in a community in New Brunswick, Canada. A strong argument can be made that this type of empirical research is at odds with the post-modernist theoretical framework outlined in Chapter One. Johnston, for example, criticizes the use of statistics as an instrument of disciplinary power, like the prison architecture that Foucault describes or grades given by teachers.

They are, in fact, a means of normalizing judgment. On the one hand, they differentiate with respect to each case's own specific value. But above all, they compare and hierarchize.
(Johnston :165)

Edwards criticizes the use of questionnaire-based surveys as an invasive research methodology "designed, analyzed and controlled by people outside the community which is being studied" (Edwards: 118).

Shapiro outlines what he sees to be the weaknesses of 'political psychology' (including research about political views) as compared to the merits of discursive analysis. Rather than measure attitudes, he suggests that the first question that must be addressed is why and how the concept of 'attitude' came to be considered so important by political scientists. "Were we to treat this psychological identity as a fact rather than a historically produced text, our analysis would be paralyzed in the same way as these psychologizing practices" (Shapiro: 18).

However, even this harsh rail against behaviorist research contains some justification for surveying student attitudes:

... 'beliefs' as an identity for persons, are a kind of data, providing a way of reading the script of modernity, rather than an analytic device aiding interpretation. To note that modern individuals have 'beliefs' is not to take cognizance of a fact about persons, but to notice the contemporary way of constructing them. By analyzing this practice for constituting the modern self, we can also move in the direction of disclosing the more cryptic modes of legitimization for public (and 'foreign') policy (Ibid.: 18).

Before such a project may be undertaken, it is necessary to understand the sorts of ideas to which people attach the label of a personal belief.

It is admitted fully that this study is somewhat flawed in that it employs a methodology of the modernist paradigm to examine a question posed within a 'post-modernist' theoretical framework. However, it is argued that these two approaches are not wholly incompatible. The application of the post-modernist mode of analysis proved very useful in illuminating areas for examination in the survey. For example: the false dichotomy between the First and the Third Worlds, and the manner in which the discourse of international development has served to alienate ordinary citizens from the global decision-making process. In turn, the survey revealed certain trends in student attitudes which suggest avenues for further research into the nature of the discourse of development. For example: where do people get the information which informs (or disinforms) their opinions on global issues? How do these sources treat the subject matter?

The questions that this research seeks to address: the optimistic/pessimistic outlook of adolescents, their sense of personal responsibility for global problems, the mental connection they make between local and global issues and their perceptions of personal efficacy in dealing with these issues, are most effectively examined in an attitudinal survey. These factors are important in shaping the discourse of development and of global issues in general in Canada, and thus demand consideration. As any post-modernist will tell you, 'feelings' are of primary importance in creating meaning. It is inconceivable to attempt an examination of the nature of the discourse of development among young Canadians without asking them directly their views on various global

issues.

On the basis of the theoretical framework presented above, a deconstruction of development discourse could have taken any one of several directions: a content analysis of textbooks or the mass media for clues as to how they treat poverty and development, an examination of global education programmes, or some form of participatory applied action research along the lines of that advocated by Edwards and others (Edwards; Rahnema; Prajuli) involving undertaking social action to actively reshape some aspect of the discourse. Each and all of these research projects would be useful.

As is obvious from the review of development education literature presented above, much of the work in this field is shallow, apolitical and atheoretical. As Merryfield puts it "what the literature in global education badly needs is depth" (Merryfield: 1992). The research presented here adds to the growing list of attitude surveys, which seem to be the staple in the field. However, its value lies in the fact that it goes beyond simply measuring awareness to address more politically charged concepts in the field of development and education.

The information gathered and presented here should be considered as a preliminary survey of the field to get some sense of what young people are thinking about the world, and the words they choose to articulate these thoughts. Hopefully it will serve to generate questions for a more intensive examination of the discourse of development in classrooms and elsewhere. It is a necessary first step.

A questionnaire was designed to examine student attitudes in four areas: tFirstly, the sense of personal responsibility they feel for helping to solve global problems. Secondly, the manner in which these adolescents related world issues to local issues and the degree to which they reflected the view "that their problems are intrinsically different than ours" (Seers:6). It was also intended to examine the language the students use to describe global problems in comparison with that used to describe local problems. This might provide some indication of the discourse on these issues in the student's world.

The literature on social movements also reveals a relationship between feelings of personal efficacy and the likelihood of an individual taking social action in response to a public issue. A number of questions were designed to gauge the students' sense of personal efficacy, and also to determine what kinds of people they felt wielded the power to deal with world problems.

Finally, related to the sense of personal efficacy is one's sense of optimism or pessimism about the future. Research indicates that those who are most active in community work tend to be more pessimistic about the fate of society than those who are not involved (Mathies, Oliver: 41). One of the objectives of this survey is to determine the degree to which the students surveyed are optimistic or pessimistic in their outlook on world affairs, and how this relates to both their feelings of personal efficacy and of global responsibility.

Limits to study

This survey is not intended to test the respondents' knowledge of global issues in any kind of systematic way. The published research is consistent in its findings that while young people are generally quite ignorant of world affairs and of other cultures, global education courses generally improve their level of awareness and globalmindedness. This fact is accepted and the focus is rather on examining the linkages outlined above. Nor does this study attempt to evaluate the global education curriculum in use in New Brunswick schools. The emphasis is not on what is taught in the classroom, but what sort of world view the students display. A more detailed analysis of what is taught and how this affects students' attitudes and actions is the next logical step, but beyond the scope of this study. It would involve a more intensive period of classroom observation in a longitudinal study.

Design of questionnaire

The survey is four pages long (see appendix I). It was pre-tested by six respondents for reliability, coherence and comprehension, and was designed to be completed within twenty minutes.

The first page is devoted to personal data: age, sex, cultural heritage, parents' or guardians' occupations. The questions on travel experience, location of home (rural or urban) and career goals were inspired by Smith's findings that some of these variables have an impact on overall responses. The respondents were also asked about their extracurricular activities as a means to identify those respondents involved in volunteer work.

Grade twelve students only were asked if they attended Grade nine in New Brunswick and if so, was their Social Studies class taught in English or French. This question was designed to isolate those students who had taken the Global Studies course from those who had not. The object was to determine if this course had any lasting influence on student attitudes and perceptions.

The second section of the questionnaire lists a series of statements to which the students were asked to respond on a scale of one to five, (one being disagree strongly, five being agree strongly).

Questions 12 to 16, beginning with "There will always be war because it is part of human nature" through to "Global poverty and hunger could be solved through human efforts" were intended to determine the degree to which the respondents were optimistic or pessimistic in their outlook on world affairs.

Questions 17, "Canadians have a responsibility to help people living in poverty in other countries" through to 22 "People like me ought to be involved in trying to solve global problems" were designed to gauge the student's sense of personal responsibility for solving global problems and the degree to which they could be said to be "global minded".

The third section of the questionnaire is adapted from Woyach & Love's 1982 survey referred to above. It asks students on a scale of one to five "How well do you think the following activities work in dealing with world problems?" The list was designed to examine perceptions of personal efficacy and includes a variety of activities local or global in scope, and passive or active in nature.

The next six questions (24-29) are open ended, asking the student: What do you think is the most serious problem facing the world, your country, and your community today, and what could you do to help solve some of these problems (sense of personal efficacy). Students are also asked to list three reasons, in order of importance of "Why do you think people in poor countries are poor?" and "Why do you think there are poor people in Canada". The objective was to a) see what problems and factors they deem important, and b) What kind of relationship there is between their reported concerns about the world versus their community and the way they problematize poverty in Canada versus poverty in the countries we call "poor".

Question 30 is adapted from Woyach & Love's study in which the sample was asked to rate (on a scale of one to five), a number of local, national and international actors in terms of "their power to influence the course of world events and problems." Whereas Woyach & Love identified actors by position only (ex. business-person, representative of congress), here the students were given a list of individuals to rate in terms of their influence. The list includes actors at the local, national and global level, and from different social sectors: state, business or private life, and includes "ordinary" people in their own communities.

Questions 31, 32, and 34 are also taken from the Woyach & Love study. This study dealt with sophomore college students, all of whom, presumably had reached the age of majority. This study deals with adolescents, very few of whom are considered to enjoy the rights of full citizens, like the right to vote. Their age might be a factor in their response to the question "how much power do people like you, acting alone or with

others, have to solve the world's problems?" Therefore they were also asked "How much power do you think that you, if you were ten years older, acting alone or with others would you have to solve the world's problems?"

Selection of sample

The total sample size was two hundred forty-one students between the ages of thirteen and twenty-one. The sample was chosen with three things in mind: firstly, the literature indicates that young adolescents are the age group most open and interested in the world and other cultures. Therefore three classes from both grade eight and nine were chosen as a basis to compare attitudes of students who were completing a course in global studies (grade nine) to those who had not yet been exposed to this material in school (grade eight). Four grade twelve classes were surveyed to assess the attitudinal orientations of older adolescents. Because the pilot classes for Global Studies were in grade twelve at the time of the survey, some determination of its long-range impact might be made.

The sample was not chosen randomly. Care was taken to include a group that would generally reflect the makeup of the adolescent population in the community of Fredericton, New Brunswick. The Junior High School chosen draws students from rural, urban and suburban areas. Two thirds of the Junior High sample were enrolled in the French immersion programs, reflecting the general enrollment patterns in the city. The area is served by one high school where three grade twelve English classes were chosen for the survey, as English is the only compulsory course at the grade twelve level. Also included in the sample were students in the 120 World Issues course.

Administration of questionnaires

I received permission from the local school board to test students in District 26 in Fredericton, New Brunswick. The Junior High school survey was administrated by me. The students were given unlimited time to finish, but generally completed the questions in between twenty and thirty minutes. The High School survey was administered by the teachers in class with the exception of English 121 (advanced level) students (app. 20) who took the questionnaire home to complete and returned it the next day. This variation in the method of administration is not seen to be a large factor in influencing the data because it would seem unlikely that views would change overnight. In addition, this class comprised a small percentage of total sample. It was considered to be important to include their responses to get a more representational sample (123, 122, 121).

Scoring

Each response was assigned a numerical symbol; for example Male=1, Female= 2. to prepare the data for computer analysis. Half of the questions asked students to react to a series of statements by rating their validity on a scale of one-five. These responses were assigned numerical values and the mean response determined for the group as a whole and different subgroups within the sample.

To make meaning of the open-ended questions, all responses given were listed and then categorized under broader headings. The arbitrary nature of this process is recognized and care was taken to truly reflect student responses.

The data were coded and inputted for computer analysis. The Statistical Programme for Social Science, (S.P.S.S.) programme was used to obtain frequencies and means for numerically valued questions. A bivariate analysis was made to determine which independent variables had affect on responses and to compare relationships between the responses on the survey. Scales were constructed to measure the following: relationships between optimism/pessimism and a sense of global responsibility, optimism/pessimism and perceptions of personal efficacy versus global responsibility

Note: in constructing these scales to measure optimism/pessimism and global mindedness/sense of personal responsibility, it was necessary when coding the data to reverse the numeral responses to questions- 12, 15, 18, 20, and 21, so that an average score for all the questions would truly represent the respondents general attitudinal orientation. For example Question 12 states "There will always be war because it is part of human nature." 13 states: "Sometimes soon the Canadian economy will improve and most people will be able to find a job". In both cases, circling 5 would indicate that the respondent agreed strongly with the statement. But such a response to 12 would indicate a rather pessimistic view of humanity, whereas the same response to 13 would be evidence of a more optimistic outlook. Therefore, in the process of coding the data, a response of 5 to question 12, for example, was reversed to a one, so that all the questions might be in accordance, and an accurate scale of optimistic/pessimistic for those questions could be made. These changes are reflected in the tables reporting this data, where square brackets are used to align the meaning of the statements with the numerical responses of the students.

Follow-up Interviews

In an effort to obtain a more insightful representation of the attitudes of this group of adolescents, a series of follow-up interviews were carried out in which the participants were asked to comment and elaborate on a number of issues raised by the students in the completion of the written questionnaires. Three sessions, involving thirty grade twelve students at the local English language high school, were conducted in February, 1993. Each session was approximately forty-five minutes in duration, and all were conducted as informal group discussions. The students were asked by the researcher to respond verbally to specific questions or statements made in the written questionnaire. For example: There will always be war because it is part of human nature; and What do you think is the most serious problem facing the world today and why? They were also asked to comment on the findings of the survey, for example, to

offer some explanation as to why the majority of respondents were pessimistic about the future of the world. Did they share that view ? Why or why not? Why were they involved in social action groups or why were they not.

The participants in the oral interviews were drawn from the World Issues 120 class and from the membership of a local student group involved in activities to promote international development. It was felt that this sample might provide an interesting range of opinion. These two subgroups, the World Issues class and those students reporting involvement in volunteer work, were found to be generally more pessimistic in outlook than their peers. While the content of their verbal responses was consistent with the views expressed in the written questionnaire, the interview setting allowed for more intensive examination of these views.

Profile of Sample

On the basis of personal data collected from the respondents, the profile of the sample is as follows. This breakdown holds roughly the same for each grade level (see appendix III).

PERSONAL DATA GROUP, N = 241

1. AGE: RANGE 13 - 21 yrs.
2. SEX:

MALE
FEMALE

N	%
122	50.6
119	49.4

5. WHAT IS YOUR CULTURAL HERITAGE? (EX. MICMAC, BRITISH, LEBANESE, ETC.)

ABORIGINAL
EUROPEAN
OTHER
NO RESPONSE

N	%
7	2.9
167	69.3
10	4.1
57	23.7

6. HAVE YOU TAKEN FRENCH IMMERSION CLASSES?

YES
NO
NO RESPONSE

N	%
149	61.8
91	37.8
1	0.4

7. WHAT ARE YOUR PARENTS OR GUARDIANS OCCUPATIONS?

PROFESSIONAL
BUSINESS
TRADES/SERVICE
NO RESPONSE

N	%
113	46.9
47	19.5
73	30.3
8	3.3

8. WHICH OF THE FOLLOWING BEST DESCRIBES YOUR TRAVEL EXPERIENCE (CHECK ONLY ONE)

- (1) I HAVE TRAVELLED ONLY IN NEW BRUNSWICK
(2) I HAVE TRAVELLED ONLY IN EASTERN CANADA (N.B., N.S., Nfld., P.E.I., QUE., ONT.)
(3) I HAVE TRAVELLED IN EASTERN AND WESTERN CANADA
(4) I HAVE TRAVELLED IN CANADA AND THE UNITED STATES
(5) I HAVE TRAVELLED OUTSIDE THE U.S. AND CANADA

N	%
4	1.7
21	8.7
4	1.7
164	68.0
48	19.9

9. WHERE DO YOU LIVE NOW? (CHECK ONE)

- (1) IN TOWN
- (2) IN THE SUBURBS (OUTSIDE CITY CENTRE)
- (3) IN A RURAL AREA
- (4) NO RESPONSE

N	%
85	35
91	38
61	25
4	2

10. WHAT ACTIVITIES ARE YOU INVOLVED IN OUTSIDE OF SCHOOL?
(PLEASE LIST)

- (1) VOLUNTEER WORK
- (2) OTHER

N	%
22	9.1
219	90.9

CHAPTER FOUR

Presentation of Results

Closed ended questions

In order to extract some meaning from the student's responses to the closed ended questions on the survey, scales were constructed to determine their average responses to the different sets of questions designed to gauge their general dispositions in the three different areas. 1)sense of global responsibility, 2)personal efficacy, 3) optimism/pessimism about the future.

Below are the students' responses to the closed ended questions on the questionnaire designed to gauge optimism/pessimism and their sense of global responsibility. They were most adamant in their agreement with the statement "Global poverty and hunger could be solved through human efforts" (4.23). They were less convinced by the suggestion that "In the future, the earth's surface will [not] get hotter and the climate will [not] change", (1.92). (see appendix IV for full representation of results from closed ended questions for the whole group and for each subgroup examined).

TABLE 1: RESPONSES TO CLOSE ENDED QUESTIONS. WHOLE GROUP.

scale:	5	4	3	2	1
	agree strongly				disagree strongly
12.	There will [not] always be war because it is [not] part of human nature.				
	N = 231		MEAN: 2.94		SD: 1.25
13.	Sometime soon the Canadian economy will improve and most people will be able to find a job.				
	N = 224		MEAN: 3.21		SD: 1.07
14.	In the future, nations will cooperate to solve the world's problems.				
	N = 229		MEAN: 3.46		SD: 1.11
15.	In the future, the earth's surface will [not] get hotter and the climate will [not]				

change.

N = 224	MEAN: 1.92	SD: 0.94
16. Global poverty and hunger could be solved through human efforts.
N = 235	MEAN: 4.23	SD: 1.08
17. Canadians have a responsibility to help people living in other countries.
N = 235	MEAN: 3.74	SD: 1.16
18. It is ☐ our business if governments of other countries treat their citizens badly.
N = 232	MEAN: 4.14	SD: 1.22
19. Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses.
N = 237	MEAN: 4.50	SD: 1.04
20. Canadians should ☐ leave it completely up to the government to solve international problems.
N = 225	MEAN: 4.16	SD: 1.10
21. The immigration of foreigners to Canada should ☐ be limited so that we can take care of Canadians first.
N = 228	MEAN: 3.15	SD: 1.33
22. People like me ought to be involved in trying to solve global problems.
N = 229	MEAN: 3.93	SD: 1.12

On the basis of these responses it was determined that a slim majority of these Canadian adolescents are generally pessimistic about the future.

