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“It’s our responsibility to make sure that we develop citizens of the future”
A thematic analysis exploring the beginnings of Global Consciousness in
primary school children in New Zealand

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Abstract

Background: Social, political, and ethical challenges such as the climate crisis, COVID-19, and the fragmentation and integration of culture and identity, are magnified by globalisation. One way to resolve these challenges is for people to advance in global consciousness (GC). Globally conscious people may express beliefs and an identity which reflect global citizenship and empathy and compassion towards others all over the world. They have a willingness and openness to engage with others who are culturally different to themselves, exhibit prosocial behaviour, show concern for global issues, and demonstrate pro- environmental attitudes and behaviours.

Aim: This study explored the beginnings of GC in primary school children (aged 10 to 11) in New Zealand and how two socialising agents, parents and school, may contribute to, or act as barriers to, developing globally conscious children.

Methodology: Ten semi-structured one-on-one interviews with five year six children and their five mothers, along with one semi-structured focus group with three of their year six teachers, from a high socio-economic community, were analysed using reflexive thematic analysis with a critical realist epistemology and ontology.

Analysis: Three overarching themes were generated. Firstly, 'Access to resources', includes digital and media technology, printed media, inquiry-based learning, education addressing environmental well-being, intercultural experiences, people as experts, and financial resources that can lead to enriching experiences and opportunities. Secondly, 'Adults as gate keepers', argues that adults act as the gate keepers to experiences, opportunities and information which could develop globally conscious children. Lastly, 'positive behavioural support and other-oriented mechanisms', which refer to approaches and strategies used by both parents and schools to nurture a child's emotional and social development.

Conclusions and implications: The findings indicate that access to resources, support and scaffolding from parents and schools, and positive behavioural support approaches alongside other-

oriented mechanisms, contribute to the development of characteristics and values which could further grow into GC when required. Enriching educational opportunities, experiences and interactions should be prioritised by both socialisation agents to foster these characteristics and values. This could contribute to increased cohesive collaboration on global challenges, a thriving future for humanity and a restored planet.

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Lastly, I acknowledge anyone else who might find this research of interest. I have hope for the future and truly believe that through deepening our understanding of global consciousness we can create a world that is more just, ethical, and sustainable. A world where we act with kindness and compassion; where we acknowledge and celebrate our interconnectedness, differences, and similarities in ways that benefit humanity and the environment.

Thank you.

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Chapter 1: Introduction

Globalisation has established a world that is more interconnected and more interdependent. People's response to globalisation, and globalisation itself has contributed to major social, political, and ethical challenges experienced by humanity and the planet. These challenges include but are not limited to, the climate crisis (Feltz, 2019; Romm, 2015), the exploitation of people and growing inequality between, and at times, within nations (Rahim et al., 2014; Schuftan, 2003), and the fragmentation and integration of culture and identities (Arnett, 2002; Rifkin, 2009). One way to resolve these challenges exacerbated by globalisation, is for people to nurture a psychological state of global consciousness (GC); an emerging interdisciplinary field in psychology (Chen et al., 2022; Liu & Macdonald, 2016). It is only through collective, collaborative, empathetic global awareness, and globally prosocial action that humans will have a chance of ensuring the future for our children, for humanity, and for a restored planet.

Children are the future of humanity; they are social agents and play an important role in leading humanity's future and in resolving the challenges worsened by globalisation. The interconnected and interdependent world that children are growing up in today is dramatically different to what it was in the previous century (Wood et al., 2016). Children live in a time where they cannot escape local and global current affairs (Robinson et al., 2019). They have greater access to information and are more knowledgeable and aware (Robinson & Jones-Diaz, 2016). Children as young as five to twelve show enthusiasm when given opportunities to engage in social change and problem solving (Torres-Harding et al., 2017). Raising globally conscious children could lead to cohesive collaboration on the challenges and issues affecting people all around the globe.

Children are socialised through interactions with others and the environment in an ecological way (Bronfenbrenner, 1992; Bronfenbrenner & Morris, 2007). Adults are socialising agents who have a central responsibility in a child's life to provide them with nurturing environments, as well as opportunities and interactions which foster their cognitive, social, and

emotional development (Berk, 2013; Bronfenbrenner, 1994; Bronfenbrenner & Morris, 2007; Oberman et al., 2014; Zakai, 2019). These interactions contribute to the development of children's GC (Chen et al., 2022; Liu & Macdonald, 2016). Two significant socialising agents involved in child development include the school and their teachers, as well as a child's parents and caregivers. The enriching experiences and opportunities that children encounter at school and through their parents are shaped by the resources available or accessible, and by the values, beliefs, and actions of the adults creating these enriching experiences and opportunities (Beckwith, 2021; Bronfenbrenner, 1979; Bronfenbrenner & Morris, 2007; Felgate & Boyd, 2015; Horst, 2014; McFarland et al., 2019; McFarland et al., 2012; Shih, 2019; Soong, 2022). Through nurturing the developing of GC, these two socialising agents scaffold children's potential contribution to creating a more just, fair, ethical, and sustainable world.