Looking at responses to the closed ended questions by grade, it was found that the grade eight students in the survey were the most optimistic (3.24) though the grade nine respondents scored only 0.09 lower on a scale of 1 to 5 at (3.15). The most pessimistic in their outlook on world affairs were the grade twelve students. The twenty-nine students enrolled in a Grade Twelve World Issues course registered the most pessimistic attitude towards the resolution of a variety of global problems scoring (2.83). In a follow up interview, a student in the World Issues class expressed his feelings thus:

The other night we were waiting for *Bird on a Wire* to come on, so we were just flipping through the channels, and there was this thing on

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PM-1 3 1/2" x 4" PHOTOGRAPHIC MICROCOPY TARGET
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about the Great Lakes, and how they are trying to clean them up. Like, I figure by the time I'm an old guy with kids, I'll probably be able to tell my kids 'we used to be able to swim in that lake'. I seriously doubt I'll be able to say 'we used too not be able to swim in that lake because it was all full of toxic waste, but now we can.

Very close to this group in their views were the twenty-two out of two hundred forty-one students who reported involvement in volunteer work (2.85). A young woman involved in a number of student groups devoted to environmental and development issues, explained how the activities in which she has been involved, as well as her increased awareness of issues have caused her to become more pessimistic about the resolution of global problems.

Before I became involved in what I'm doing now I thought: Wow there are all these problems out here. I'll get involved in a group and I'll make some changes and I'll work towards a solution. But you become involved and you organize things and they don't work, you try to hold meetings and people don't come and you don't come, and you lose faith, and it's really discouraging. You don't see any changes being made, You see exactly the same problems going on as before you became involved or before you even tried to do anything. And you begin to wonder, have I had any sort of effect at all? What have I done that's been positive? It can be really frustrating.

In follow up interviews, these student activists demonstrated a more sophisticated understanding of global issues than did their peers. At the same time, they all indicated that they often felt overwhelmed by the problems of the world.

Before I thought things like: do this, and it will have an direct effect on the future. Recycle that pop can and you'll be doing one thing to save the world. But you become involved and you see how many sides there are, how many factors, and how many people are involved and that there's no easy way, no simple way to do it. I've almost given up. I don't feel anymore that the things I do have a direct effect on anything.

Statements 17 "Canadians have a responsibility to help people living in poverty in other countries" to 22- "People like me ought to be involved in trying to solve global problems" were included to get an indication of the degree to which these adolescents

have a sense of global mindedness and personal responsibility for dealing with global problems. On a scale of 1 to 5, a score of 1 indicates a very weak sense of global responsibility, 5 indicates a strong sense. The group as a whole indicated a relatively strong sense of global responsibility (3.94). They agreed most strongly with the statement "Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses" (4.5). However there was less enthusiastic endorsement of the notion that "The immigration of foreigners to Canada should [not] be limited to so that we can take care of Canadians first" (3.15).

Looking at the results by grade, the ninth graders reported the strongest sense of global responsibility (4.11), the World Studies 120 class were the least globally minded of all, scoring (3.41).

A substantial minority of that class group expressed the view that "Charity should begin at home," revealing both their conception of development assistance (charity), and their understanding of local problems versus global matters. They do not see the connection between what happens in their own community and what occurs at a global scale. The majority of students surveyed shared the view that aid is charity, but felt that as individuals, they were morally responsible for helping to solve problems in other countries as well as at home. "A lot of people say we have to be concerned with our own self and stuff, but how many people are actually doing that either?"

Dividing the sample along gender lines, the females in the sample were more globally minded than the males by a 0.46 margin on a scale of 1 to 5. A grade twelve student had this to say on the subject of whether or not making war is a part of human nature.

There are a lot of men in power now, and men are the people who went and did all the war things. But women are starting to come into it... They have new ideas and have a different way of thinking, so I think that might stop it [war] for a while because they're not as aggressive, it is not in their nature to be like that... Maybe later on they [women] will say: 'Oh, this didn't work. Maybe we'll try war too, and they might mess up in the same way.'

Another student said:

The bottom line is money. If it comes down to saving the environment or eating, I'm going to eat every time. One hundred years seems quite far away. . .

Members of the World Issues class offered several reasons why they were not actively involved in efforts to influence world affairs: they were too busy with other things, they had no money to donate to poor people. Many voiced the opinion that "One person can't make a difference" in global matters.

Particularly among the high school students there was a common perception that they were not generally affected by world events. "Israel...They could blow it up with a bomb. There could be a big pit there for the rest of my life, and I don't think it will affect me." As young people, many see themselves as isolated from "the real world".

We think we know everything about everything. Now, a bad day for us is like, going to school and your hair's all messed up and you get detention or something like that. But my mom's a nurse. A bad day for her is like, when some guys dies.

On the basis of questions in which respondents were asked to rate the efficacy of various actions that might be undertaken by an individual, the group as a whole (n=241) reported a marginally positive sense of personal efficacy in dealing with global problems: (3.34 on a scale of 1 to 5). Looking at the responses by grade, it appears that the students in grade nine have the strongest faith in their personal ability to influence the course of world affairs, with a score of (3.59). This figure was determined by averaging their responses to Question 23: "How well do you think the following activities work in dealing with world problems?" (As outlined in Table 2). They were given a list of fourteen activities to rate on a scale of one to five, five being *very well*, one being *not at all*. An effort was made to include options for acting at the local and the global level, and at different levels of direct involvement in seeking a solution to world problems. Also averaged into the score were the student responses to the questions : "How much power

do people like you, acting alone or with others, have to solve the world's problems?" and "How much power do you think that you, if you were ten years older, acting alone or with others, would have to solve the world's problems?"

Among the actions listed, they identified "Donating extra food and clothing to poor people in your community" as most effective (4.32) in the eyes of these students. The least effective action in dealing with world problems was deemed to be writing to Brian Mulroney about your concerns. Interestingly, this action and others, like writing a letter to a president of a corporation that treats its employees unfairly, participating in demonstrations/protest marches were rated lower in efficacy than praying for God's help (2.25 as compared to 3.23). Students seem to favor direct personal voluntary action in the private sector like "Changing your lifestyle to limit personal use of resources like energy", over participation in the formal political system or doing volunteer work at home or overseas. Activities aimed to benefit the local community (volunteering in a local group to end poverty, donating extra food and clothing to poor people in your community) seem to be viewed as slightly more effective than actions aimed at ameliorating conditions overseas (ie. Volunteering to work in a poor country, "Collecting money or goods to send to poor people in other countries.")

Respondents also considered "Boycotting products made by companies that treat their employees unfairly" to be a more effective action than writing a letter to the president of a corporation that treats its employees unfairly. These trends appear to be consistent across all grade levels.

TABLE 2: How well do you think the following activities work in dealing with world problems?

	VERY WELL 5	SOMEWHAT 4	NOT AT ALL 3	2	1
	N	MEAN	STD DEV		
a) Writing to world leaders about your concerns	241	2.67	1.15		
b) Collecting money or goods to send to poor people in other countries	241	3.79	1.06		
c) Volunteering with a local group working to end poverty	239	3.85	0.92		
d) Participating in demonstrations/protest marches	241	3.05	1.17		
e) Praying for God's help	239	3.23	1.45		
f) Studying global issues in school	240	3.56	1.21		
g) Running for political office	240	2.88	1.28		
h) Boycotting (stop buying) products made by companies that treat their employees unfairly	240	3.63	1.16		
i) Writing a letter to the president of a corporation that treats employees unfairly	240	2.90	1.16		
j) Volunteering to work in a poor country	241	3.80	1.09		
k) Making friends with people from other countries	239	3.68	1.19		
l) Writing Brian Mulroney about your concerns	239	2.25	1.31		
m) Changing your lifestyle to limit personal use of resources like energy.	238	3.86	1.07		
n) Donating extra food and clothing to poor people in your community	239	4.32	0.87		

In addition to being asked to rate specific actions in terms of their efficacy, the students were also asked to rate a list of thirteen individuals "in terms of their power to influence world events and problems." The list was comprised of actors at the local, national, and international level, working in the private, public and commercial sectors. As the tables in Appendix IV indicate, the student's familiarity with each of the persons listed varied. Among those who recognized these figures or the organizations that they represent, Boutros Boutros Ghali, Secretary General of the United Nations was deemed to be the most powerful global figure (3.83 on a scale of one to five) Second on the list was Queen Elizabeth II (3.77). The local mayor was considered to be the least powerful

person (2.00), scoring lower than the president of the local anti-poverty organization (2.59). On the whole, local actors like the mayor, the premier and local non-governmental organizations were considered less effective than national or international figures or organizations. Barbara MacDougall, Minister for External Affairs, received the same ranking as "Ordinary people working in their own communities"(2.87), neither being seen as particularly powerful. "Canadian volunteers working overseas" received a higher rating (3.33). The International Red Cross was reported to be more powerful than K.C. Irving, businessperson.

Sting, the pop singer, was included on the list to see how adolescents, children of the media age, view the power of celebrities to influence international affairs (particularly those who write songs about rain-forest destruction, etc.). The group gave Sting a rating of (2.33). A relatively low recognition rate, particularly in the younger grades, would seem to indicate that he was not a particularly appropriate example to have used.

Overall, only six of the thirteen individuals received a positive rating, in terms of their power to influence global affairs. None was ranked above (3.83) on a scale of one to five, as illustrated in Table 3, below.

TABLE 3: Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

	VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
	5	4	3	2	1	0
	N		MEAN		STD DEV	
a) Premier Frank McKenna	237		2.59		1.00	
b) Queen Elizabeth	230		3.77		1.27	
c) Mayor Brad Woodside	233		2.00		1.14	
d) Sting, musician	201		2.33		1.26	
e) Prime Minister Brian Mulroney	233		3.36		1.30	
f) K.C. Irving, businessperson	227		3.47		1.20	
g) Mother Theresa, Catholic Nun	215		2.94		1.24	
h) Boutros Boutros Ghali, Secretary of the United Nations	138		3.83		1.04	
i) Dan Weston, President of the Fredericton Antipoverty Association	157		2.59		1.21	
j) Barbara MacDougall, Minister of External Affairs	176		2.81		1.09	
k) Ordinary people working in their own communities	233		2.81		1.38	
l) The International Red Cross	234		3.61		1.12	
m) Canadian volunteers working overseas	230		3.33		1.99	

Respondents appeared to rate individuals with a higher public profile as more efficacious than others. Again, students involved in community action groups displayed a more sophisticated conceptualization of global power structure. Asked who wields power in the international community, one student responded:

Multinational corporations. Money makes the worlds go round. It's a cliché, but I think it's true. My father says: Well, you may think that by having ten thousand PhD's people are going to listen to you, but they're not going to listen to you until you have money. So I think money is a good way of getting power and what you want.

Another student suggested that money wasn't the sole arbiter of global power on the world scene.

I think we all have as much power as we let ourselves have, the way that we all have to take control of our lives. I do believe that people, even if

they don't have a lot of money, they can have a lot of power. Maybe it's because I've watched *Gandhi* too many times... We have to believe in the good way, somehow or we wouldn't be involved in this type of thing.

The last four questions on the survey were adapted from Woyach & Love's 1982 survey of college sophomores in the United States (Woyach & Love: 1982). Question 33 was added to accommodate the fact that the respondents were children in a society in which children are relatively powerless. The responses of the whole sample (N=241) to these questions are outlined on Table 4 below:

TABLE 4: How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rain forest) have on your life? (circle the most appropriate number)

	Great Impact	5	4	3	2	1	No Impact
				Some			
N = 236	MEAN: 3.66			SD: 1.15			

32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power	5	4	3	2	1	No power
			Some			
N = 238	MEAN: 2.86			SD: 1.13		

33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power	5	4	3	2	1	No power
			Some			
N = 237	MEAN: 3.09			SD: 1.16		

34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal	5	4	3	2	1	Don't care at all
			Some			
N = 238	MEAN: 2.76			SD: 1.10		

It is interesting to note that specific activities, like boycotting, letter writing, et cetera received higher efficacy ratings than the students gave themselves. On the basis of these three questions, overall their perception of their personal efficacy is somewhat negative. However a number of students offered a prescription for these feelings of

helplessness. One student stated:

I think that people have to stop letting themselves be treated as just a number, in just a box on just a street, and almost every aspect of their lives is controlled by either the government of the TV set, or the radio or what's going on in the stores. And I think people have to start taking the responsibility and say look: I'm a whole person. Why am I letting all these people make all my decisions for me, even if I do have it good, even if I do have nice things.

A number of subgroups within the sample were isolated to see if variables such as language of instruction, sex, or participation in volunteer work had an impact on responses to questions when compared to the responses of the other students in the survey. Only twenty-two students in the survey reported involvement in volunteer activities (9.1%). Grade nine had the highest level of volunteer activity at (15.4%). Grade eight had the lowest at (5.3%). In accordance with Oliver's findings (Oliver 1983) this subgroup was marginally less optimistic about the state of the world than the group as a whole (2.85 on the pessimism/optimism scale).

TABLE 5: RESPONDENTS WHO REPORTED INVOLVEMENT IN VOLUNTEER WORK. AVERAGE SCORES FOR OPTIMISM/PESSIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	2.85
global responsibility	3.78
personal efficacy	3.61

Somewhat surprisingly, their sense of global responsibility as measured by the questions on the survey, was less than that of the group as a whole. However, their perception of personal efficacy was somewhat higher, as outlined in Table 5.

TABLE 6: WHOLE GROUP (N = 241). AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	3.16
global responsibility	3.94
personal efficacy	3.34

As noted in Chapter Two, Global Studies was introduced into the New Brunswick curriculum at the grade nine level in 1987. The students who were enrolled in grade twelve in May, 1992, when this survey was administered, were among the first students to have taken this course. One of the questions this survey sought to address was whether or not exposure to a Global Studies course at the ninth grade had a long term impact on the way these students view world affairs. Solely on the basis of the information collected below, no clear pattern emerges to differentiate those students who took grade nine Global Studies in English from their peers enrolled in French Immersion in Grade Nine who did not have Global Studies.

TABLE 7: COMPARISON OF GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES COURSE IN ENGLISH OR FRENCH. AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

	French English	
pessimism/optimism	2.89	3.03
global responsibility	3.74	3.65
personal efficacy	3.16	3.00

Such differences as do exist between the two groups cannot be attributed to the content of the Grade Nine social studies course. There is virtually no difference between English and French Immersion students in terms of their responses to the open ended questions on the survey (see Appendix V).

Again focusing on the grade twelve students in the sample, the responses of the

World Studies 120 class to the closed ended questions on the survey are rather unexpected. Compared to their peers in grade twelve, this class was more pessimistic about the resolution of world issues, had a lower sense of personal efficacy in dealing with world problems, and had a relatively weaker sense of global responsibility.

TABLE 8: GRADE 12 WORLD STUDIES CLASS. AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	2.83
global responsibility	3.41
personal efficacy	2.75

TABLE 9: GRADE 12. AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	2.95
global responsibility	3.69
personal efficacy	3.07

As outlined in Table 10, the grade nine students enrolled in the Global Studies course, which, like the World Studies course deals with international issues, rated considerably higher in all three of these areas.

TABLE 10: GRADE 9. AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	3.15
global responsibility	4.11
personal efficacy	3.59

TABLE 11: GRADE 8. AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

pessimism/optimism	3.24
global responsibility	4.04
personal efficacy	3.45

Finally, looking at the students' responses to the closed ended questions divided according to gender of respondent, it would appear that the female adolescents in the sample had a marginally stronger sense of personal efficacy than did the males, were more optimistic in their outlook and had a significantly stronger sense of global responsibility.

TABLE 12: COMPARISON OF MALE VERSUS FEMALE RESPONDENTS AVERAGE SCORES FOR PESSIMISM/OPTIMISM, GLOBAL RESPONSIBILITY AND PERCEPTION OF PERSONAL EFFICACY (on a scale of 1 to 5, weakest-strongest):

	Male	Female
pessimism/optimism	3.09	3.22
global responsibility	3.71	4.17
personal efficacy	3.23	3.45

As outlined above, the literature on social movements indicates that people are moved to act in response to an issue on the basis of three factors:

- 1) the degree to which they perceive the issue to affect themselves directly.
- 2) recognition of an opportunity to act.
- 3) the belief that their actions will make a difference.

To determine the relationship between optimism/pessimism about the future and feelings of global responsibility, those respondents deemed to be generally optimistic in outlook (N=104 out of 241) were isolated and their responses to the questions designed to gauge global responsibility were averaged to produce a score for global responsibility.

TABLE 13: AVERAGE SENSE OF GLOBAL RESPONSIBILITY FOR THOSE RESPONDENTS REPORTING A GENERALLY OPTIMISTIC OUTLOOK ON WORLD AFFAIRS (> 3.0 on a scale of 1 to 5 on questions designed to gauge optimism/pessimism).

VARIABLE	N	MEAN	STD DEV
HELP	104	3.98	1.05
NONE	104	4.18	1.33
RACE	104	4.40	1.24
GOT	104	3.97	1.26
IMMIGR	104	3.11	1.35
INVOLVED	104	4.02	1.16
AVGOP	104	3.63	0.38
AVGGR	104	3.95	0.72

On the basis of this procedure, it seems that the optimistic respondents are also strongly global minded. However, they have a stronger sense of global responsibility than they are optimistic. Those respondents who report a generally pessimistic outlook on world affairs (N=111) have a marginally lower sense of global responsibility than the optimists.