The purpose of this study is to explore the beginnings of GC in primary school children in New Zealand (NZ). In particular, it examines how two socialising agents, parents/ caregivers and school contribute to, or act as barriers to, the development of GC in children aged 10-11. Knowing there was no research on the development of GC in children in NZ, and the important role of adults in child development, and how the world today is more interconnected and more interdependent, I utilised my previous experience teaching children aged 10-11, my insider status with a local school, and my awareness of the significance of raising globally conscious children, as a basis for this study. This thesis employs a qualitative paradigm using reflexive thematic analysis (RTA). The remainder of this section will now outline the thesis.

1.1 Thesis outline

The context of the study is introduced in chapter one, the introduction. The Introduction follows advice set by Braun and Clarke (2021); Clarke and Braun (2022) who reinforce that the purpose of introductions is to provide a context and a basis for the research. Therefore, the

researcher makes an argument for the study as opposed to only establishing a gap that needs to be identified and filled. This chapter will first briefly cover globalisation and how it has contributed to global issues. Following this, GC is introduced as a solution to the issues exacerbated by globalisation. GC is defined, and current GC research is explored. Next, literature on Bronfenbrenner's process-person-context-time (PPCT) child development theory is shared which then leads to two sections exploring the role of parenting and the school institution in developing globally conscious children (Bronfenbrenner & Morris, 2007). Following this I share the research aims and questions.

Chapter two shares the methodology that guided this study. First, I detail the critical realist ontological and epistemological stance underpinning this research, and the qualitative paradigm employed using semi-structured interviews with parents and children and one semi-structured focus group with teachers. This includes describing sampling, recruitment, choosing settings, designing the interview guides, data collection procedure, RTA procedure, my positionality and subjectivity as the primary researcher and any ethical considerations.

Chapter three presents a critical realistic approach to the analysis and explores the themes interpreted through RTA. This chapter is a combined results and discussion as suggested when using RTA by Clarke and Braun (2022) to demonstrate my interpretation and subjectivity as the primary researcher.

Chapter four presents a general discussion, recommendations and resources for schools and parents, limitations of the study, and possible future directions for GC.

1.2 Globalisation

Globalisation is a process that has been on-going, and accelerating for the better part of the past 500 years. It has produced a world that is increasingly interconnected and interdependent (Ritzer, 2015). The meaning of globalisation can vary depending on what part of it is emphasised when defining it.

It is most widely connected to the economic and financial change that has transpired. It can be viewed as the compression of space and time, where technologies have reduced distance and time barriers in global interactions (Mittelman, 1996), or the rise in the consciousness of the world as a whole (Robertson, 1992).

Globalisation is restructuring our social space from one where interactions were once usually with others in the same territorial space to increasing interactions that are transnational (Osimiri, 2015). From a broad perspective it refers to the rise of international relations in economy, culture, and politics that has come about by cross-border trade in goods and services, development of technology, and the bi-directional flow of ideas, knowledge, and individuals (Roldán et al., 2018). Globalisation can benefit humanity but has also lead to challenges that demand our attention.

It is widely acknowledged that globalization has brought benefits to many countries and people around the world, through economic growth, innovations, or new experiences. Strong global economic growth has resulted in massive global economic interdependence. For example, there is greater exchange of products such as clothing, energy, vehicles and the services and materials used to create them (Hugonnier, 2007). It has given countries access to materials, labour, and jobs that they otherwise may never had. The spread and evolution of technology has also provided people with the opportunities to learn more easily from people in different parts of the globe as well as compete with one another which can cause further technological and corporate innovations (Meethan, 2004).

However, although the benefits are widely felt, globalisation and people's responses to globalisation are considered a major contributor to global social, political, and ethical challenges. One of the dominating global challenges is a global ecological crisis, the climate crisis. Rising levels of greenhouse gases have warmed the earth threatening our ecosystem whilst creating greater inequalities (Feltz, 2019; Romm, 2015). Although it might be debated, it is widely acknowledged and accepted that the science points to a climate crisis requiring humanity to act now to avoid

catastrophic consequences (Habibullah et al., 2022; Romm, 2015). The increased industrial activity and infrastructure development has caused a rise in greenhouse gas emissions giving rise to climate change, and damaged and exploited natural resources which have further contributed to an ecological crisis. For example, the increased consumption with transnational trade means greater production of goods and deforestation as well as a loss of biodiversity which stresses the environment and causes increased emission of greenhouse gases (Dwyer, 2015). The environmental challenges from increased globalisation are experienced globally and threaten the future of humanity requiring collective awareness and action. Is it possible for people to easily access a sense of GC in specific and important times and spaces to avert planetary collapse? Climate change is forcefully encouraging us to recognise our shared humanity, as a perception of common fate is critical to solving the common dilemmas facing us (Hardin, 1968).