TABLE 14: AVERAGE SENSE OF GLOBAL RESPONSIBILITY FOR THOSE RESPONDENTS REPORTING A GENERALLY OPTIMISTIC OUTLOOK ON WORLD AFFAIRS (< 3.0 on a scale of 1 to 5 on questions designed to gauge optimism/pessimism).

VARIABLE	N	MEAN	STD DEV
HELP	111	3.26	1.45
NONE	111	3.78	1.51
RACE	111	4.41	1.17
GOT	111	3.75	1.70
IMMIGR	111	2.77	1.57
INVOLVED	111	3.41	1.61

AVGOP	111	2.41	0.45
AVGGR	111	3.56	0.93

As outlined in Table 15, those respondents identified as generally optimistic in their outlook were slightly more optimistic than possessive of a strong sense of personal efficacy, but still had a positive sense of personal efficacy never the less.

TABLE 15: AVERAGE SENSE OF PERSONAL EFFICACY FOR THOSE RESPONDENTS REPORTING A GENERALLY OPTIMISTIC OUTLOOK ON WORLD AFFAIRS (> 3.1 on a scale of 1 to 5 on questions designed to gauge optimism/pessimism).

VARIABLE	N	MEAN	STD DEV
WRITE	104	2.79	1.14
COLLECT	104	3.99	0.95
VOLUNT	104	3.89	0.92
DEMONSTR	104	3.10	1.00
PRAY	104	3.31	1.41
STUDY	104	3.72	1.18
POLITICS	104	3.11	1.23
BOYCOTT	104	3.61	1.19
LETTER	104	3.03	1.14
EXPAT	104	3.96	0.97
FRIENDS	104	3.72	1.23
WRITEB	104	2.52	1.39
LIFESTY	104	3.98	1.09
DONATE	104	4.49	0.89
POWERNOW	104	2.96	1.14
POWER TEN	104	3.12	1.16
OPINION	104	2.78	1.11
AVOP (optimism/ pessimism)	104	3.63	0.38
AVPE (personal efficacy)	104	3.42	0.53

These respondents who could be termed as having a pessimistic or negative outlook on global affairs (N=111) generally view themselves as having less ability than the more optimistic respondents to influence world problems. They still view themselves as marginally efficacious, more so than might be expected given their pessimistic view of the future.

TABLE 16: AVERAGE SENSE OF PERSONAL EFFICACY FOR THOSE RESPONDENTS REPORTING A GENERALLY PESSIMISTIC OUTLOOK ON WORLD AFFAIRS (< 3.0 on a scale from 1 to 5 on questions designed to gauge optimism/pessimism).

VARIABLE	N	MEAN	STD DEV
WRITE	111	2.46	1.13
COLLECT	111	3.60	1.15
VOLUNT	111	3.69	1.08
DEMONSTR	111	2.92	1.24
PRAY	111	3.12	1.56
STUDY	111	3.33	1.26
POLITICS	111	2.53	1.30
BOYCOTT	111	3.63	1.21
LETTER	111	3.73	1.19
EXPAT	111	3.59	1.22
FRIENDS	111	3.53	1.27
WRITERB	111	1.90	1.16
LIFESTY	111	3.55	1.21
DONATE	111	4.12	0.97
POWERNOW	111	2.68	1.20
POWER TEN	111	2.92	1.27
OPINION	111	2.67	1.11
AVG (pessimism/ optimism)	111	2.41	0.45
AVG (personal efficacy)	111	3.12	0.63

The majority of respondents (82%) had a strong sense of responsibility which, however, outweighs their sense of personal efficacy in dealing with these problems (Global Responsibility = 4.08 compared to 3.33 for Personal Efficacy on a scale of one to five).

TABLE 17: AVERAGES OF PERSONAL EFFICACY FOR THOSE RESPONDENTS WITH A STRONG SENSE OF GLOBAL RESPONSIBILITY (> 3.1 on a scale from 1 to 5 on those questions designed to gauge sense of global responsibility) N = 198

VARIABLE	N	MEAN	STD DEV
WRITE	198	2.73	1.15
COLLECT	198	3.85	1.00
VOLUNT	198	3.89	0.92
DEMONSTR	198	3.09	1.12
PRAY	198	3.17	1.45
STUDY	198	3.64	1.19
POLITICS	198	2.88	1.28
BOYCOTT	198	3.63	1.14
LETTER	198	2.86	1.14
EXPAT	198	3.94	0.97
FRIENDS	198	3.75	1.19
WRITEB	198	2.21	1.28
LIFESTY	198	3.87	1.15
DONATE	198	4.44	0.74
POWERNOW	198	2.85	1.10
POWER TEN	198	3.15	1.16
OPINION	198	2.72	1.13
AVGR (global responsibility)	198	4.08	0.50
AVGPE (personal efficacy)	198	3.33	0.54

Those who reported a weak sense of global responsibility (2.25) had a correspondingly weaker sense of personal efficacy (3.09).

TABLE 18: AVERAGE SENSE OF PERSONAL EFFICACY FOR THOSE RESPONDENTS REPORTING A WEAK SENSE OF GLOBAL RESPONSIBILITY (< 3.0 on a scale from 1 to 5 on questions designed to gauge GR). N = 34 (14% of sample).

VARIABLE	N	MEAN	STD DEV
WRITE	34	2.59	1.13
COLLECT	34	3.53	1.35
VOLUNT	34	3.38	1.21
DEMONSTR	34	2.82	1.40
PRAY	34	3.38	1.57
STUDY	34	3.15	1.28
POLITICS	34	2.68	1.34
BOYCOTT	34	3.53	1.42
LETTER	34	3.24	1.23
EXPAT	34	3.21	1.43
FRIENDS	34	3.35	1.32
WRITEB	34	2.35	1.43
LIFESTY	34	3.47	1.16
DONATE	34	3.44	1.52
POWERNOW	34	2.94	1.39
POWER TEN	34	2.70	1.29
OPINION	34	2.82	1.11
AVGR (global responsibility)	34	2.25	0.64
AVG (personal efficacy)	34	3.09	0.77

Open-ended questions

There is very little variation between grades or among the other subgroups examined (male - female, French - English) in terms of their responses to questions 24, 25, and 26. These Questions asked respondents to name the most serious problem facing the world, their country and their community today. Responses to all open-ended questions for each grade and subgroup are to be found in Appendix V.

Environmental issues were overwhelmingly offered as the most serious problem facing the world today, cited by 51.9% of the sample. Next in line was poverty and hunger, named by 17.4%.

TABLE 19: WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL ISSUES	125	51.9
2. POVERTY/HUNGER	42	17.4
3. PREJUDICE/RACISM	25	10.4
4. WAR/POLITICAL UNREST	14	5.8
5. ETHICS: GREED/LOSS OF VALUES/LACK OF HUMAN UNDERSTANDING	11	4.6
6. OVERPOPULATION	7	2.9
7. ECONOMIC ISSUES	7	2.9
8. AIDS/OTHER HEALTH ISSUES	3	1.2
9. THE WAY ADULTS TREAT TEENS	3	1.2
10. NONE/NO RESPONSE	7	2.9
	241	100

Only seven respondents, 2.9% of the group, cited economic issues as their top global concern. However, when asked to name the most pressing domestic problem, economic issues, including unemployment and the recession, were named

by over half the sample. National unity/prejudice/racism and environmental issues placed a distant second and third respectively.

TABLE 20: WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. ECONOMIC ISSUES/UNEMPLOYMENT/RECESSION	132	54.8
2. NATIONAL UNITY/PREJUDICE/RACISM	38	15.8
3. ENVIRONMENTAL ISSUES	34	14.1
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	10	4.1
5. POVERTY AND HUNGER	7	2.9
6. ILLITERACY	2	0.8
7. LACK OF NATIONAL CONFIDENCE	2	0.8
8. OTHER	6	2.5
9. NONE/NO RESPONSE	10	4.1
	241	100

Unemployment/the economy was also the top response to the question "What is the most serious problem facing your community today?" with 28.2% citing economic issues. However, a large percentage of the sample (26.1%) seemed to have trouble thinking of a local problem and left the question blank.

TABLE 21: WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	68	28.2
2. ENVIRONMENTAL ISSUES	44	18.3
3. UNITY/RACISM	19	7.9
4. CRIME	11	4.6
5. UNFAIR SOCIOECONOMIC SYSTEM	8	3.3
6. LACK OF SERVICES FOR YOUTH	4	1.7
7. DRUGS	3	1.2
8. AIDS	2	0.8
9. PROGRESS/DEVELOPMENT	2	0.8
10. OTHER (BAD ROADS, LACK OF SPACE TO BUILD, TEENAGE PREGNANCY, BAD GOVERNMENT, LACK OF DISCIPLINE)	17	7.1
11. NONE/NO RESPONSE	63	26.1
	241	100

A number of other problems were cited, including environmental issues, unity/racism, crime, bad roads, litter-bugs, and, as one obviously frustrated student put it "the insanity of living with two thousand other people in a suburb and wanting to go out and do something in private."

Asked "What could you do to solve some of these problems?", the top three answers were: reduce environmental consumption, get involved/do volunteer work; and educate myself and others, accounting for 47% of the sample. A variety of other actions were suggested, from being more tolerant of others to starting a revolution. However, a sizable portion of those surveyed did not respond to the question. 9.1% expressed pessimism about their ability to do anything. One grade nine girl wrote "Humans can do nothing but destroy themselves and everything around them. The worlds problems will probably never [be] solved." Another suggested that the best thing he could do was to "Live my life outside of the screw ups of the world." Another student wrote "I couldn't do anything. It's something the community and the mayor should work out." However, this view that the government or someone else in a position of authority was responsible

to solve these problems was a minority view, offered by less than six percent of the group.

TABLE 22: WHOLE GROUP: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	57	23.7
2. GET INVOLVED/VOLUNTEER WORK	28	11.6
3. EDUCATE MYSELF AND OTHERS	28	11.6
4. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	22	9.1
5. BE MORE TOLERANT OF OTHERS	15	6.2
6. DONATE MONEY OR GOODS	11	4.6
7. SUGGEST GOVERNMENT ACTION	11	4.6
8. DEMONSTRATE, BOYCOTT, WRITE LETTERS	8	3.3
9. SPEND MORE MONEY (IN CANADA)	6	2.5
10. VOTE	4	1.7
11. APPROACH ADULT OR PERSON IN POSITION OF AUTHORITY	3	1.2
12. REVOLUTION/ANARCHY	2	0.8
13. OTHER	6	2.5
14. NONE/NO RESPONSE	40	16.6
	241	100

Finally, the students were asked to list three reasons, in order of importance, why people in poor countries are poor and why there are poor people in Canada. The responses for the whole group (N=241) are outlined in tables 27-33 below. Again, the responses are quite similar across different grades and other subgroups as can be seen in tables 5.6 - 5.67 in Appendix V.

TABLE 23: WHOLE GROUP: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	38	15.8
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	34	14.1
3. LACK OF EDUCATION	33	13.7
4. UNEMPLOYMENT	29	12.0
5. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	29	12.0
6. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	28	11.6
7. OVERPOPULATION	13	5.4
8. FATE: BORN POOR, UNABLE TO ESCAPE CYCLE OF POVERTY	9	3.7
9. PERSONAL WEAKNESSES: DUMB, LAZY, DON'T KNOW HOW TO MANAGE THEIR AFFAIRS, RELIGIOUS/CULTURAL REASONS	5	2.2
10. OTHER: LACK OF TECHNOLOGY AND INDUSTRY, DISEASE, DISCRIMINATION, RACISM, POLLUTION	8	3.3
11. NO RESPONSE	15	6.2
	241	100

**TABLE 24: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR?
SECOND MOST IMPORTANT REASON:**

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	41	17.0
2. EXPLOITATION BY/SELFISHNESS OF RICH COUNTRIES	33	13.7
3. UNEMPLOYMENT	30	12.4
4. THE ECONOMY IN GENERAL, DEBT, RECESSION	30	12.4
5. CORRUPT/UNSTABLE GOVERNMENTS, WAR	26	10.7
6. LACK OF EDUCATION	21	8.7
7. OVERPOPULATION	12	5.0
8. PERSONAL WEAKNESSES: LAZY, DUMB, DON'T KNOW HOW TO MANAGE OWN AFFAIRS, CULTURAL OR RELIGIOUS REASONS	6	2.5
9. LACK OF TECHNOLOGY	5	2.1
10. FATE: BORN POOR	5	2.1
11. DISEASE	4	1.7
12. OTHER: POLLUTION, DISCRIMINATION, LACK OF HOPE	4	1.7
13. NO RESPONSE	24	10.0
	241	100

TABLE 25: WHOLE GROUP: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	36	14.9
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	28	11.6
3. EXPLOITATION BY/SELFISHNESS OF RICH COUNTRIES	24	10.0
4. LACK OF EDUCATION	24	10.0
5. UNEMPLOYMENT	16	6.6
6. PERSONAL WEAKNESSES: (DON'T KNOW HOW TO MANAGE OWN AFFAIRS, LAZY, RELIGIOUS/CULTURAL REASONS)	13	5.0
7. DEBT/RECESSION	12	5.4
8. OVERPOPULATION	9	3.7
9. FATE: BORN POOR, CYCLE OF POVERTY, BAD LUCK	9	3.7
10. DISEASE	5	2.2
11. OTHER (HOPELESSNESS, IGNORANCE, DISCRIMINATION, POLLUTION, LACK OF TECH)	16	6.6
12. NO RESPONSE	49	20.3
	241	100

TABLE 26: WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	96	39.8
2. LACK OF EDUCATION	52	21.6
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	24	10.0
4. COST OF LIVING TOO HIGH	14	5.8
5. SELFISHNESS ON THE PART OF OTHERS	9	3.7
6. FAMILY BACKGROUND/HOME ENVIRONMENT	8	3.3
7. THEY ARE LAZY	6	2.5
8. TAXES	6	2.5
9. 'THE SYSTEM'	4	1.7
10. OTHER (TOO MANY REFUGEES, LACK OF OPPORTUNITY)	6	2.5
11. NO RESPONSE	16	6.6
	241	100

TABLE 27: WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. THE SYSTEM	107	44.4
2. LACK OF EDUCATION	36	14.9
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	15	6.2
4. SELFISHNESS/LACK OF SUPPORT	12	5.0
5. THEY ARE LAZY	10	4.1
6. DRUGS	7	2.9
7. FAMILY BACKGROUND/HOME ENVIRONMENT	7	2.9
8. RACISM	3	1.2
9. OTHER	12	4.9
10. NO RESPONSE	32	13.3
	241	100

TABLE 28: WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE		FREQ	%
1.	UNEMPLOYMENT/THE ECONOMY	38	15.8
2.	LAZINESS	36	14.9
3.	COST OF LIVING TOO HIGH	15	6.2
4.	SELFISHNESS	15	6.2
5.	LACK OF EDUCATION	13	5.4
6.	BRIAN MULRONEY	12	5.0
7.	FAMILY BACKGROUND	8	3.3
8.	TAXES	7	2.9
9.	DRUGS	6	2.5
10.	OTHER (TOO MANY REFUGEES, LACK OF OPPORTUNITY, RACISM, THE SYSTEM, LACK OF HOPE)	36	14.9
11.	NO RESPONSE	55	22.8
		241	100

CHAPTER FIVE

Discussion of Results

In his survey of student and teacher attitudes towards global issues outlined on page forty-nine, Smith found that certain factors influenced the reported views of the respondents. These factors were: age, nationality, educational aspirations, socio-economic status and knowledge. This research concurs with his findings that language, travel experience and rural versus urban home environment do not influence response patterns. The variables that were determined to affect responses were the student's age, sex, and socio-economic status. The responses of the different age groups surveyed are in line with previous research in this area. Younger adolescents are generally more open to other cultures and optimistic about the future. In light of the fact that this group was marginally less globally minded than their peers, had a lower sense of personal efficacy and were generally more pessimistic about the future, socio-economic status must be noted as a possible factor contributing to attitudinal orientation. On the basis of their parents occupations', the majority of students in this survey were middle class. In contrast, the majority of students in the World Issues 120 class were of working class origin. Most were enrolled in the General (Vocational) program in high school. In light of the fact that this group was marginally less globally minded than their peers, had a lower sense of personal efficacy and were generally more pessimistic about the future, socio-economic status must be noted as a possible factor contributing to attitudinal orientation. No explanation can be offered for the differences between males and females.

Smith also characterized his sample as "chauvinistic, unconcerned about human rights issues [and] distinctly self-interested," a finding which is echoed by Williams and Kobus as well as others. This survey does not reflect this attitude among the students. In general, they are relatively global-minded, at least in the abstract.

On the basis of the information reported here, these students might be labeled "functionally internationalist" in perspective according to Lamy's typology. Their pessimism and relatively weak sense of personal efficacy make it impossible to term them 'idealistic' in outlook. Nor do their answers reflect the cynicism or faith in military strength that characterizes the geopolitical world view. Only a few respondents offered solutions to world problems which emphasized the importance of international cooperation to improve trade relations (freetrade internationalist).

Only a few at the other end of the spectrum exhibited a radical conceptualization of the inequality of the global system. The majority of the sample seemed to have internalized the concept of global interdependence and cooperation as a means to deal with global problems.

The students were able to suggest a variety of activities that they could have undertaken that would help solve local and global problems. Yet only 9.1% of the sample reported involvement in volunteer activities at the time. In accordance with Mathies and Oliver, those involved in social action were more pessimistic in global outlook than their peers.

It is interesting and somewhat disturbing that while the students rated the various activities listed as moderately efficacious, their perceptions of their personal ability to influence world events and the interest they feel the powers that be have in their opinions is generally negative. Their selection of Boutros Boutros Ghali and Queen Elizabeth II as more efficacious than elected politicians is revealing.

Reviewing the conditions suggested by the literature on social movements for a successful public action, it can be concluded that in general, these adolescents "perceive effective channels for making or influencing the decisions which affect public affairs" but they do not see themselves as personally efficacious (Woyach and Love). Nor is it clear that the connection between the local and the global has been forged in the minds of these students. The research indicates that before they will act to address global problems in a

personal way, they must perceive the issue as one which affects them personally and that they have a stake in solving these problems (Ibid).

When asked directly of their views on their responsibility to the world community and the degree to which global problems affect their own lives, their answers suggest a general global-mindedness and understanding of the concept of interdependence. More revealing, however, are their responses to the open-ended questions of the causes of poverty at home and abroad, and their concerns at the local, national and global level. While some overlap exists in their descriptions of problems in Canada and overseas, the language they use indicates that they conceive of local, national and international problems in different terms. For example, in discussing the problems facing the world today, they use different language to describe issues at the national and international level. The most pressing concern at the national level was deemed to be the recession. While it is generally agreed that the current recession is a global phenomenon, this word is not used to describe economic problems at the international level. "Poverty" is a more popular response, echoing emphasis in the international development discourse on symptoms rather than root causes. Another example of the different terminology used to describe the same general problem at the local versus global level, is the citation of unity as a major concern at the national level, as opposed to racism at the local and global level.

In discussing the causes of poverty in Canada and in 'poor' countries, the students stressed factors endogenous to the Third World, like poor climate and corrupt/unstable governments in their explanations. Talking about poverty in Canada, they were more inclined to blame 'the system.'

While their responses revealed generally a thoughtfulness and sophisticated consideration of global issues, they also revealed some persistent stereotypes. The language used to describing Canada versus the world indicates a tenacious mental distinction between "our problems" and "theirs" (Seers), and evidence of a bifurcated discourse of world issues among these young people.

The task presented by these data is to design and carry out research projects that will probe more deeply the degree to which a mental division exists in the public consciousness between the economic crisis in the north and south. Beyond that, the factors influencing the views of the world that children hold, and the nature of the discourse of development in general must be examined in charting a course for solutions to global problems.

Conclusion

The general attitudinal orientation of the students is as might be expected on the basis of previous research in this field (Klineberg and Lambert). The Grade Nine students, enrolled in a global studies course, were generally more global minded than students in Grade Twelve. This seems to offer convincing evidence of the contention that early adolescents are generally more open to the experiences of other cultures than older students. It may also indicate that in the short term at least, deliberate global education programs can have an impact on the learners' attitudes. The responses of the Grade Twelve students suggests that the long term impact of one discrete Global Studies course in the curriculum is questionable. Further research into the long term impact of a whole curriculum infused with a global perspective versus the use of discrete courses at one or more grade levels might reveal some useful information for curriculum developers.

The results from the World Studies 120 course are rather surprising. But, as with the interpretation of the Grade Twelve versus the Grade Nine results, it must be recognized that there are a variety of other factors that come into play in the formation of personal attitudes (media exposure, life experiences, et cetera) which cannot be accounted for in a written survey. To explore these would require more intensive longitudinal study.

The survey reveals some interesting trends, foremost of which is the language that the students use to describe world problems and the causes of poverty. However, the necessity in this type of research of expressing beliefs and feelings in statistical form obscures what might be truly significant from that which is not. It also limits the degree to which the "discourse" of development, as it is manifest in the language, attitudes and behaviours of Canadian adolescents, can be examined.

In revealing these adolescents' perceptions of personal efficacy, global mindedness, the connection that they make between the local and the global, and their

optimism or pessimism about the future, this study is useful in that it moves beyond the simple measurement of student knowledge about the world, which has been the standard fare of research in the field of global education over the past fifteen years or so. However, in its focus on student attitudes, it fails to escape the realm of purely descriptive research.

The responses to the open ended questions on the survey seem to indicate that the connection between the local and the global has not been made clearly in the minds of the students. More in-depth research is needed to determine if this is in fact the case, and the implications of this view for the success of development education efforts. In addition, this survey does not test the hypothesis laid out in Chapter Two that to be successful, development education must connect the local to the global and afford the learner opportunities for direct action to deal with global problems at a local level. A major weakness of attitudinal surveys is that, as indicated by the literature on social movements, there is no positive correlation between professed attitudes and actual behavior. A more useful type of research would be direct observation of behavior, for example of community involvement.

Ultimately, survey research of this type is shallow and invasive. The statistics it produces are open to a variety of interpretations, all requiring further research. The value of this study is that it provides a necessary overview of how adolescents think about global issues. It may serve as a jumping off point for an investigation of the issues it raises. For example, on what basis do adolescents form their attitudes towards global issues? It reinforces the necessity of examining the discourse of "development" and mass poverty in western societies in terms of how it is articulated in the classroom, through the teacher, textbooks, the mass media, et cetera.

In terms of the implications of this study for the teaching of global studies, the research reported herein raises the question of the relative merits of discrete courses versus curriculum infusion to accomplish the objectives of global education. More

fundamentally, what are the proper aims of global education? Is "developing a global perspective" enough? What are the implications of involving students in community action? I have rather arbitrarily classified the world view of these students as functionalist internationalist according to Lamy's typology outlined in Chapter Two. What sort of world view should educators be seeking to develop in their students?

The analysis of the concept of development outlined in Chapter One reveals the crucial role of education in the process of international development, and stresses the importance of promoting social action at the local level. Without neglecting the adult population, educational programmes directed at the attitudinal and behavioural development of children must be a priority for global educators. This position is based in the knowledge that it is relatively easier to influence the moral development of children than to attempt to change the ingrained values and behavioural patterns of adults.

The review of the literature on development /global education in Chapter Two reveals that most educational programmes are directed at attitudinal formation rather than social action. Despite the weaknesses inherent in survey research, it has a certain utility nevertheless. The findings of this research might have some practical application as a pedagogical tool, outlining a project for educators interested in promoting responsible global citizenship. It has been argued that education for development must aim to promote in the learner a sense of global responsibility, a positive perception of one's personal efficacy in influencing the course of world events, and the forging of a mental connection between events at the local level and international issues as preconditions to changing behavioral patterns. If the argument presented in Chapter One is accepted, that a lifestyle change among citizens of affluent countries is part of the solution to global problems, the results of this survey of adolescent attitudes shows the areas which an educational program ought to address. The students demonstrated a relatively strong sense of responsibility for dealing with global problems, yet the majority of them were pessimistic about the future of the world and felt that they had little power to do anything

about it. They saw little connection between their day to day lives and what was going on in other parts of the world. The development of educational programmes aimed at addressing these feelings of powerlessness and alienation are needed.

It must be stressed that in designing global education programmes, educators must be aware that the school is not the primary source for information about the world for the vast majority of children. As noted by Williams, the attitudinal development of children is influence by television and other elements of the mass media, and by their peer group, much more so than by their teachers or textbooks. This points to the need to educate children to be critical consumers of the mass media. At the same time, it illustrates one of the limitations of the formal education system as a tool for social change. In an era of global crisis, educators cannot afford to abandon the schools, as Mooney suggests, but they must look beyond the classroom in their efforts to educate for global transformation.

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APPENDIX I

Please answer the following questions to the best of your knowledge and ability. This is not a test, and you will not be graded on your answers. (The purpose of this survey is to get an idea of how you think about the world and your place in it.) If you have any questions, please ask your teacher.

1. Age: _____

2. Sex: Male _____ Female _____

3. What is your cultural heritage? (ex. MicMac, British, Lebanese, etc.)

4. Have you taken French Immersion Classes? Yes _____ No _____

5. What are your parents or guardians occupations?

Mother _____

Father _____

Guardians _____

6. Which of the following best describes your travel experience? (check only one)

- _____ I have travelled only in New Brunswick
- _____ I have travelled only in Eastern Canada (N.B., N.S., Nfld, P.E.I., Que., Ont.)
- _____ I have travelled in Eastern and Western Canada
- _____ I have travelled in Canada and the United States
- _____ I have travelled outside the U.S. and Canada

7. Where do you live now? (check one)

- _____ In town
- _____ In the suburbs (outside city centre)
- _____ In a rural area _____ Name of community

8. What activities are you involved in outside of school? (please list)

9. What do you want to do when you finish high school?

The following set of questions ask your opinion on different subjects. Please rate your answers on a scale of one to five. (ex. circle 5 if you agree strongly, 4 if you agree, 3 if you agree somewhat, 2 if you disagree, 1 if you disagree somewhat, 0 if you disagree strongly.)

	<i>Agree Strongly</i>			<i>Disagree Strongly</i>		<i>Don't Know</i>
	5	4	3	2	1	0
10. There will always be war because it is part of human nature.	5	4	3	2	1	0
11. Sometime soon the Canadian economy will improve and most people will be able to find a job.	5	4	3	2	1	0
12. In the future, nations will cooperate to solve the world's problems.	5	4	3	2	1	0
13. In the future, the earth's surface will get hotter and the climate will change.	5	4	3	2	1	0
14. Global poverty and hunger could be solved through human efforts.	5	4	3	2	1	0
15. Canadians have a responsibility to help people living in poverty in other countries.	5	4	3	2	1	0
16. It is none of our business if governments of other countries treat their citizens badly.	5	4	3	2	1	0
17. Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses.	5	4	3	2	1	0
18. Canadians should leave it completely up to the government to solve international problems.	5	4	3	2	1	0
19. The immigration of foreigners to Canada should be limited so that we can take care of Canadians first.	5	4	3	2	1	0
20. People like me ought to be involved in trying to solve global problems.	5	4	3	2	1	0
21. How well do you think the following activities work in dealing with world problems?						
	<i>Very well</i>			<i>Somewhat</i>		<i>Not at all</i>
a). Writing to world leaders about your concerns	5	4	3	2	1	
b) Collecting money or goods to send to poor people in other countries	5	4	3	2	1	
c) Volunteering with a local group working to end poverty	5	4	3	2	1	
d) Participating in demonstrations / protest marches	5	4	3	2	1	
e) Praying for God's help	5	4	3	2	1	
f) Studying global issues in school	5	4	3	2	1	
g) Running for political office	5	4	3	2	1	

	<i>Very well</i>	<i>Somewhat</i>	<i>Not at all</i>		
h) Boycotting (stop buying) products made by companies that treat their employees unfairly.	5	4	3	2	1
i) Writing a letter to the president of a corporation that treats its employees unfairly.	5	4	3	2	1
j) Volunteering to work in a poor country	5	4	3	2	1
k) Making friends with people from other countries	5	4	3	2	1
l) Writing to Brian Mulroney about your concerns	5	4	3	2	1
m) Changing your lifestyle to limit personal use of resources like energy	5	4	3	2	1
n) Donating extra food and clothing to poor people in your community	5	4	3	2	1

22. What do you think is the most serious problem facing the world today?

23. What is the most serious problem facing your country today?

24. What is the most serious problem facing your community today?

25. What could you do to help solve some of these problems?

26. Why do you think people in poor countries are poor? Please list three reasons, in order of importance

1. (most important reason) _____

2. (second most important reason) _____

3. (Third most important reason) _____

27. Why do you think there are poor people in Canada? Please list three reasons, in order of importance

1. (most important reason) _____

2. (second most important reason) _____

3. (third most important reason) _____

28. Please rate the following people in terms of their power to influence the course of the world events and problems . If you have not heard of these people or the organizations that they represent, please circle '0'

	Very Powerful			Not at all Powerful Don't Know		
a) Premier Frank McKenna	5	4	3	2	1	0
b) Queen Elizabeth II	5	4	3	2	1	0
c) Mayor Brad Woodside	5	4	3	2	1	0
d) Sting, musician	5	4	3	2	1	0
e) Prime Minister Brian Mulroney	5	4	3	2	1	0
f) K.C. Irving, businessperson	5	4	3	2	1	0
g) Mother Theresa, Catholic Nun	5	4	3	2	1	0
h) Boutros Boutros Ghali, Secretary General of the United Nations	5	4	3	2	1	0
i) Dan Weston, President of the Fredericton Antipoverty Association	5	4	3	2	1	0
j) Barbara MacDougall, Minister of External Affairs	5	4	3	2	1	0
k) Ordinary people working in their own communities	5	4	3	2	1	0
l) The International Red Cross	5	4	3	2	1	0
m) Canadian volunteers working overseas	5	4	3	2	1	0

29. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 *No Impact*
Some

30. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 *No power*
Some

31. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power 5 4 3 2 1 *No power*
Some

32. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal 5 4 3 2 1 *Don't care at all*
Some

Thanks.

APPENDIX II

BOARD OF SCHOOL TRUSTEES DISTRICT NO. 26

P.O. BOX 10, FREDERICTON, N.B.
E3B 4Y4

M E M O R A N D U M

TO: Conard Symonds
Raymond Woodward

FROM: Hugh Duplisea

DATE: April 30, 1992

COPY: Dr. Miller

SUBJ: Survey of Attitudes on Social Responsibility in a World
Setting

Natalie Folster has permission to survey grade eight, nine and twelve classes, on the following basis:

- 3 of grades 8 and 9 at George Street (English or Immersion)
- 3 grade 12 English classes (i.e., students who took grade 9 Social Studies in English, not Immersion)
- survey to be conducted as soon as possible
- the survey should take twenty to thirty minutes.

Miss Folster will be contacting you in the immediate future.

Hugh Duplisea
Assistant Superintendent

/lmb

May 4, 1992

Dear Parents and Guardians:

I am writing to ask your permission to include your son/daughter in a survey of student attitudes that I will be conducting at Fredericton High School May 11-15.

I am an M.A. student in International Affairs at Carleton University and am studying the way young people view the world and their place in it. This is an anonymous questionnaire and the results will not be used to evaluate the students.

If you consent to allow your son/daughter to participate in this survey, please sign below. Thank you for your cooperation.

Sincerely,

Natalie Folster

I give permission for my son/daughter to participate in the Global Attitudes Survey.

Parent/Guardian signature

APPENDIX III

PERSONAL DATA
GROUP, N = 241.

1. AGE: RANGE 13 - 21 yrs.

2. SEX:

MALE
FEMALE

N	%
122	50.6
119	49.4

5. WHAT IS YOUR CULTURAL HERITAGE? (EX. MICMAC, BRITISH, LEBANESE, ETC.)

ABORIGINAL
EUROPEAN
OTHER
NO RESPONSE

N	%
7	2.9
167	69.3
10	4.1
57	23.7

6. HAVE YOU TAKEN FRENCH IMMERSION CLASSES?

YES
NO
NO RESPONSE

N	%
149	61.8
91	37.8
1	0.4

7. WHAT ARE YOUR PARENTS OR GUARDIANS OCCUPATIONS?

PROFESSIONAL
BUSINESS
TRADES/SERVICE
NO RESPONSE

N	%
113	46.9
47	19.5
73	30.3
8	3.3

8. WHICH OF THE FOLLOWING BEST DESCRIBES YOUR TRAVEL EXPERIENCE (CHECK ONLY ONE)

- (1) I HAVE TRAVELLED ONLY IN NEW BRUNSWICK
- (2) I HAVE TRAVELLED ONLY IN EASTERN CANADA (N.B., N.S., Nfld., P.E.I., QUE., ONT.)
- (3) I HAVE TRAVELLED IN EASTERN AND WESTERN CANADA
- (4) I HAVE TRAVELLED IN CANADA AND THE UNITED STATES
- (5) I HAVE TRAVELLED OUTSIDE THE U.S. AND CANADA

N	%
4	1.7
21	8.7
4	1.7
164	68.0
48	19.9

9. WHERE DO YOU LIVE NOW? (CHECK ONE)

- (1) IN TOWN
- (2) IN THE SUBURBS (OUTSIDE CITY CENTRE)
- (3) IN A RURAL AREA
- (4) NO RESPONSE

N	%
85	35
91	38
61	25
4	2

10. WHAT ACTIVITIES ARE YOU INVOLVED IN OUTSIDE OF SCHOOL? (PLEASE LIST)

- (1) VOLUNTEER WORK
- (2) OTHER

N	%
22	9.1
219	90.9

PERSONAL DATA
GRADE 12, N = 87.