Climate and environmental issues are not the only problems humans are facing globally; globalisation has also contributed to the exploitation of people and growing inequality within and between nations (Rahim et al., 2014; Schuftan, 2003). Economic global interactions and exchanges can lead people to be exploited, with a small minority of people seeing the wealth generated from economic global interactions (Fischer, 2009; Rahim et al., 2014; Schuftan, 2003). It is argued that corporations and some political leaders turn a blind eye to human rights violations, paying low wages with inhumane working conditions, in order to maximise economic growth and profits (Fischer, 2009). The growing inequality is evident in a recent report by Oxfam which found the world's richest 1% have over twice as much wealth than everyone else since 2020 (Ahmed et al., 2022). Globalisation has also contributed to exploiting people through facilitating human trafficking (Malah & Asongu, 2022). If people could reduce and stop the violation of human rights the growing inequality and exploitation of people can also be halted. Globalisation is not reversible (Rahim et al., 2014), therefore, it is extremely important, if not vital to the flourishing of humanity, that people

are aware of, and reflect on, the consequences of this issue, and act with empathy, and their moral responsibilities, and obligations, to humanity and the planet.

Globalisation has also contributed to the fragmentation and integration of culture and identities (Rifkin, 2009). A psychological consequence of people migrating and immigrating around the world and interacting with technology, global news, and various cultures in their daily life, is it can create a degree of cultural ambiguity. Some people may feel compelled to only recognise their local cultural and assert their differences from a global culture, whilst others may be more open to engaging with both their local and the global culture (Liu & Macdonald, 2016; Macfarlane, 2016). Globalisation will likely lead to people to cultivate a bicultural identity, including their local identity and a global culture, and this can be confusing as people learn how to negotiate multiple cultures (Arnett, 2002). Research by Robertson and Scholte (2007) has led to a term, glocalization, which describes this trend, a local and global culture existing in a mutual interaction.

It is through collective, collaborative, empathetic global awareness, globally prosocial actions, and an openness to and respect for cultures different to one's own, that humans will have a chance of ensuring the future of our children, humanity, and a healthier planet.

This chapter will now explore how psychology can contribute by building an understanding of how individuals can work within existing social systems to create a better understanding of their interconnectedness that serves future generations better than the industrial structure that govern people's lives presently.

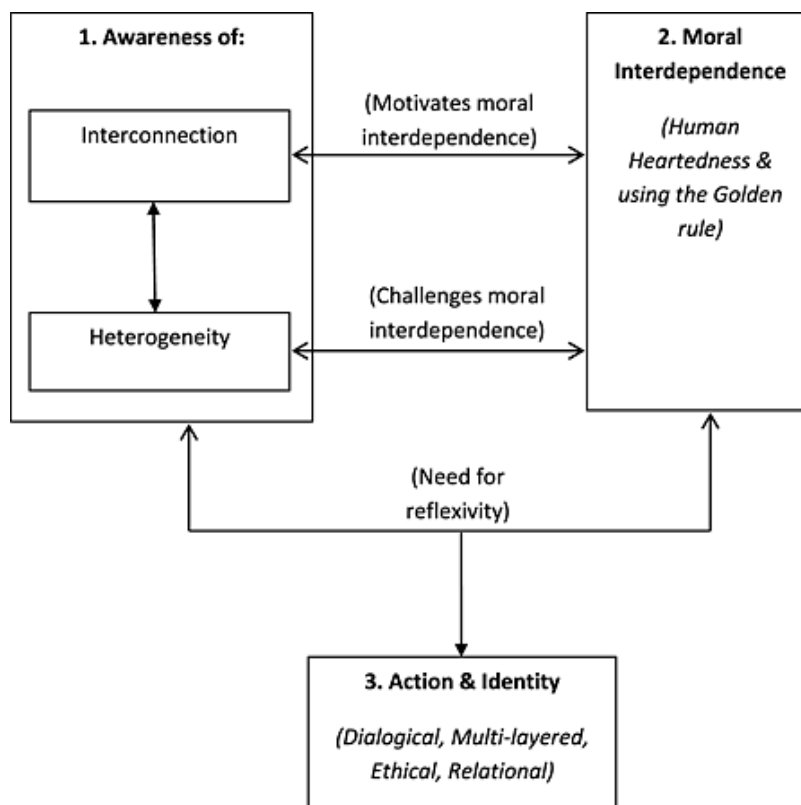
1.3 Global Consciousness

According to Liu and Macdonald (2016), resolving the challenges exacerbated by globalisation requires the development of, or movement towards, a psychological state of, GC. To understand GC, the origin and various conceptualisations of GC, the GC theory used in this study, how GC can be measured, research on GC, as well as relevant related terms are provided.