1. AGE: RANGE 17 - 21 yrs.

2. SEX:

MALE

FEMALE

N	%
47	54.0
40	46.0

3. DID YOU ATTEND GRADE 9 IN NEW BRUNSWICK?

YES	NO
82	5

4. IF YES, WAS YOUR NINTH GRADE SOCIAL STUDIES CLASS TAUGHT IN ENGLISH OR FRENCH?

ENGLISH

FRENCH

N	%
49	60.0
33	40.0

5. WHAT IS YOUR CULTURAL HERITAGE? (EX. MICMAC, BRITISH, LEBANESE, ETC.)

ABORIGINAL

EUROPEAN

OTHER

NO RESPONSE

N	%
2	2.3
61	70.1
1	1.1
23	26.4

6. HAVE YOU TAKEN FRENCH IMMERSION CLASSES?

YES

NO

NO RESPONSE

N	%
39	44.8
47	54.0
1	1.15

7. WHAT ARE YOUR PARENTS OR GUARDIANS OCCUPATIONS?

PROFESSIONAL

BUSINESS

TRADES/SERVICE

NO RESPONSE

N	%
33	37.9
16	18.4
33	37.9
5	5.7

8. WHICH OF THE FOLLOWING BEST DESCRIBES YOUR TRAVEL EXPERIENCE (CHECK ONLY ONE)

(1) I HAVE TRAVELLED ONLY IN NEW BRUNSWICK

(2) I HAVE TRAVELLED ONLY IN EASTERN CANADA
(N.B., N.S., Nfld., P.E.I., QUE., ONT.)(3) I HAVE TRAVELLED IN EASTERN AND WESTERN
CANADA(4) I HAVE TRAVELLED IN CANADA AND THE UNITED
STATES(5) I HAVE TRAVELLED OUTSIDE THE U.S. AND
CANADA

N	%
0	0.0
8	9.2
0	0.0
63	72.4
16	18.4

9. WHERE DO YOU LIVE NOW? (CHECK ONE)

(1) IN TOWN

(2) IN THE SUBURBS (OUTSIDE CITY CENTRE)

(3) IN A RURAL AREA

(4) NO RESPONSE

N	%
35	40
25	29
27	31
0	0

10. WHAT ACTIVITIES ARE YOU INVOLVED IN OUTSIDE OF SCHOOL?
(PLEASE LIST)

(1) VOLUNTEER WORK

(2) OTHER

N	%
6	6.9
81	93.1

PERSONAL DATA
GRADE 9, N = 78.

1. AGE: RANGE 14 - 17 yrs.

2. SEX:

MALE

FEMALE

N	%
34	43.6
44	56.4

3. DID YOU ATTEND GRADE 9 IN NEW
BRUNSWICK?

YES	NO
78	0

4. IF YES, WAS YOUR NINTH GRADE SOCIAL STUDIES CLASS TAUGHT IN
ENGLISH OR FRENCH?

ENGLISH

FRENCH

N	%

5. WHAT IS YOUR CULTURAL HERITAGE? (EX. MICMAC, BRITISH,
LEBANESE, ETC.)

ABORIGINAL

EUROPEAN

OTHER

NO RESPONSE

N	%
3	3.8
55	70.5
5	6.4
15	19.2

6. HAVE YOU TAKEN FRENCH IMMERSION CLASSES?

	N	%
YES	62	79.5
NO	16	20.5
NO RESPONSE	0	0.0

7. WHAT ARE YOUR PARENTS OR GUARDIANS OCCUPATIONS?

	N	%
PROFESSIONAL	49	62.8
BUSINESS	15	19.2
TRADES/SERVICE	14	17.9
NO RESPONSE	0	0.0

8. WHICH OF THE FOLLOWING BEST DESCRIBES YOUR TRAVEL EXPERIENCE (CHECK ONLY ONE)

- (1) I HAVE TRAVELLED ONLY IN NEW BRUNSWICK
- (2) I HAVE TRAVELLED ONLY IN EASTERN CANADA
(N.B., N.S., Nfld., P.E.I., QUE., ONT.)
- (3) I HAVE TRAVELLED IN EASTERN AND WESTERN CANADA
- (4) I HAVE TRAVELLED IN CANADA AND THE UNITED STATES
- (5) I HAVE TRAVELLED OUTSIDE THE U.S. AND CANADA

N	%
1	1.3
5	6.4
3	3.8
47	60.3
22	28.2

9. WHERE DO YOU LIVE NOW? (CHECK ONE)

- (1) IN TOWN
- (2) IN THE SUBURBS (OUTSIDE CITY CENTRE)
- (3) IN A RURAL AREA
- (4) NO RESPONSE

N	%
25	32
33	42
17	22
3	4

10. WHAT ACTIVITIES ARE YOU INVOLVED IN OUTSIDE OF SCHOOL?
(PLEASE LIST)

- (1) VOLUNTEER WORK
- (2) OTHER

N	%
12	15.4
66	84.6

PERSONAL DATA
GRADE 8, N = 76.

1. AGE: RANGE 13 - 15 yrs.

2. SEX:

MALE

FEMALE

N	%
41	53.9
35	46.1

5. WHAT IS YOUR CULTURAL HERITAGE? (EX. MICMAC, BRITISH, LEBANESE, ETC.)

ABORIGINAL

EUROPEAN

OTHER

NO RESPONSE

N	%
2	2.6
51	67.1
4	5.3
19	25.0

6. HAVE YOU TAKEN FRENCH IMMERSION CLASSES?

YES

NO

NO RESPONSE

N	%
48	63.2
28	36.8
0	0.0

7. WHAT ARE YOUR PARENTS OR GUARDIANS OCCUPATIONS?

PROFESSIONAL

BUSINESS

TRADES/SERVICE

NO RESPONSE

N	%
31	40.8
16	21.1
26	34.2
3	3.9

8. WHICH OF THE FOLLOWING BEST DESCRIBES YOUR TRAVEL EXPERIENCE (CHECK ONLY ONE)

- (1) I HAVE TRAVELLED ONLY IN NEW BRUNSWICK
- (2) I HAVE TRAVELLED ONLY IN EASTERN CANADA (N.B., N.S., Nfld., P.E.I., QUE., ONT.)
- (3) I HAVE TRAVELLED IN EASTERN AND WESTERN CANADA
- (4) I HAVE TRAVELLED IN CANADA AND THE UNITED STATES
- (5) I HAVE TRAVELLED OUTSIDE THE U.S. AND CANADA

N	%
3	3.9
8	10.5
1	1.3
54	71.1
10	13.3

9. WHERE DO YOU LIVE NOW? (CHECK ONE)

- (1) IN TOWN
- (2) IN THE SUBURBS (OUTSIDE CITY CENTRE)
- (3) IN A RURAL AREA
- (4) NO RESPONSE

N	%
25	33.8
33	43.0
17	22.3
1	0.03

10. WHAT ACTIVITIES ARE YOU INVOLVED IN OUTSIDE OF SCHOOL? (PLEASE LIST)

- (1) VOLUNTEER WORK
- (2) OTHER

N	%
4	5.3
72	94.7

23. How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy.
- n) Donating extra food and clothing to poor people in your community

VERY WELL		SOMEWHAT		NOT AT ALL	
5	4	3	2	1	
N		MEAN		STD DEV	
76		3.13		1.11	
76		4.20		0.92	
76		4.00		0.86	
76		2.95		1.26	
76		3.49		1.30	
75		3.61		1.31	
76		2.62		1.18	
75		3.39		1.29	
75		3.17		1.14	
76		3.89		1.14	
75		3.79		1.22	
75		2.56		1.32	
74		3.89		1.11	
75		4.57		0.61	

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
75		2.68		0.97	
75		4.15		1.15	
75		2.25		1.26	
61		1.92		1.11	
72		3.57		1.24	
68		3.10		1.25	
63		2.79		1.30	
40		3.63		1.10	
52		2.44		1.16	
56		2.93		1.14	
75		2.56		1.38	
73		3.47		1.21	
70		3.27		1.18	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact
Some

N = 75	MEAN: 3.76	SD: 0.90
--------	------------	----------

32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 No power
Some

N = 75	MEAN: 2.85	SD: 1.17
--------	------------	----------

33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power 5 4 3 2 1 No power
Some

N = 75	MEAN: 3.04	SD: 1.17
--------	------------	----------

34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal 5 4 3 2 1 Don't care at all
Some

N = 75	MEAN: 2.84	SD: 1.09
--------	------------	----------

RESPONSES TO CLOSE ENDED QUESTIONS. GRADE 9, N = 78.

scale:	5	4	3	2	1
	agree				disagree
	strongly				strongly

12. There will [not] always be war because it is [not] part of human nature.

N = 72	MEAN: 3.29	SD: 1.43
--------	------------	----------

13. Sometime soon the Canadian economy will improve and most people will be able to find a job.

N = 71	MEAN: 3.35	SD: 0.96
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- 14. In the future, nations will cooperate to solve the world's problems.**

N = 74	MEAN: 3.70	SD 1.12
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15. In the future, the earth's surface will |not| get hotter and the climate will |not| change.

N = 72	MEAN: 1.08	SD: 0.82
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- ## 16. Global poverty and hunger could be solved through human efforts

N = 76	MEAN: 4.32	SD 1.09
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17. Canadians have a responsibility to help people living in other countries.

N = 74	MEAN: 4.12	SD: 0.98
--------	------------	----------

18. It is | | our business if governments of other countries treat their citizens badly.

N = 75	MEAN: 4.15	SD: 1.37
--------	------------	----------

19. Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses.

N = 75	MEAN: 4.67	SD: 0.89
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20. Canadians should [not] leave it completely up to the government to solve international problems.

N = 74	MEAN: 4.28	SD 1.01
--------	------------	---------

21. The immigration of foreigners to Canada should not be **limited** so that we can take care of Canadians first.

N = 73	MEAN: 3.25	SD 1.27
--------	------------	---------

22. People like me ought to be involved in trying to solve global problems

N = 75	MEAN: 4.21	SD: 1.00
--------	------------	----------

23. How well do you think the following activities work in dealing with world problems?

- a. Writing to world leaders about your concerns
- b. Collecting money or goods to send to poor people in other countries
- c. Volunteering with a local group working to end poverty
- d. Participating in demonstrations/protest marches
- e. Praying for God's help
- f. Studying global issues in school
- g. Running for political office
- h. Boycotting (stop buying) products made by companies that treat their employees unfairly
- i. Writing a letter to the president of a corporation that treats employees unfairly
- j. Volunteering to work in a poor country
- k. Making friends with people from other countries
- l. Writing Brian Mulroney about your concerns
- m. Changing your lifestyle to limit personal use of resources like energy.
- n. Donating extra food and clothing to poor people in your community

VERY WELL	SOMEWHAT	NOT AT ALL		
5	4	3	2	1
N	MEAN	STD DEV		
78	2.63	1.09		
78	4.01	0.97		
76	4.04	0.87		
94	4.28	1.01		
76	3.64	1.42		
78	3.59	1.11		
78	3.37	1.17		
78	3.97	1.02		
78	2.90	1.08		
78	3.86	1.11		
77	3.90	1.10		
78	2.41	1.28		
77	4.05	0.98		
77	4.47	0.68		

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
76		2.74		1.02	
74		3.93		1.20	
74		2.14		1.15	
63		2.62		1.34	
76		3.30		1.31	
73		3.51		1.20	
69		3.22		1.24	
41		4.07		1.01	
51		3.00		1.21	
51		2.75		1.09	
75		3.15		1.46	
75		3.67		1.08	
75		3.59		1.13	

RESPONSES TO CLOSE ENDED QUESTIONS. GRADE 12, N = 87

scale:	5	4	3	2	1
	agree				disagree
	strongly				strongly

23. How well do you think the following activities work in dealing with world problems?

	VERY WELL	SOMEWHAT	NOT AT ALL		
	5	4	3	2	1
	N	MEAN	STD DEV		
a) Writing to world leaders about your concerns	87	2.30	1.11		
b) Collecting money or goods to send to poor people in other countries	87	3.24	1.01		
c) Volunteering with a local group working to end poverty	87	3.55	0.93		
d) Participating in demonstrations/protest marches	87	2.95	1.10		
e) Praying for God's help	87	2.63	1.41		
f) Studying global issues in school	87	3.48	1.22		
g) Running for political office	86	2.65	1.34		
h) Boycotting (stop buying) products made by companies that treat their employees unfairly	87	3.52	1.09		
i) Writing a letter to the president of a corporation that treats employees unfairly	87	2.68	1.21		
j) Volunteering to work in a poor country	87	3.67	1.03		
k) Making friends with people from other countries	87	3.40	1.21		
l) Writing Brian Mulroney about your concerns	86	1.83	1.22		
m) Changing your lifestyle to limit personal use of resources like energy.	87	3.66	1.09		
n) Donating extra food and clothing to poor people in your community	87	3.98	1.08		

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
86		2.40		0.97	
81		3.28		1.20	
84		1.64		0.93	
77		2.43		1.23	
85		3.22		1.33	
86		3.73		1.10	
83		2.83		1.18	
57		3.81		1.01	
54		2.35		1.20	
69		2.75		1.05	
83		2.73		1.27	
86		3.67		1.08	
85		3.15		1.22	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact

N = 86	MEAN: 3.314	SD: 1.249
--------	-------------	-----------

32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 **No power**

N = 87	MEAN: 2.632	SD: 1.024
--------	-------------	-----------

33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power 5 4 3 2 1 **No power**

N = 86	MEAN: 2.988	SD: 1.111
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34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal 5 4 3 2 1 Don't care at all

N = 87	MEAN: 2.678	SD: 1.104
--------	-------------	-----------

23. How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy.
- n) Donating extra food and clothing to poor people in your community

VERY WELL SOMEWHAT NOT AT ALL				
5	4	3	2	1
N	MEAN	STD DEV		
33	2.21	0.96		
33	3.15	1.00		
33	3.70	0.81		
33	2.85	1.00		
33	2.79	1.36		
33	3.64	1.24		
33	2.82	1.16		
33	3.64	1.03		
33	2.67	1.14		
33	3.97	0.95		
33	3.58	1.15		
33	1.85	1.06		
33	3.91	1.01		
33	4.09	1.04		

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
33		2.45		0.94	
33		3.06		1.22	
32		1.50		0.84	
33		2.85		1.06	
32		3.28		1.30	
33		3.70		1.13	
32		3.09		1.03	
25		3.76		0.97	
20		2.00		1.03	
27		2.52		1.05	
33		2.85		1.25	
33		3.82		1.13	
33		3.27		1.26	

23 How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy.
- n) Donating extra food and clothing to poor people in your community

VERY WELL		SOMEWHAT		NOT AT ALL	
5	4	3	2	1	
N		MEAN		STD DEV	
49		2.39		1.24	
49		3.33		1.01	
49		3.51		1.02	
49		3.02		1.15	
49		2.65		1.45	
49		3.41		1.17	
48		2.67		1.45	
49		3.51		1.16	
49		2.71		1.29	
49		3.53		1.08	
49		2.27		1.25	
48		1.83		1.36	
49		3.49		1.14	
49		3.94		1.14	

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
48		2.44		0.99	
43		3.47		1.32	
47		1.81		0.99	
40		2.13		1.32	
48		3.19		1.35	
48		3.81		1.04	
46		2.74		1.27	
28		3.79		1.07	
30		2.70		1.26	
38		2.84		1.05	
45		2.67		1.28	
48		3.65		1.02	
47		3.21		1.16	

23 How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy
- n) Donating extra food and clothing to poor people in your community

Very Well		Somewhat		Not at All	
5	4	3	2	1	
N		MEAN		STD DEV	
29		2.41		1.35	
29		3.03		1.15	
29		3.31		1.11	
29		2.97		1.21	
29		2.52		1.48	
29		3.34		1.20	
29		2.69		1.37	
29		3.66		0.94	
29		2.62		1.29	
29		3.52		1.06	
29		3.20		1.32	
29		1.97		1.48	
29		3.55		1.24	
29		3.76		1.24	

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
29		2.28		1.00	
27		3.48		1.31	
29		1.86		1.09	
24		2.25		1.11	
28		3.07		1.25	
28		3.68		1.09	
27		2.89		1.40	
14		3.79		0.97	
13		2.15		1.07	
21		2.38		0.97	
27		2.59		1.28	
28		3.43		1.14	
27		3.04		1.32	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact

N = 28	MEAN: 3.39	SD: 1.23
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32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 No power

N = 29	MEAN: 2.45	SD: 0.95
--------	------------	----------

33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power 5 4 3 2 1 No power

N = 29	MEAN: 2.72	SD: 1.10
--------	------------	----------

34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal	5	4	3	2	1	Don't care at all
Some						

N = 29	MEAN: 2.52	SD: 1.02
--------	------------	----------

RESPONSES TO CLOSE ENDED QUESTIONS. WHOLE GROUP.

scale:	5	4	3	2	1
	agree				disagree
	strongly				strongly

12. There will not always be war because it is not part of human nature

N = 231	MEAN: 2.94	SD: 1.25
---------	------------	----------

13. Sometime soon the Canadian economy will improve and most people will be able to find a job.

N = 224	MEAN: 3.21	SD: 1.07
---------	------------	----------

14. In the future, nations will cooperate to solve the world's problems

N = 229	MEAN: 3.46	SD: 1.11
---------	------------	----------

15. In the future, the earth's surface will |not| get hotter and the climate will |not| change.

N = 224	MEAN: 1.92	SD: 0.94
---------	------------	----------

16. Global poverty and hunger could be solved through human efforts.

N = 235	MEAN: 4.23	SD: 1.08
---------	------------	----------

- 17. Canadians have a responsibility to help people living in other countries**

N = 235	MEAN: 3.74	SD 1.16
---------	------------	---------

18. It is not our business if governments of other countries treat their citizens badly.

N = 232	MEAN: 4.14	SD: 1.22
---------	------------	----------

19. Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses.