The origin of GC connects back to the ancient European world from ancient Greek ideas of universality (Liu et al., 2022; Liu & Macdonald, 2016). GC is an offshoot of cosmopolitanism, which during the enlightenment era, started to become revitalized through philosophers such as Immanuel Kant (Liu & Macdonald, 2016). In 1795 Kant published the essay “Perpetual Peace”, claiming a cosmopolitan future as part of nature’s purpose for humanity, a new political order with an end to conflict that is not utopian. It was during this time that the ideal that there was more of an obligation to understand that we share the planet with human beings that are not just those in our local communities began to re-emerge in Europe (Cavallar, 2012). Cosmopolitanism is understood to involve being a citizen of cosmos which means universe or world as well as the polis which refers to city. It is through developments in science, technology, theories, researchers, and philosophers such as Kant that GC has come to be what it is today, arguably an important and complex concept that can help humanity navigate global challenges present today (Cavallar, 2012; Liu & Macdonald, 2016).

According to Liu and Macdonald (2016) GC is “a knowledge of both the interconnectedness and differences of humankind, and a will to take moral actions in a reflexive manner on its behalf” (p. 310). They propose a theoretical model of GC (Figure 1) that involves the interaction of three components: awareness and knowledge, morality and ethics, and an identity and action component. The awareness and knowledge component refers to knowledge of our interconnectedness and the benefits and consequences of our interconnectedness. Knowledge and awareness are developed through access to information on globalisation and its effects.

Figure 1: *Theory of Global Consciousness* (Liu & Macdonald, 2016, p.321)



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The moral and ethical component requires global moral interdependence and relational human heartedness (or role appropriate kindness/empathy) to navigate the values of disparate groups. It is agreed by cosmopolitan theorists that although there are various global perspectives and values interacting, there should be a sense of universal obligation towards others (Dobson, 2006). The Golden rule, treat others how you would want to be treated forms the basis for the moral/ethical component of GC (Liu & Macdonald, 2016). As an ethical ideal it must be cultivated (Hwang, 2012), with people improving themselves so they are more ethically aligned with actions and beliefs which support local and global citizens. This complex concept requires a reflexive (D’cruz et al., 2007) type of ethics where different moral perspectives may be understood to apply across an array of situations, as opposed to there being a one size fits all.

In particular, the identity and action component is arguably the most important in everyday life which requires activation of numerous layers of identity and motivation to act in different ways that benefit humanity. People will develop an identity that can connect them to their local roots as well as aspects of global culture. The result of all three components interacting are social and political cultures which support humankind and the environment (Liu et al., 2022; Liu & Macdonald, 2016).

Although Liu et al. (2022) believe GC cannot be reduced to psychometrics or that it is equivalent to any one measure, they do suggest three ways to quantitatively explore individual level indicators of GC that can be used in a given time and research project (Chen et al., 2022). These include identification with all humanity (IWAH) (McFarland et al., 2012), global orientations (GO) (Chen et al., 2016) and cosmopolitan orientation (COS) (Leung et al., 2015). Each of these derives from different academic literature, and so a combination of the three measures provides ecumenical coverage of many of the psychological components of what is likely to be a complex concept. This avoids the trap of reductionism which is common in psychology.

The most widely accepted indicator of GC is IWAH which was inspired by social identity theory. IWAH gauges how close a person feels to, identifies with, or their desire to help people in their communities, country, and all around the world (McFarland et al., 2012). More globally conscious people are likely to identify with people around the globe compared to their local and national identities. This sense of global identification is associated with prosocial behaviour and attitudes (McFarland et al., 2019).

Another indicator of GC is GO, inspired by acculturation theory: it focuses on an action orientation towards other cultures different to one's own. Acculturation refers to the changes someone experiences because of first hand contact with people of a different culture to their own (Chen et al., 2016). Contact between different countries and cultures from globalisation has resulted in inclusionary or exclusionary responses (Chiu et al., 2011). The proactive component of GO refers

to the active acquisition of novel cultural experiences, and the defensive component refers to sticking to one's culture and feeling uncomfortable or rejecting interactions with cultures different to one's own (Chen et al., 2016).

COS was generated from a review of cosmopolitanism and highlights the attitudes, values and actions associated with globalisation focussing on three components: cultural openness, respect for cultural diversity and global prosociality (Leung et al., 2015). Cultural openness refers to valuing and aspiring to experience other cultures and reflects a dimension of personality that is open and flexible in information processing. Respect for cultural diversity implies the respect for difference found between cultures and preserving this diversity. Lastly, global prosociality indicates the moral responsibility to help people around the world. COS appears to be rooted to the personality trait of agreeableness, and involves altruism, an unselfish concern and actions for others, and tendermindedness, both of which may positively relate to the three components, especially global prosociality (Leung et al., 2015; Liu et al., 2020). Individuals who are high on global prosociality embody a sense of global justice where everyone, local or foreign, should have access to basic human rights (Leung et al., 2015; Liu et al., 2020)

The first empirical quantitative test of GC theory was carried out by Chen et al. (2022) and used these three measures, IWAH, COS and GO to examine how GC was associated with concerns for and behavioural responses to the COVID-19 pandemic. They looked at evidence from 35 cultures with a sample of 18,171 participants. Applying the theory of GC (Liu & Macdonald, 2016) the study found that the presence of GC predicted higher self-reported and actual prosocial behaviour, and that the presence of national consciousness predicted xenophobia. Therefore, higher GC was associated with actions considered helpful, cooperative, and altruistic in the context of the pandemic, including deeds like mask wearing. This study shed light on a framework to study global unity and cooperation, and how promoting GC in public, an inclusive mindset that fosters moral interdependence, can enhance cooperative prosocial behaviour. This quantitative study suggests

globally conscious people are necessary to respond to global issues such as the COVID-19 pandemic.

On the whole, people who demonstrate GC, may express beliefs and an identity which reflect global citizenship and empathy or compassion towards others. Globally conscious people have a willingness and openness to engage with others who are culturally different to themselves displaying cultural openness and respect for cultural diversity (Leung et al., 2015). They exhibit prosocial behaviour (Liu & Macdonald, 2016), identify with and show concern for people all over the world (McFarland et al., 2012) and demonstrate dispositional empathy with lower prejudice and prejudice ideology (McFarland et al., 2019). They are also more likely to show concern for global issues. GC is associated with pro-environmental attitudes and intentions (Liu et al., 2020; McFarland et al., 2019; Renger & Reese, 2017) with globally conscious people acting in ways to reduce environmental problems (Leung et al., 2015). GC will manifest differently across time and space, what are appropriate and applicable solutions or identities in one place or time might not be the best in another (Chen et al., 2022; Liu & Macdonald, 2016). These characteristics, attitudes and behaviours of GC shared in these studies suggest that globally conscious people can lead to cohesive collaboration on issues affecting people all around the globe, such as pandemics, climate change and poverty.

It is important to recognise terms related and similar terms to GC as there is limited research on GC, especially in connection to children, thus, this thesis has drawn on research with similar terms to GC. It is very hard to definitively define a complex concept such as GC, in specifically worded measures, so the tripartite structure described above touches on other related concepts that might be closely related; but it is also difficult to encompass within a psychological framework that is built around psychometric measures. GC is related to such concepts as global awareness, global citizenship, and cosmopolitan. Among these similar concepts, global awareness is perceived

knowledge about places and people around the world and felt interconnectedness (McFarland et al., 2019) which makes it an important component of GC.

Global citizenship is a contested notion that refers to an awareness of global interconnectedness and interdependence and a sense of caring for and being responsible and dedicated to a global community and the challenges they face (Nussbaum, 1997; Pogge, 1992; UNESCO, 2015). The term citizenship may carry additional connotations, as the concept of citizenship involves rights and responsibilities rooted in specific political systems that go beyond what is understood as GC. However, Oxfam (2023) defines a global citizen as someone who takes an active role in creating a more sustainable and equitable world, which is entirely compatible with GC.

Cosmopolitan which I defined earlier as both a citizen of the world and locally (Liu & Macdonald, 2016) is also thought of as having an identity component and a responsible action component, sharing similarities to global citizenship (Liu et al., 2020). All three terms involve being aware of and taking responsibility for local and global issues as well as expressing cultural openness (Wood, 2011). This chapter will often refer to studies that explored or used these terms as they share similarities with GC and there are limited studies with a qualitative paradigm directly investigating GC.

Liu and Macdonald (2016) suggested that future research into GC should explore how GC forms, and what knowledge and emotional states are required for someone to achieve this. Exploring how GC forms may reveal ways to foster it. Children in particular are the future of humanity and play an essential role as social agents in global participation and creating a more equitable world (Zakai, 2019), where people act in ways which benefit all of humanity and the planet. Although discourses of childhood innocence are still prominent today (Ramsey, 2008; Robinson & Jones-Diaz, 2016; Robinson et al., 2019; Ruane et al., 2010), children have greater access to information and are more knowledgeable and aware (Robinson & Jones-Diaz, 2016).

They are living in a more interconnected time where engaging, even from afar, with local and global concerns is prevalent (Robinson et al., 2019; Wood et al., 2016). Given the opportunity, children as young as five to twelve show enthusiasm to engage in social change and problem solving, creating a sense of empowerment in children. (Torres-Harding et al., 2017). As a primary school teacher with experience assisting with the development of children, this led me to question the beginnings of GC in children, and what may contribute to or act as barriers to raising globally conscious children. Nurturing globally conscious children can lead to cohesive collaboration on the challenges humanity faces, leading to a more just, fair, ethical, and sustainable world. The following section will explore a child development theory which can contribute to our understanding of the development of GC in children.

1.4 Bronfenbrenner's Process-Person-Context-Time theory

Bronfenbrenner (1992) established an ecological system theory for understanding child development, which places children's development within a complex system of environments and relationships. Over many years Bronfenbrenner revised his theory from the ecological theory to the bio-ecological theory and the most recent version called the process-person-context-time model (PPCT) (Bronfenbrenner & Morris, 2007). The PPCT version underpins this thesis and is used as a framework to conceptualise the development of GC in children.