N = 237	MEAN: 4.50	SD: 1.04
---------	------------	----------

20. Canadians should [not] leave it completely up to the government to solve international problems

N = 225	MEAN: 4.16	SD: 1.10
---------	------------	----------

21. The immigration of foreigners to Canada should |not| be **limited** so that we can take care of Canadians first

N = 228	MEAN: 3.15	SD: 1.33
---------	------------	----------

22. People like me ought to be involved in trying to solve global problems

N = 229	MEAN 3.93	SD 1.12
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23 How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy
- n) Donating extra food and clothing to poor people in your community

VERY WELL	SOMEWHAT	NOT AT ALL		
5	4	3	2	1
N	MEAN	STD DEV		
241	2.67	1.15		
241	3.79	1.06		
239	3.85	0.92		
241	3.05	1.17		
239	3.23	1.45		
240	3.56	1.21		
240	2.88	1.28		
240	3.63	1.16		
240	2.90	1.16		
241	3.80	1.09		
239	3.68	1.19		
239	2.25	1.31		
238	3.86	1.07		
239	4.32	0.87		

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
237		2.59		1.00	
230		3.77		1.27	
233		2.00		1.14	
201		2.33		1.26	
233		3.36		1.30	
227		3.47		1.20	
215		2.94		1.24	
138		3.83		1.04	
157		2.59		1.21	
176		2.81		1.09	
233		2.81		1.38	
234		3.61		1.12	
230		3.33		1.99	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact

N = 236	MEAN: 3.66	SD: 1.15
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32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 No power

N = 238	MEAN: 2.86	SD: 1.13
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33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?

A lot of power 5 4 3 2 1 **No power**
 Some

N = 237	MEAN: 3.09	SD: 1.16
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34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?

Care a great deal	5	4	3	2	1	Don't care at all
Some						

N = 238	MEAN: 2.76	SD: 1.10
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23 How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy.
- n) Donating extra food and clothing to poor people in your community

VERY WELL SOMEWHAT NOT AT ALL				
5	4	3	2	1
N	MEAN	STD DEV		
119	2.83	1.08		
119	3.89	1.00		
117	4.03	0.84		
119	3.01	1.10		
117	3.34	1.39		
118	3.69	1.12		
118	2.92	1.24		
119	3.66	1.04		
119	2.88	1.05		
119	4.08	0.92		
119	3.83	1.18		
118	2.26	1.23		
117	4.03	0.98		
118	4.50	0.77		

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
117		2.77		1.01	
111		3.74		1.22	
114		2.19		1.20	
97		2.47		1.22	
114		3.25		1.35	
106		3.37		1.16	
108		3.13		1.16	
56		3.86		1.90	
69		2.84		1.12	
75		2.99		1.07	
114		3.11		1.27	
115		3.64		1.11	
114		3.64		1.11	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact

N = 116	MEAN: 3.73	SD: 1.11
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32. How much power do people like you, acting alone or with others, have to solve the world's problems?

A lot of power 5 4 3 2 1 No power

N = 117	MEAN: 2.96	SD: 0.99
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- 33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?**

A lot of power 5 4 3 2 1 **No power**

N = 117	MEAN: 3.23	SD: 1.07
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- 34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?**

Care a great deal	5	4	3	2	1	Don't care at all
Some						

N = 117	MEAN: 2.78	SD: 1.07
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RESPONSES TO CLOSE ENDED QUESTIONS. MALES, N = 122.

scale: 5 4 3 2 1
agree disagree
strongly strongly

12. There will ☐ not ☒ always be war because it is ☐ not ☒ part of human nature.

N = 119	MEAN: 2.75	SD: 1.20
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13. Sometime soon the Canadian economy will improve and most people will be able to find a job.

N = 116	MEAN: 3.24	SD 1.12
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- 14. In the future, nations will cooperate to solve the world's problems**

N = 115	MEAN: 3.55	SD 1.13
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15. In the future, the earth's surface will not get hotter and the climate will not change.

N = 113	MEAN 1.79	SD 0.93
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16. Global poverty and hunger could be solved through human efforts

N = 117	MEAN: 4.11	SD: 1.02
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- 17. Canadians have a responsibility to help people living in other countries**

N = 118	MEAN 3.47	SD 1.26
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18. It is not our business if governments of other countries treat their citizens badly.

N = 114	MEAN: 3.91	SD: 1.31
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19. Anybody, whatever race or religion, should be allowed to live in whatever country he/she chooses.

N = 120	MEAN: 4.33	SD: 1.20
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20. Canadians should ☐ not ☒ leave it completely up to the government to solve international problems.

N = 114	MEAN 4.00	SD 1.18
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21. The immigration of foreigners to Canada should not be **limited** so that we can take care of Canadians first.

N = 115	MEAN: 2.95	SD: 1.37
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22. People like me ought to be involved in trying to solve global problems

N = 112	MEAN 3.60	SD 1.19
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3 OF/DE 3

PM-1 3 1/2" x 4" PHOTOGRAPHIC MICROCOPY TARGET
NBS 1010a ANSI/ISO #2 EQUIVALENT

23. How well do you think the following activities work in dealing with world problems?

- a) Writing to world leaders about your concerns
- b) Collecting money or goods to send to poor people in other countries
- c) Volunteering with a local group working to end poverty
- d) Participating in demonstrations/protest marches
- e) Praying for God's help
- f) Studying global issues in school
- g) Running for political office
- h) Boycotting (stop buying) products made by companies that treat their employees unfairly
- i) Writing a letter to the president of a corporation that treats employees unfairly
- j) Volunteering to work in a poor country
- k) Making friends with people from other countries
- l) Writing Brian Mulroney about your concerns
- m) Changing your lifestyle to limit personal use of resources like energy.
- n) Donating extra food and clothing to poor people in your community

VERY WELL		SOMEWHAT		NOT AT ALL	
5	4	3	2	1	
N		MEAN		STD DEV	
122		2.51		1.21	
122		3.70		1.11	
122		3.68		0.96	
122		3.09		1.24	
122		3.11		1.49	
122		3.43		1.29	
122		2.84		1.31	
121		3.59		1.26	
121		2.93		1.26	
122		3.53		1.18	
120		3.53		1.19	
121		2.23		1.38	
121		3.69		1.13	
121		4.15		.93	

30. Please rate the following people in terms of their power to influence the world events and problems. If you have not heard of these people or the organization that they represent, please circle '0'

- a) Premier Frank McKenna
- b) Queen Elizabeth
- c) Mayor Brad Woodside
- d) Sting, musician
- e) Prime Minister Brian Mulroney
- f) K.C. Irving, businessperson
- g) Mother Theresa, Catholic Nun
- h) Boutros Boutros Ghali, Secretary of the United Nations
- i) Dan Weston, President of the Fredericton Antipoverty Association
- j) Barbara MacDougall, Minister of External Affairs
- k) Ordinary people working in their own communities
- l) The International Red Cross
- m) Canadian volunteers working overseas

VERY POWERFUL		NOT AT ALL POWERFUL		DON'T KNOW	
5	4	3	2	1	0
N		MEAN		STD DEV	
120		2.43		0.96	
119		3.81		1.32	
119		2.81		1.05	
104		2.20		1.29	
119		3.45		1.25	
121		3.56		1.24	
107		2.76		1.29	
82		3.82		1.13	
88		2.39		1.25	
101		2.67		1.09	
119		2.52		1.43	
119		3.57		1.14	
116		3.03		1.18	

31. How much direct impact do events in other countries and international problems (like hunger, poverty, destruction of the rainforest) have on your life? (circle the most appropriate number)

Great Impact 5 4 3 2 1 No Impact

N = 120	MEAN: 3.59	SD: 1.18
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- 32. How much power do people like you, acting alone or with others, have to solve the world's problems?**

A lot of power 5 4 3 2 1 **No power**
 Some

N = 121	MEAN: 2.77	SD: 1.24
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- 33. How much power do you think that you, if you were ten years older, acting alone or with others would have to solve the world's problems?**

A lot of power 5 4 3 2 1 No power

N = 120	MEAN: 2.95	SD: 1.22
---------	------------	----------

- 34. How much do you think that those people who have the power to deal with world problems care about the interests and opinions of ordinary people?**

Care a great deal 5 4 3 2 1 Don't care at all

N = 121	MEAN: 2.75	SD: 1.13
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APPENDIX V

TABLE 5.1. WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL ISSUES	125	51.9
2. POVERTY/HUNGER	42	17.4
3. PREJUDICE/RACISM	25	10.4
4. WAR/POLITICAL UNREST	14	5.8
5. ETHICS: GREED/LOSS OF VALUES/LACK OF HUMAN UNDERSTANDING	11	4.6
6. OVERPOPULATION	7	2.9
7. ECONOMIC ISSUES	7	2.9
8. AIDS/OTHER HEALTH ISSUES	3	1.2
9. THE WAY ADULTS TREAT TEENS	3	1.2
10. NONE/NO RESPONSE	7	2.9
	241	100

TABLE 5.2. WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. ECONOMIC ISSUES/UNEMPLOYMENT/RECESSION	132	54.8
2. NATIONAL UNITY/PREJUDICE/RACISM	38	15.8
3. ENVIRONMENTAL ISSUES	34	14.1
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	10	4.1
5. POVERTY AND HUNGER	7	2.9
6. ILLITERACY	2	0.8
7. LACK OF NATIONAL CONFIDENCE	2	0.8
8. OTHER	6	2.5
9. NONE/NO RESPONSE	10	4.1
	241	100

TABLE 5.3. WHOLE GROUP: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	68	28.2
2. ENVIRONMENTAL ISSUES	44	18.3
3. UNITY/RACISM	19	7.9
4. CRIME	11	4.6
5. UNFAIR SOCIOECONOMIC SYSTEM	8	3.3
6. LACK OF SERVICES FOR YOUTH	4	1.7
7. DRUGS	3	1.2
8. AIDS	2	0.8
9. PROGRESS/DEVELOPMENT	2	0.8
10. OTHER (BAD ROADS, LACK OF SPACE TO BUILD, TEENAGE PREGNANCY, BAD GOVERNMENT, LACK OF DISCIPLINE)	17	7.1
11. NONE/NO RESPONSE	63	26.1
	241	100

TABLE 5.4. WHOLE GROUP: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	57	23.7
2. GET INVOLVED/VOLUNTEER WORK	28	11.6
3. EDUCATE MYSELF AND OTHERS	28	11.6
4. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	22	9.1
5. BE MORE TOLERANT OF OTHERS	15	6.2
6. DONATE MONEY OR GOODS	11	4.6
7. SUGGEST GOVERNMENT ACTION	11	4.6
8. DEMONSTRATE, BOYCOTT, WRITE LETTERS	8	3.3
9. SPEND MORE MONEY (IN CANADA)	6	2.5
10. VOTE	4	1.7
11. APPROACH ADULT OR PERSON IN POSITION OF AUTHORITY	3	1.2
12. REVOLUTION/ANARCHY	2	0.8
13. OTHER	6	2.5
14. NONE/NO RESPONSE	40	16.6
	241	100

TABLE 5.5. WHOLE GROUP: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	38	15.8
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	34	14.1
3. LACK OF EDUCATION	33	13.7
4. UNEMPLOYMENT	29	12.0
5. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	29	12.0
6. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	28	11.6
7. OVERPOPULATION	13	5.4
8. FATE: BORN POOR, UNABLE TO ESCAPE CYCLE OF POVERTY	9	3.7
9. PERSONAL WEAKNESSES: DUMB, LAZY, DON'T KNOW HOW TO MANAGE THEIR AFFAIRS, RELIGIOUS/CULTURAL REASONS	5	2.2
10. OTHER: LACK OF TECHNOLOGY AND INDUSTRY, DISEASE, DISCRIMINATION, RACISM, POLLUTION	8	3.3
11. NO RESPONSE	15	6.2
	241	100

TABLE 5.6. WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	41	17.0
2. EXPLOITATION BY/SELFISHNESS OF RICH COUNTRIES	33	13.7
3. UNEMPLOYMENT	30	12.4
4. THE ECONOMY IN GENERAL, DEBT, RECESSION	30	12.4
5. CORRUPT/UNSTABLE GOVERNMENTS, WAR	26	10.7
6. LACK OF EDUCATION	21	8.7
7. OVERPOPULATION	12	5.0
8. PERSONAL WEAKNESSES: LAZY, DUMB, DON'T KNOW HOW TO MANAGE OWN AFFAIRS, CULTURAL OR RELIGIOUS REASONS	6	2.5
9. LACK OF TECHNOLOGY	5	2.1
10. FATE: BORN POOR	5	2.1
11. DISEASE	4	1.7
12. OTHER: POLLUTION, DISCRIMINATION, LACK OF HOPE	4	1.7
13. NO RESPONSE	24	10.0
	241	100

TABLE 5.7. WHOLE GROUP: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	36	14.9
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	28	11.6
3. EXPLOITATION BY/SELFISHNESS OF RICH COUNTRIES	24	10.0
4. LACK OF EDUCATION	24	10.0
5. UNEMPLOYMENT	16	6.6
6. PERSONAL WEAKNESSES: (DON'T KNOW HOW TO MANAGE OWN AFFAIRS, LAZY, RELIGIOUS/CULTURAL REASONS)	13	5.0
7. DEBT/RECESSION	12	5.4
8. OVERPOPULATION	9	3.7
9. FATE: BORN POOR, CYCLE OF POVERTY, BAD LUCK	9	3.7
10. DISEASE	5	2.2
11. OTHER (HOPELESSNESS, IGNORANCE, DISCRIMINATION, POLLUTION, LACK OF TECH)	16	6.6
12. NO RESPONSE	49	20.3
	241	100

TABLE 5.8. WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	96	39.8
2. LACK OF EDUCATION	52	21.6
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	24	10.0
4. COST OF LIVING TOO HIGH	14	5.8
5. SELFISHNESS ON THE PART OF OTHERS	9	3.7
6. FAMILY BACKGROUND/HOME ENVIRONMENT	8	3.3
7. THEY ARE LAZY	6	2.5
8. TAXES	6	2.5
9. 'THE SYSTEM'	4	1.7
10. OTHER (TOO MANY REFUGEES, LACK OF OPPORTUNITY)	6	2.5
11. NO RESPONSE	16	6.6
	241	100

TABLE 5.9. WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. THE SYSTEM	107	44.4
2. LACK OF EDUCATION	36	14.9
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	15	6.2
4. SELFISHNESS/LACK OF SUPPORT	12	5.0
5. THEY ARE LAZY	10	4.1
6. DRUGS	7	2.9
7. FAMILY BACKGROUND/HOME ENVIRONMENT	7	2.9
8. RACISM	3	1.2
9. OTHER	12	4.9
10. NO RESPONSE	32	13.3
	241	100

TABLE 5.10. WHOLE GROUP: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	38	15.8
2. LAZINESS	36	14.9
3. COST OF LIVING TOO HIGH	15	6.2
4. SELFISHNESS	15	6.2
5. LACK OF EDUCATION	13	5.4
6. BRIAN MULRONEY	12	5.0
7. FAMILY BACKGROUND	8	3.3
8. TAXES	7	2.9
9. DRUGS	6	2.5
10. OTHER (TOO MANY REFUGEES, LACK OF OPPORTUNITY, RACISM, THE SYSTEM, LACK OF HOPE)	36	14.9
11. NO RESPONSE	55	22.8
	241	100

TABLE 5.11. GRADE 8: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. THE ENVIRONMENT	49	64.5
2. POVERTY/HUNGER	10	13.2
3. WAR/POLITICAL UNREST	7	9.2
4. PREJUDICE/RACISM	4	5.3
5. ECONOMIC ISSUES	3	3.9
6. ETHICAL ISSUES: GREED, LOSS OF VALUES, LACK OF HUMAN UNDERSTANDING	2	2.6
7. NO RESPONSE	1	1.3
	76	100

TABLE 5.12. GRADE 8: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. THE ECONOMY/UNEMPLOYMENT/THE RECESSION	33	44.4
2. THE ENVIRONMENT	16	22.1
3. NATIONAL UNITY/PREJUDICE/RACISM	13	17.1
4. POVERTY AND HUNGER	3	4.0
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	2	2.6
6. ILLITERACY	1	1.3
7. NO MONEY FOR YOUTH PROJECTS	1	1.3
8. CRIME	1	1.3
9. NO RESPONSE	6	7.9
	76	100

TABLE 5.13. GRADE 8: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	18	23.7
2. THE ENVIRONMENT	15	19.7
3. NATIONAL UNITY/PREJUDICE	7	9.2
4. UNFAIR SOCIO-ECONOMIC SYSTEM	3	3.9
5. CRIME	2	2.6
6. OTHER (BAD ROADS, LACK OF SPACE TO BUILD, TEENAGE PREGNANCY, LACK OF DISCIPLINE)	10	13.2
7. NO RESPONSE	21	27.6
	76	100

TABLE 5.14. GRADE 8: WHAT COULD YOU DO TO HELP SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	33	43.4
2. DONATE MONEY OR GOODS	6	7.9
3. GET INVOLVED/VOLUNTEER	6	7.9
4. EDUCATE MYSELF AND OTHERS	6	7.9
5. BE MORE TOLERANT OF OTHERS	6	7.9
6. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	3	3.9
7. OTHER ACTIVE RESPONSES: DEMONSTRATE, BOYCOTT, WRITE LETTERS,	2	2.6
8. VOTE	1	1.3
9. APPROACH ADULT OR PERSON IN POSITION OF AUTHORITY	1	1.3
10. OTHER	1	1.3
11. NO RESPONSE	11	14.5
	76	100

TABLE 5.15. GRADE 8: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF NATURAL RESOURCES	17	22.4
2. UNEMPLOYMENT	11	14.5
3. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	11	14.5
4. DISCRIMINATION/RACISM	9	11.8
5. CORRUPTION/UNSTABLE GOVERNMENTS/WAR	9	11.8
6. EXPLOITATION/SELFISHNESS OF RICH COUNTRIES	9	11.8
7. OVERPOPULATION	5	6.6
8. FATE: BORN POOR	2	2.6
9. NO RESPONSE	3	3.9
	76	100