The first component of this model is process, which is highlighted as a central function in the contextual environments and in a child's characteristics (person). Interactions and experiences are considered the processes where development takes place. Proximal processes are interactions happening between the child and other people, objects, or symbols in their immediate environment (Bronfenbrenner & Morris, 2007). Proximal processes are considered the engines of development (Bronfenbrenner, 2001) and must occur on a regular basis over time to contribute to development. For example, interactions could include discussions between a child and their parent, or a child and

their teacher, or through reading and acquiring new knowledge or skills. Proximal processes also involved invitations to learn, engagement, complexity, repetition, and time. Over time, children develop through processes of gradually more complex interactions between the child and their environment, objects, symbols and other people (Bronfenbrenner & Morris, 1998). At school or through parents, children are invited to engage and learn in ways that can enhance their social, emotional, and cognitive skills, thereby also increasing GC.

A person's characteristics influence what occurs during proximal processes and include the personal characteristics of all people involved in the child's development (Bronfenbrenner & Morris, 2007). These include personality traits that can either foster or hinder proximal processes, such as openness, curiosity, and agreeableness. They also include a child's ability, experience, or knowledge required to grow and learn at their stage of development. Lastly, person's characteristics include observable features that influence reactions from the environment. For example, the child's gender, age, or shyness.

Context involves the various environments influencing child development (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007). Children develop within and across various contexts, with certain environmental conditions leading to different results. The theory centred the developing child within four environments, also known as contexts or systems: microsystem, mesosystem, exosystem, and macrosystem. The theory emphasises the importance of interactions with the environment and relationships within and between contexts.

The microsystem involves the child's closest environments such as their home or family, school, sport clubs, religious community, or neighbourhood (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007). These environments are the ones children interact with most and can influence child development through the activities they engage in, the roles they choose or are given and the relationships they have formed. Adults set the scene for learning about and engagement with the world. Within the microsystem there are also bi-directional interactions. For

example, parents influence a child's behaviour or beliefs, but children can also influence their parents' behaviour and beliefs.

The mesosystem are the connections and relations between the microsystems. For example, the connections and interactions between a schoolteacher or school and the child's parents (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007). Interactions might involve children going home with certificates or awards, or parents being invited to school assemblies when the child has done well at school socially or academically. It may also include a parent's involvement in volunteering at school during educational experiences, attending community events, or frequent contact from their child's teacher.

Exosystem includes the links between two or more settings, yet for one of them the child is not a member (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007). This includes policy making or the management team at school designing the school curriculum. What happens at this level influences interactions and experiences in the microsystem. For example, the values of Ministry of Education and school leaders and management will shape the national and local curriculum and what learning experiences schools seek for their students. This will influence the experiences and opportunities teachers can give students. For instance, this would be visible in the school trips are planned, choosing inquiry topics, and the opportunities they pursue to develop global citizens. This level also involves media and news and how children, schools or families engage with these as well as parents' work and income which shapes the opportunities or experiences, they can give their children.

The macrosystem comprises distal influences such as social and cultural aspects or values including belief systems, also known as the societal blueprint (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007). For example, discourses around childhood and the rights and responsibilities of children influence their educational experiences and opportunities (Ramsey, 2008; Robinson & Jones-Diaz, 2016; Robinson et al., 2019; Ruane et al., 2010). Experiences and

opportunities for development through the means to travel is also considered within this level as well as in the exosystem. Children are not directly involved with discourses and decision at these levels; however, they significantly influence their life.

The final construct in PPCT is time and the changes over time (Bronfenbrenner & Morris, 2007). This includes microtime, mesotime and macrotime. Microtime is what is happening during processes, and mesotime refers to the experiences or interactions occurring over days, weeks or months. For example, this can refer to the frequency and continuity of experiences and environments children interact with that are relevant to growing globally conscious children. Macrotime, also referred to as the chronosystem, recognises the influence of time and history (Bronfenbrenner, 1994; Bronfenbrenner & Morris, 1998). For instance, children in NZ in 2023 have greater access to devices and information and are also seen as having a more active role in their development compared to previously where they were seen as more passive (Underwood & Rosen, 2011).

Bronfenbrenner highlights two important socialization agents, parenting and school that influence the developing child. Socialisation is referred to as the process by people are taught the skills, behaviour patterns, values, and motivations to function efficiently and competently in the environment they are growing up in (Holden et al., 2011). Parents are considered the child's first teacher (Pstross et al., 2016) and play a fundamental role in a child's upbringing. Parenting and parent led learning influences the child's social, moral, emotional and cognitive development (Berk, 2013). Central to family contexts are parental strategies, behaviours, attitudes, and discipline techniques. Parents and school educators can be thought of as the architects of the environments and experiences that can that foster GC. In education settings, teachers and schools have a vital role in child development through the design and delivery of the curriculum and by creating positive and enriching educational environments and opportunities. Educational activities are considered engines for human development (Bronfenbrenner, 1994). Environments that demonstrate and celebrate

diversity set the scene for fostering positive ideas of others and themselves which also creates space to explore and be familiar different beliefs, cultures, and ideas (McFarland et al., 2019). Through rich learning environments children are given a wide range of learning opportunities. Children's interactions and relationships with adults and environments are also co-constructed (Ress et al., 2013). It is through socialising agents such as these two that children engage with and learn about the world and how to think and act.