TABLE 5.16. GRADE 8: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. EXPLOITATION/SELFISHNESS OF RICH COUNTRIES	13	17.1
2. UNEMPLOYMENT	12	15.8
3. POOR CLIMATE/LACK OF RESOURCES COUNTRIES	11	14.5
4. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	11	14.5
5. CORRUPT/UNSTABLE GOVERNMENTS/WAR	6	7.9
6. DISEASE	4	5.3
7. LACK OF EDUCATION	4	5.3
8. LACK OF TECHNOLOGY AND INDUSTRY	3	3.9
9. OVERPOPULATION	2	2.6
10. FATE	2	2.6
11. OTHER	2	2.6
12. NO RESPONSE	6	7.9
	76	100

TABLE 5.17. GRADE 8: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	14	18.4
2. EXPLOITATION/SELFISHNESS OF THE RICH COUNTRIES	8	10.5
3. CORRUPT/UNSTABLE GOVERNMENTS/WAR GENERAL	6	7.9
4. UNEMPLOYMENT	6	7.9
5. OTHER ECONOMIC ISSUES	6	7.9
6. FATE	5	6.6
7. PERSONAL WEAKNESSES	4	5.3
8. LACK OF EDUCATION	4	5.3
9. OTHER (OVERPOP, LACK OF TECH, DISEASE, DISCRIMINATION)	8	10.5
10. NO RESPONSE	15	19.7
	76	100

TABLE 5.18. GRADE 8: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	39	51.3
2. LACK OF EDUCATION	17	22.4
3. COST OF LIVING TOO HIGH	6	7.9
4. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	5	6.6
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	4	5.3
6. TAXES	2	2.6
7. FAMILY BACKGROUND/HOME ENVIRONMENT	1	1.3
8. NO RESPONSE	2	2.6
	76	100

TABLE 5.19. GRADE 8: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	20	26.3
2. LACK OF EDUCATION	12	15.8
3. COST OF LIVING TOO HIGH	10	13.2
4. DRUG ABUSE	6	7.9
5. TAXES	4	5.3
6. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	3	3.9
7. FAMILY BACKGROUND/HOME ENVIRONMENT	3	3.9
8. BRIAN MULRONEY/POLITICIANS IN GENERAL	2	2.6
9. THEY ARE LAZY	2	2.6
10. OTHER	5	6.6
11. NO RESPONSE	9	11.8
	76	100

TABLE 5.20. GRADE 8: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. THEY ARE LAZY	13	17.1
2. COST OF LIVING TOO HIGH	8	10.6
3. UNEMPLOYMENT/THE ECONOMY	7	9.2
4. FAMILY BACKGROUND/HOME ENVIRONMENT	6	7.9
5. SELFISHNESS ON THE PART OF OTHERS	5	6.6
6. LACK OF EDUCATION	4	5.3
7. BRIAN MULRONEY/POLITICIANS IN GENERAL	3	3.9
8. LACK OF OPPORTUNITY	2	2.6
9. TAXES	2	2.6
10. OTHER	12	15.8
11. NO RESPONSE	14	18.4
	76	100

TABLE 5.21. GRADE 9: WHAT DO YOU THINK IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. THE ENVIRONMENT	43	55.1
2. POVERTY/HUNGER	13	16.7
3. PREJUDICE/RACISM	11	14.1
4. ETHICAL ISSUES (GREED, A LOSS OF VALUES, LACK OF CONCERN)	4	5.1
5. ECONOMIC ISSUES	2	2.6
6. WAR/POLITICAL UNREST	1	1.3
7. AIDS/OTHER HEALTH ISSUES	1	1.3
8. NO RESPONSE	3	3.8
	78	100

TABLE 5.22. GRADE 9: WHAT DO YOU THINK IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. POVERTY/HUNGER	42	53.8
2. AIDS/AND OTHER HEALTH ISSUES	15	19.2
3. THE ENVIRONMENT	11	14.1
4. PREJUDICE/RACISM	3	3.8
5. OVERPOPULATION	2	2.6
6. WAR/POLITICAL UNREST	1	1.3
7. NO RESPONSE	4	5.1
	78	100

TABLE 5.23. GRADE 9: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL PROBLEMS	18	23.1
2. UNEMPLOYMENT/RECESSION	16	20.5
3. DISUNITY/RACISM	7	9.0
4. UNFAIR SOCIO-ECONOMIC SYSTEM	5	6.4
5. CRIME	1	1.3
6. DRUG ABUSE	1	1.3
7. OTHER	6	7.7
8. NO RESPONSE	24	30.8
	78	100

TABLE 5.24. GRADE 9: WHAT COULD YOU DO TO HELP SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION	21	22.9
2. GET INVOLVED/VOLUNTEER	11	14.1
3. EDUCATE MYSELF AND OTHERS	10	12.8
4. DONATE MONEY OR GOODS	5	6.4
5. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	5	6.4
6. BE MORE TOLERANT	4	5.1
7. DEMONSTRATE, BOYCOTT, WRITE LETTERS	4	5.1
8. SUGGEST GOVERNMENT ACTIONS	3	3.8
9. VOTE	2	2.6
10. OTHER	5	6.4
11. NO RESPONSE	8	10.3
	78	100

TABLE 5.25. GRADE 9: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	14	17.9
2. POOR CLIMATE/LACK OF NATURAL RESOURCES	12	15.4
3. ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	11	14.1
4. CORRUPT/UNSTABLE GOVERNMENTS/WAR	11	14.1
5. LACK OF EDUCATION	8	10.3
6. UNEMPLOYMENT	8	10.3
7. FATE: BORN POOR, UNABLE TO ESCAPE CYCLE OF POVERTY	4	5.1
8. OVERPOPULATION	3	3.8
9. OTHER	5	6.4
10. NO RESPONSE	2	2.6
	78	100

TABLE 5.26. GRADE 9: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	14	17.9
2. EXPLOITATION BY/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	14	17.9
3. UNEMPLOYMENT	10	12.8
4. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	10	12.8
5. LACK OF EDUCATION	9	11.5
6. CORRUPT/UNSTABLE GOVERNMENT	4	5.1
7. OVERPOPULATION	4	5.1
8. LACK OF TECHNOLOGY AND INDUSTRY	2	2.6
9. PERSONAL/CULTURAL WEAKNESSES	2	2.6
10. FATE	2	2.6
11. OTHER	2	2.6
12. NO RESPONSE	5	6.4
	78	100

TABLE 5.27. GRADE 9: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	12	15.4
2. LACK OF EDUCATION	11	14.1
3. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	10	12.8
4. CORRUPT/UNSTABLE GOVERNMENTS	9	11.6
5. UNEMPLOYMENT	6	7.7
6. FATE	4	5.1
7. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	3	3.8
8. OVERPOPULATION	3	3.8
9. PERSONAL/CULTURAL WEAKNESSES	3	3.8
10. LACK OF TECHNOLOGY AND INDUSTRY	2	2.6
11. DISEASE	2	2.6
12. DISCRIMINATION	2	2.6
13. OTHER	1	1.3
14. NO RESPONSE	10	12.8
	78	100

TABLE 5.28. GRADE 9: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	34	44.6
2. LACK OF EDUCATION	10	12.8
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	8	10.3
4. COST OF LIVING TOO HIGH	5	6.4
5. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	4	5.1
6. FAMILY BACKGROUND/HOME ENVIRONMENT	4	5.1
7. TAXES	2	2.6
8. OTHER	6	7.7
9. NO RESPONSE	5	6.4
	78	100

TABLE 5.29. GRADE 9: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. LACK OF EDUCATION	17	21.8
2. UNEMPLOYMENT/THE ECONOMY	17	21.8
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	6	7.7
4. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	5	6.4
5. TAXES	5	6.4
6. COST OF LIVING TOO HIGH	5	6.4
7. LACK OF OPPORTUNITY	3	3.8
8. FAMILY BACKGROUND/HOME ENVIRONMENT	3	3.8
9. THEY ARE LAZY	2	2.6
10. OTHER	5	6.4
11. NO RESPONSE	10	12.8
	78	100

TABLE 5.30. GRADE 9: WHY DO YOU THINK PEOPLE IN CANADA ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	11	14.1
2. THEY ARE LAZY	7	9.0
3. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	7	9.0
4. LACK OF EDUCATION	5	6.4
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	5	6.4
6. DRUG ABUSE	4	5.1
7. RACISM	3	3.8
8. TAXES	3	3.8
9. LACK OF OPPORTUNITY	2	2.6
10. COST OF LIVING TOO HIGH	2	2.6
11. OTHER (TOO MANY REFUGEES, UNFAIR SOCIOECONOMIC SYSTEM, BAD ROADS ETC.)	8	10.3
12. NO RESPONSE	21	26.9
	78	100

TABLE 5.31. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL PROBLEMS	19	38.8
2. POVERTY/HUNGER	12	24.5
3. PREJUDICE/RACISM	6	12.2
4. WAR/POLITICAL UNREST	6	12.2
5. OVERPOPULATION	2	4.1
6. ETHICAL ISSUES: GREED/LOSS OF VALUES/LACK OF HUMAN UNDERSTANDING	2	4.1
7. AIDS/OTHER HEALTH ISSUES	1	2.0
8. NONE/NO RESPONSE	1	2.0
	49	100

TABLE 5.32. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. ECONOMIC ISSUES/UNEMPLOYMENT/RECESSION	35	71.4
2. BRIAN MULRONEY/POLITICIANS IN GENERAL	5	10.2
3. ENVIRONMENTAL ISSUES	4	8.2
4. NATIONAL UNITY/PREJUDICE/RACISM	3	6.1
5. POVERTY AND HUNGER	1	2.0
6. ILLITERACY	1	2.0
	49	100

TABLE 5.33. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	18	36.7
2. CRIME	7	14.3
3. ENVIRONMENTAL ISSUES	4	8.2
4. UNITY/RACISM	3	6.1
5. DRUGS	2	4.1
6. AIDS	1	2.0
7. PROGRESS/DEVELOPMENT	1	2.0
8. LACK OF SERVICES FOR YOUTH	1	2.0
9. OTHER	1	2.0
10. NONE/NO RESPONSE	11	22.4
	49	100

TABLE 5.34. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	8	16.3
2. GET INVOLVED/VOLUNTEER	5	10.2
3. EDUCATE MYSELF AND OTHERS	4	8.2
4. SUGGEST GOVERNMENT ACTIONS	4	8.2
5. BE MORE TOLERANT OF OTHERS	3	6.1
6. APPROACH ADULT OR PERSON IN A POSITION OF AUTHORITY	2	4.1
7. SPEND MORE MONEY IN CANADA	2	4.1
8. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	1	2.0
9. VOTE	1	2.0
10. REVOLUTION/ANARCHY	1	2.0
11. DEMONSTRATE	1	2.0
12. OTHER	1	2.0
13. NONE/NO RESPONSE	16	32.7
	49	100

TABLE 5.35. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. LACK OF EDUCATION	10	20.4
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	9	18.4
3. OTHER ECONOMIC PROBLEMS: DEBT/THE RECESSION/THE ECONOMY IN GENERAL	6	12.2
4. UNEMPLOYMENT	5	10.2
5. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	3	6.1
6. POOR CLIMATE/LACK OF RESOURCES	3	6.1
7. PERSONAL WEAKNESSES: LAZY/DUMB/DON'T KNOW HOW TO MANAGE THEIR AFFAIRS/RELIGIOUS OR CULTURAL REASONS	2	4.0
8. OVERPOPULATION	1	2.0
9. FATE: BORN POOR	1	2.0
10. OTHER	1	2.0
11. NONE/NO RESPONSE	8	16.3
	49	100

TABLE 5.36. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT	8	16.3
2. POOR CLIMATE/LACK OF RESOURCES	6	12.2
3. OTHER ECONOMIC PROBLEMS: DEBT/LACK OF MONEY/RECESSION/THE ECONOMY IN GENERAL	5	10.2
4. CORRUPT/UNSTABLE GOVERNMENTS/WAR	5	10.2
5. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	5	10.2
6. LACK OF EDUCATION	4	8.2
7. OVERPOPULATION	3	6.1
8. PERSONAL WEAKNESSES: LAZY, DUMB, RELIGIOUS OR CULTURAL REASONS	1	2.0
9. OTHER	1	2.0
10. NONE/NO RESPONSE	11	22.4
	49	100

TABLE 5.37. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	7	14.3
2. CORRUPT/UNSTABLE GOVERNMENTS	5	10.2
3. PERSONAL WEAKNESSES: LAZY, DUMB	5	10.2
4. LACK OF EDUCATION	3	6.1
5. OTHER ECONOMIC REASONS: DEBT/LACK OF MONEY/RECESSION/THE ECONOMY IN GENERAL	3	6.1
6. OVERPOPULATION	2	4.1
7. UNEMPLOYMENT	2	4.1
8. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	2	4.1
9. LACK OF HOPE	1	2.1
10. NONE/NO RESPONSE	19	38.8
	49	100

TABLE 5.38. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	15	30.6
2. LACK OF EDUCATION	13	26.5
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	6	12.2
4. TAXES	2	4.1
5. LAZINESS	2	4.1
6. TOO MANY REFUGEES	1	2.0
7. COST OF LIVING	1	2.0
8. FAMILY BACKGROUND	1	2.0
9. NONE/NO RESPONSE	8	16.3
	49	100

TABLE 5.39. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	19	38.8
2. LAZINESS	5	10.2
3. COST OF LIVING	4	8.2
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	4	8.2
5. LACK OF EDUCATION	2	4.1
6. SELFISHNESS ON THE PART OF OTHERS	2	4.1
7. TAXES	2	4.1
8. FEEL REJECTED/LOSE HOPE	1	2.0
9. OTHER	1	2.0
10. NONE/NO RESPONSE	9	18.4
	49	100

TABLE 5.40. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN ENGLISH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	11	22.4
2. LAZINESS	8	16.3
3. COST OF LIVING	4	8.2
4. LACK OF EDUCATION	2	4.1
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	2	4.1
6. FAMILY BACKGROUND	2	4.1
7. RACISM	1	2.0
8. SELFISHNESS ON THE PART OF OTHERS	1	2.0
9. TAXES	1	2.0
10. FEEL REJECTED/LOSE HOPE	1	2.0
11. OTHER	2	4.1
12. NONE/NO RESPONSE	14	28.6
	49	100

TABLE 5.41. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL PROBLEMS	12	36.4
2. POVERTY/HUNGER	6	18.2
3. OVERPOPULATION	4	12.1
4. PREJUDICE/RACISM	3	9.1
5. ETHICAL ISSUES: GREED/LOSS OF VALUES/LACK OF HUMAN UNDERSTANDING	3	9.1
6. ECONOMIC ISSUES	2	6.1
7. AIDS/OTHER HEALTH ISSUES	1	3.0
8. NONE/NO RESPONSE	2	6.1
	33	100

TABLE 5.42. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. ECONOMIC ISSUES/UNEMPLOYMENT/RECESSION	18	54.5
2. NATIONAL UNITY/PREJUDICE/RACISM	7	21.2
3. ENVIRONMENTAL ISSUES	3	9.1
4. LACK OF NATIONAL CONFIDENCE	2	6.1
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	2	6.1
6. AIDS	1	3.0
	33	100

TABLE 5.43. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	13	39.4
2. ENVIRONMENTAL ISSUES	7	21.2
3. LACK OF SERVICES FOR YOUTH	3	9.1
4. UNITY/RACISM/PREJUDICE	2	6.1
5. AIDS	1	3.0
6. PROGRESS/DEVELOPMENT	1	3.0
7. NONE/NO RESPONSE	6	18.2
	33	100

TABLE 5.44. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. EDUCATE MYSELF AND OTHERS	7	21.2
2. GET INVOLVED/VOLUNTEER	5	15.2
3. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	4	12.1
4. SUGGEST GOVERNMENT ACTIONS	4	12.1
5. SPEND MORE MONEY IN CANADA	3	9.1
6. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	2	6.1
7. BE MORE TOLERANT OF OTHERS	2	6.1
8. REVOLUTION/ANARCHY	1	3.0
9. DEMONSTRATE	1	3.0
10. NO RESPONSE	4	12.1
	33	100

TABLE 5.45. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	6	18.2
2. CORRUPT/UNSTABLE GOVERNMENTS/WAR	5	15.2
3. UNEMPLOYMENT	5	15.2
4. LACK OF EDUCATION	4	12.1
5. OVERPOPULATION	3	9.1
6. FATE: BORN POOR	2	6.1
7. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	1	3.0
8. PERSONAL WEAKNESSES	1	3.0
9. POLLUTION/ENVIRONMENTAL ISSUES	1	3.0
10. OTHER	3	9.1
11. NONE/NO RESPONSE	2	6.1
	33	100

TABLE 5.46. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. CORRUPT/UNSTABLE GOVERNMENTS/WAR	9	27.2
2. POOR CLIMATE/LACK OF RESOURCES	8	24.2
3. OTHER ECONOMIC ISSUES: DEBT, LACK OF MONEY, RECESSION, THE ECONOMY IN GENERAL	4	12.1
4. LACK OF EDUCATION	3	9.1
5. OVERPOPULATION	3	9.1
6. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	1	3.0
7. PERSONAL WEAKNESSES (LAZY, DUMB, RELIGIOUS/CULTURAL REASONS)	1	3.0
8. POLLUTION/ENVIRONMENTAL DEGRADATION	1	3.0
9. FATE: BORN POOR	1	3.0
10. NONE/NO RESPONSE	2	6.1
	33	100

TABLE 5.47. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. CORRUPT/UNSTABLE GOVERNMENTS/WAR	7	21.2
2. LACK OF EDUCATION	6	18.2
3. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	3	9.1
4. POLLUTION/ENVIRONMENTAL DEGRADATION	3	9.1
5. POOR CLIMATE/LACK OF RESOURCES	2	6.1
6. UNEMPLOYMENT	2	6.1
7. OVERPOPULATION	1	3.0
8. PERSONAL WEAKNESSES (LAZY, DUMB, RELIGIOUS/CULTURAL REASONS)	1	3.0
9. OTHER	3	9.1
10. NONE/NO RESPONSE	5	15.2
	33	100

TABLE 5.48. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. LACK OF EDUCATION	12	36.4
2. BRIAN MULRONEY/POLITICIANS IN GENERAL	5	15.2
3. UNEMPLOYMENT/THE ECONOMY	5	15.2
4. THEY ARE LAZY	3	9.1
5. 'THE SYSTEM'	2	6.1
6. COST OF LIVING	2	6.1
7. FAMILY BACKGROUND/HOME ENVIRONMENT	2	6.1
8. OTHER	1	3.0
9. NO RESPONSE	1	3.0
	33	100

TABLE 5.49. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	13	39.4
2. LACK OF EDUCATION	4	12.1
3. 'THE SYSTEM'	4	12.1
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	3	9.1
5. RACISM	1	3.0
6. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	1	3.0
7. COST OF LIVING	1	3.0
8. HOME ENVIRONMENT/FAMILY BACKGROUND	1	3.0
9. TAXES	1	3.0
10. NO RESPONSE	4	12.1
	33	100

TABLE 5.50. GRADE 12 STUDENTS WHO TOOK THEIR GRADE 9 SOCIAL STUDIES CLASS IN N.B. AND IN FRENCH: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	8	24.2
2. THEY ARE LAZY	7	21.2
3. 'THE SYSTEM'	3	9.1
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	2	6.1
5. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	2	6.1
6. DRUGS	1	3.0
7. COST OF LIVING	1	3.0
8. TAXES	1	3.0
9. LACK OF EDUCATION	1	3.0
10. OTHER	2	6.1
11. NO RESPONSE	5	15.2
	33	100

TABLE 5.51. FEMALES: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL ISSUES	56	47.1
2. POVERTY/HUNGER	18	15.1
3. PREJUDICE/RACISM	17	14.3
4. ETHICS: GREED, LOSS OF VALUES/LACK OF HUMAN UNDERSTANDING	8	6.7
5. WAR/POLITICAL UNREST	7	5.9
6. ECONOMIC ISSUES	4	3.4
7. OVERPOPULATION	4	3.4
8. AIDS/OTHER HEALTH ISSUES	1	0.8
9. NONE/NO RESPONSE	4	3.4
	119	100

TABLE 5.52. FEMALES: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. ECONOMIC ISSUES/UNEMPLOYMENT/RECESSION	66	55.5
2. NATIONAL UNITY/PREJUDICE/RACISM	18	15.1
3. ENVIRONMENTAL ISSUES	16	13.4
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	4	3.4
5. POVERTY/HUNGER	4	3.4
6. CRIME	3	2.5
7. AIDS	1	0.8
8. ILLITERACY	1	0.8
9. SOCIAL ISSUES	1	0.8
10. NONE/NO RESPONSE	5	4.2
	119	100

TABLE 5.53. FEMALES: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	35	29.4
2. ENVIRONMENTAL ISSUES	25	21.0
3. DISUNITY/RACISM	12	10.1
4. UNFAIR SOCIO-ECONOMIC SYSTEM	4	3.4
5. CRIME	3	2.5
6. LACK OF SERVICES FOR YOUTH	2	1.7
7. AIDS	1	0.8
8. PROGRESS/DEVELOPMENT	1	0.8
9. OTHER	6	5.0
10. NONE/NO RESPONSE	30	25.2
	119	100

TABLE 5.54. FEMALES: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	30	25.2
2. EDUCATE MYSELF AND OTHERS	19	16.0
3. GET INVOLVED/VOLUNTEER	15	12.6
4. BE MORE TOLERANT OF OTHERS	12	10.1
5. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	11	9.2
6. DONATE MONEY OR GOODS	6	5.0
7. OTHER ACTIVE RESPONSES: DEMONSTRATE, BOYCOTT, WRITE LETTERS	5	4.2
8. SUGGEST GOVERNMENT ACTIONS	4	3.4
9. SPEND MORE MONEY (IN CANADA)	2	1.7
10. APPROACH ADULT OR PERSON IN POSITION OF AUTHORITY	1	0.8
11. OTHER	3	2.5
12. NONE/NO RESPONSE	11	9.2
	119	100

TABLE 5.55. FEMALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. CORRUPT/UNSTABLE GOVERNMENTS	21	17.6
2. POOR CLIMATE/LACK OF RESOURCES	18	15.1
3. UNEMPLOYMENT	16	13.4
4. DEBT/RECESSION/THE ECONOMY IN GENERAL	15	12.6
5. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	15	12.6
6. LACK OF EDUCATION	13	10.9
7. OVERPOPULATION	6	5.0
8. FATE: BORN POOR	4	3.4
9. PERSONAL WEAKNESSES: LAZY, DUMB, RELIGIOUS OR CULTURAL REASONS	3	2.5
10. DISCRIMINATION/RACISM	2	1.7
11. POLLUTION	1	0.8
12. OTHER	1	0.8
13. NONE/NO RESPONSE	4	3.4
	119	100

TABLE 5.56. FEMALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	20	16.8
2. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	19	16.0
3. LACK OF EDUCATION	15	12.6
4. UNEMPLOYMENT	14	11.8
5. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	12	10.1
6. CORRUPT/UNSTABLE GOVERNMENTS	10	8.4
7. OVERPOPULATION	8	6.7
8. FATE: BORN POOR	5	4.2
9. DISEASE	3	2.5
10. LACK OF TECHNOLOGY AND INDUSTRY	2	1.7
11. PERSONAL WEAKNESSES: LAZY, DUMB, RELIGIOUS OR CULTURAL REASONS	2	1.7
12. POLLUTION	1	0.8
13. OTHER	1	0.8
14. NO RESPONSE	7	5.9
	119	100

TABLE 5.57. FEMALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	20	16.8
2. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	15	12.6
3. CORRUPT/UNSTABLE GOVERNMENTS	14	11.8
4. LACK OF EDUCATION	10	8.4
5. UNEMPLOYMENT	10	8.4
6. PERSONAL WEAKNESSES: LAZY, DUMB, RELIGIOUS OR CULTURAL REASONS	6	5.0
7. OTHER ECONOMIC ISSUES: DEBT RECESSION, THE ECONOMY IN GENERAL	6	5.0
8. OVERPOPULATION	5	4.2
9. FATE: BORN POOR	4	3.4
10. DISEASE	3	2.5
11. LACK OF TECHNOLOGY AND INDUSTRY	2	1.7
12. DISCRIMINATION/RACISM	2	1.7
13. POLLUTION	1	0.8
14. OTHER	5	4.2
15. NO RESPONSE	16	13.4
	119	100

TABLE 5.58. FEMALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT	50	42.0
2. LACK OF EDUCATION	26	21.8
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	10	8.4
4. COST OF LIVING TOO HIGH	7	5.9
5. HOME ENVIRONMENT	7	5.9
6. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	5	4.2
7. 'THE SYSTEM'	4	3.4
8. THEY ARE LAZY	2	1.7
9. TOO MANY REFUGEES	1	0.8
10. TAXES	1	0.8
11. OTHER	1	0.8
12. NO RESPONSE	5	4.2
	119	100

TABLE 5.59. FEMALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT	34	28.6
2. LACK OF EDUCATION	20	16.8
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	8	6.7
4. COST OF LIVING TOO HIGH	8	6.7
5. SELFISHNESS ON THE PART OF OTHERS, LACK OF SUPPORT	6	5.0
6. TAXES	6	5.0
7. HOME ENVIRONMENT	4	3.4
8. THEY ARE LAZY	4	3.4
9. DRUGS	3	2.5
10. LACK OF OPPORTUNITIES	3	2.5
11. RACISM	2	1.7
12. 'THE SYSTEM'	2	1.7
13. TOO MANY REFUGEES	1	0.8
14. THEY DESPAIR	1	0.8
15. OTHER	3	2.5
16. NO RESPONSE	15	12.6
	119	100

TABLE 5.60 FEMALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT	24	20.2
2. LAZINESS	16	13.4
3. SELFISHNESS ON THE PART OF OTHERS/LACK OF SUPPORT	12	10.1
4. LACK OF EDUCATION	7	5.9
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	6	5.0
6. COST OF LIVING TOO HIGH	6	5.0
7. RACISM	4	3.4
8. HOME ENVIRONMENT	4	3.4
9. LACK OF OPPORTUNITY	3	2.5
10. DRUGS	3	2.5
11. 'THE SYSTEM'	3	2.5
12. TAXES	3	2.5
13. THEY DESPAIR	1	0.8
14. OTHER	7	0.8
15. NO RESPONSE	20	16.8
	119	100

TABLE 5.6'. MALES: WHAT IS THE MOST SERIOUS PROBLEM FACING THE WORLD TODAY?

RESPONSE	FREQ	%
1. ENVIRONMENTAL ISSUES	69	56.6
2. POVERTY/HUNGER	24	19.7
3. PREJUDICE/RACISM	8	6.6
4. WAR/CONFLICT	7	5.7
5. OVERPOPULATION	3	2.5
6. THE ECONOMY	3	2.5
7. ETHICAL ISSUES: GREED, A LOSS OF VALUES	3	2.5
8. AIDS	2	1.6
9. NONE/NO RESPONSE	3	2.5
	122	100

TABLE 5.62. MALES: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COUNTRY TODAY?

RESPONSE	FREQ	%
1. THE ECONOMY/UNEMPLOYMENT/THE RECESSION	66	54.1
2. NATIONAL UNITY/PREJUDICE	20	16.4
3. ENVIRONMENTAL ISSUES	18	14.8
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	6	4.9
5. POVERTY/HUNGER	3	2.5
6. ILLITERACY	1	0.8
7. LACK OF SERVICES FOR YOUTH	1	0.8
8. CRIME	1	0.8
9. OTHER	1	0.8
10. NONE/NO RESPONSE	5	4.1
	122	100

TABLE 5.63. MALES: WHAT IS THE MOST SERIOUS PROBLEM FACING YOUR COMMUNITY TODAY?

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE RECESSION	33	27.0
2. ENVIRONMENTAL ISSUES	19	15.6
3. CRIME	8	6.6
4. DISUNITY/RACISM	7	5.7
5. UNFAIR 'SYSTEM'	4	3.3
6. DRUGS	3	2.5
7. LACK OF SERVICES FOR YOUTH	2	1.6
8. AIDS	1	0.8
9. PROGRESS/DEVELOPMENT	1	0.8
10. OTHER	11	9.0
11. NO RESPONSE	33	27.0
	122	100

TABLE 5.64. MALES: WHAT COULD YOU DO TO SOLVE SOME OF THESE PROBLEMS?

RESPONSE	FREQ	%
1. REDUCE ENVIRONMENTAL CONSUMPTION/POLLUTION	27	22.1
2. GET INVOLVED/VOLUNTEER	13	10.7
3. EXPRESS PESSIMISM ABOUT ABILITY TO DO ANYTHING	11	9.0
4. EDUCATE MYSELF AND OTHERS	9	7.4
5. SUGGEST GOVERNMENT ACTIONS	7	5.7
6. DONATE MONEY OR GOODS	5	4.1
7. SPEND MORE MONEY IN CANADA	4	3.3
8. VOTE	4	3.3
9. BE MORE TOLERANT OF OTHERS	3	2.5
10. DEMONSTRATE	3	2.5
11. APPROACH AN ADULT OR PERSON IN POSITION OF AUTHORITY	2	1.6
12. REVOLUTION/ANARCHY	2	1.6
13. OTHER	3	2.5
14. NO RESPONSE	29	23.8
	122	100

TABLE 5.65. MALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. LACK OF EDUCATION	20	16.4
2. POOR CLIMATE/LACK OF RESOURCES	20	16.4
3. OTHER ECONOMIC PROBLEMS: DEBT, RECESSION, THE ECONOMY IN GENERAL	14	11.5
4. UNEMPLOYMENT	13	10.7
5. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	13	10.7
6. CORRUPT/UNSTABLE GOVERNMENTS	13	10.7
7. OVERPOPULATION	7	5.7
8. FATE: BORN POOR	5	4.1
9. LACK OF TECHNOLOGY AND INDUSTRY	2	1.6
10. PERSONAL WEAKNESSES: LAZY, RELIGIOUS OR CULTURAL BELIEFS	2	1.6
11. DISEASE	1	0.8
12. POLLUTION	1	0.8
13. NO RESPONSE	11	9.0
	122	100

TABLE 5.66. MALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	21	17.2
2. OTHER ECONOMIC ISSUES: DEBT, RECESSION, THE ECONOMY IN GENERAL	18	14.8
3. UNEMPLOYMENT	16	13.1
4. CORRUPT/UNSTABLE GOVERNMENTS	16	13.1
5. EXPLOITATION/COLONIALISM/SELFISHNESS OF THE RICH COUNTRIES	14	11.5
6. LACK OF EDUCATION	6	4.9
7. OVERPOPULATION	4	3.3
8. PERSONAL WEAKNESSES: LAZY, RELIGIOUS OR CULTURAL BELIEFS	4	3.3
9. LACK OF TECHNOLOGY AND INDUSTRY	3	2.1
10. DISEASE	1	0.8
11. RACISM/DISCRIMINATION	1	0.8
12. POLLUTION	1	0.8
13. NO RESPONSE	17	13.9
	122	100

TABLE 5.67 MALES: WHY DO YOU THINK PEOPLE IN POOR COUNTRIES ARE POOR? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. POOR CLIMATE/LACK OF RESOURCES	16	13.1
2. LACK OF EDUCATION	14	11.5
3. CORRUPT/UNSTABLE GOVERNMENTS	14	11.5
4. EXPLOITATION/COLONIALISM/SELFISHNESS OF RICH COUNTRIES	9	7.4
5. PERSONAL WEAKNESSES: LAZY, RELIGIOUS OR CULTURAL BELIEF	7	5.8
6. UNEMPLOYMENT	6	4.9
7. OTHER ECONOMIC ISSUES: DEBT, RECESSION, THE ECONOMY IN GENERAL	6	4.9
8. FATE: BORN POOR	5	4.1
9. OVERPOPULATION	4	3.3
10. DISEASE	2	1.6
11. RACISM	2	1.6
12. POLLUTION	2	1.6
13. LACK OF TECHNOLOGY	1	0.8
14. LACK OF HOPE	1	0.8
15. NO RESPONSE	3	27.0
	122	100

TABLE 5.68. MALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	46	37.7
2. LACK OF EDUCATION	26	21.3
3. BRIAN MULRONEY/POLITICIANS IN GENERAL	14	11.5
4. COST OF LIVING TOO HIGH	7	5.7
5. TAXES	5	4.1
6. SELFISHNESS OF OTHERS	4	3.3
7. THEY ARE LAZY	4	3.3
8. TOO MANY REFUGEES	1	0.8
9. LACK OF OPPORTUNITY	1	0.8
10. HOME ENVIRONMENT	1	0.8
11. OTHER	2	1.6
12. NO RESPONSE	11	9.0
	122	100

TABLE 5.69. MALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? SECOND MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. UNEMPLOYMENT/THE ECONOMY	37	30.3
2. LACK OF EDUCATION	16	13.1
3. COST OF LIVING TOO HIGH	12	9.8
4. BRIAN MULRONEY/POLITICIANS IN GENERAL	7	5.7
5. TAXES	7	5.7
6. SELFISHNESS OF OTHERS/LACK OF SUPPORT	6	4.9
7. THEY ARE LAZY	6	4.9
8. DRUGS	4	3.3
9. HOME ENVIRONMENT	3	2.5
10. 'THE SYSTEM'	2	1.6
11. TOO MANY REFUGEES	1	0.8
12. LACK OF OPPORTUNITY	1	0.8
13. RACISM	1	0.8
14. OTHER	2	1.6
15. NO RESPONSE	17	13.9
	122	100

TABLE 5.70. MALES: WHY DO YOU THINK THERE ARE POOR PEOPLE IN CANADA? THIRD MOST IMPORTANT REASON:

RESPONSE	FREQ	%
1. THEY ARE LAZY	20	16.4
2. UNEMPLOYMENT/THE ECONOMY	14	11.5
3. COST OF LIVING TOO HIGH	9	7.4
4. LACK OF EDUCATION	6	4.9
5. BRIAN MULRONEY/POLITICIANS IN GENERAL	6	4.9
6. HOME ENVIRONMENT	4	3.3
7. TAXES	4	3.3
8. SELFISHNESS OF OTHERS/LACK OF SUPPORT	3	2.5
9. DRUGS	3	2.5
10. LACK OF OPPORTUNITY	2	1.6
11. TOO MANY REFUGEES	1	0.8
12. 'THE SYSTEM'	1	0.8
13. THEY DESPAIR	1	0.8
14. OTHER	13	10.7
15. NO RESPONSE	35	28.7
	122	100

END

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FIN