Thus, according to Bronfenbrenner (1994, 1995); Bronfenbrenner and Morris (2007), it is important to explore the child interactions with the ecological environments, and the proximal processes in the microsystem which are necessary to develop globally conscious children. This chapter will now concentrate on literature focusing on the role of the parenting and school institutions in developing globally conscious children.

1.5 Parenting Pathway

What children value, how they think, or act is moulded at the microsystem through parents' knowledge, parenting practices or attitudes and the rich and stimulating experiences or opportunities they seek for their children. As parents take on the role of raising children, they are challenged with contributing to their child's social, emotional, cognitive, and moral development (Berk, 2013; Landy, 2009; The National Academies of Sciences et al., 2016). For instance, parenting practices can assist in raising children who display prosocial behaviour or a sense of cultural openness. This section of the chapter will explore parents' contribution to developing GC characteristics and values in their children.

Research indicates that emotional skills and emotion socialization can enhance prosocial behaviours and the social, emotional, and moral competences necessary to develop GC (Berk, 2013; Sullivan et al., 2011). Emotional skills include the ability to recognise and label emotions that you or others are feeling, understand what causes emotions, how to express them in socially appropriate

ways, and knowing when and how to assist others in need, as well as act in ways intended to benefit others (Spivak et al., 2015). These behaviours, understandings and thoughts reflect values found in GC such as, identifying with others and showing empathy and concern for others (Chen et al., 2022; Liu & Macdonald, 2016).

Within a child's microsystem parents can develop their child's emotional and social skills through engagement in processes such as other-oriented mechanisms and discussing emotions (Eisenberg et al., 2006; Krevans & Gibbs, 1996; Ramaswamy & Bergin, 2009; Sullivan et al., 2011). Other-oriented mechanisms include directing the child's ability to focus on or take note of the feelings and needs of others, encouraging empathy, sympathy and perspective-taking or reminiscing conversations. These mechanisms promote prosocial behaviour and social competency (Hastings et al., 2007; Krevans & Gibbs, 1996; Ramaswamy & Bergin, 2009), empathy and concern for others (Krevans & Gibbs, 1996), and often altruistic behaviours, actions and behaviours found in GC (Chen et al., 2022; Liu & Macdonald, 2016).

Parents can also lead reminiscing conversations, where they encourage children to reflect on their behaviour towards others and the consequences of their actions. This can be used to point out both negative and positive behaviours and consequences, leading to positive relationships with, and care for, others and a deeper understanding of other's feelings and actions (Laible, Karahuta, Van Norden, Interra, et al., 2019). Through everyday conversations between children and adults, adults can communicate desired moral behaviour that considers other's welfare, allowing children to form emotional skills and an understanding of moral values (Thompson, 2007; Wainryb & Recchia, 2014). In particular Laible et al. (2015) suggest asking open-ended questions so children can better comprehend the cause and effects of their behaviour. Engaging children in moral discussions and other-oriented mechanisms, and asking clarifying questions during discussions can develop children's emotional and social skills and moral understanding required to progress towards GC (Berk, 2013).

Several studies explored how parents from different cultures from around the globe engaged in various practices and strategies to raise cosmopolitans and global citizens. In NZ Beckwith (2021) interviewed three parents with children in year five from a rural area on their perceptions of, and motivations for, global citizenship education. Across the ditch in Australia Nichols (2015) examined how cosmopolitanism and cultural nationalism influenced parenting. Nicholas analysed artefacts and interviewed 44 Australians which included 23 mothers, seven fathers, and two grandmothers who had children in their early years, as well as twelve service providers. In Taiwan Shih (2019) explored class differences in raising cosmopolitan children. The study included 30 Taiwanese middle class, working class, and impoverished families, and interviewed them over a few years. Soong (2022) carried out a two-year study using semi-structured interviews with 45 Chinese middle-class parents whose children were aged 7 to 12. The families lived in upper-class districts in Shanghai and the study explored the parenting practices used to increase their child's cosmopolitan identity. In California, Horst (2014) carried out an ethnographic study with 25 families that lived and worked in Silicon Valley. The study explored how parents create cosmopolitan experiences and spaces for their children. The families were mainly middle-class and included a mix of cultures, but majority were American, and their children were aged between 8 and 18. The following few paragraphs will review these studies in more depth by looking at relevant similarities, differences, and themes.

It was important for parents to provide rich opportunities for their children to learn about and interact with cultures by engaging locally with cultural products and experiences. For example, parents in Shih (2019) who had limited access to resources and cultural goods enjoyed cultural products such as books, media-related materials or took their children dining to experience Western cultural foods. Soong (2022) found parents had greater access to resources and were able to expose their children to different languages and local tours to foster cultural openness and respect for cultures. Nichols (2015) also found parents encouraged children to learn languages, absorb cultural

knowledge and build local intercultural networks to orient their children towards cultural diversity. These parent's actions to provide cultural interactions for their children is supported in a recent review by McFarland et al. (2019) on global human identification and citizenship. The authors found cultural interactions can increase a child's identification with humans around the world and increase feelings towards being part of a global community. It is through multicultural contact that people display higher IWAH (McFarland et al., 2012), and demonstrate the actions, values and attitudes associated with two components of COS, cultural openness and respect for cultural diversity (Leung et al., 2015). Rich interactions and experiences even locally can contribute to the beginnings of GC in children.

Beyond local activities, interactions, and experiences, international travel was the most common way parents provided cultural experiences and rich opportunities. Travel is considered by some as a solution to our global issues due to its role in expanding global awareness and knowledge. People who travel are more likely to engage in meaningful change that benefits humanity and the planet (Lew, 2018). Participants in Horst (2014) used travel as a means to expose their child to cross-cultural experiences in order to cultivate cosmopolitanism. Likewise Nichols (2015) discovered that parents used travel as a means to purposely orientate their children to cultures different to their own. Similar to Horst (2014) and Nichols (2015), Soong (2022) and Beckwith (2021) found travel overseas developed dispositions of cultural openness, yet for parents in Soong (2022) it was also a way to develop bilingualism, and curiosity. For some parents in Beckwith (2021) it created opportunities to develop relational skills so children could build their global citizenship. Whilst some middle-class parents in Shih (2019) focused on travel also for cultural educational experiences, travel was also a way for their child to recognise the humanity of people in other places. These studies demonstrate the lengths that parents go to, to broaden their child's development and education and supports the idea that travel is a prominent way for children to develop a global mind (Lew, 2018).

However, for numerous parents fostering cultural openness, a respect for cultures and enhanced global awareness or knowledge were not their only motivation for creating a cosmopolitan upbringing. Although parents interviewed by Soong (2022) wanted their children to have greater global awareness, knowledge and cultural experience, their main motivation was to prepare their children for the highly competitive and uncertain global labour market. This finding was similar to that of Shih (2019), where a half to two thirds of parents were mostly motivated to enhance their children in the school or job market through familiarising them with Western culture, yet the remaining middle class parents were driven by a desire for their children to develop an empathetic understanding of different cultures, to respect these differences, and to be objective. Nichols (2015) findings showed similarities to Soong (2022) and Shih (2019) as Australian parents wanted to give their children an advantage in the competitive local economic market, as well as develop their cultural openness. This indicates that parents' culture and beliefs influence what they deem valuable in the upbringing of their children. First, parents in various parts of the world often see Western culture as global culture. Hence, parents who value the Western culture and who have a different culture themselves may see Western culture in a favourable light and therefore prioritise Western experiences for their children. This demonstrates that parents' strategies and practices are shaped by their beliefs and what they deem valuable for their children to survive and thrive in our globalised and interconnected world.

Children were also offered ample opportunities to participate in extracurricular activities to develop relational and morality skills and the beginnings of the knowledge and awareness found in GC. Soong (2022) found parents provided their children with social activities such as music, art, drama, language class, sports, and academic studies such as coding, robotics, or maths. These extracurricular activities occurred during school holidays and outside of school hours. Similar to Soong (2022), Beckwith (2021) also found parents encouraged engagement in extracurricular activities such as sports or community events and fundraising to help children develop relationships,

and raise global awareness. Shih (2019) found children from Taiwanese middle-class parents learnt western musical instruments and attended English lessons. Whilst Horst (2014) found some children regularly volunteered. For example, one participant, a 16-year-old girl, joined a Jewish philanthropy group who would meet once a month every Sunday. The group fundraised and sent money or equipment to people in need. Charitable behaviour is associated with global human identification; consequently, this child is showing characteristics of GC (McFarland et al., 2019). By providing children with these rich opportunities through extracurricular activities in the microsystem, they are more likely to increase their global citizenship (Pstross et al., 2016), build their local and global knowledge, and show more concern for others.

Engaging children in global news, events or issues can assist children to develop their global awareness, global competency, empathy for others and identification with all humanity (McFarland et al., 2019). Horst (2014) found parents valued cosmopolitan experiences and environments by encouraging their children to engage with global issues through philanthropy and international travel. For example, one child demonstrated pro-environmental attitudes through involvement in trying to save the rainforest. This child worked for an organisation during summer camps and would later share her experience with her fellow school peers to build awareness and share the importance of such work. Her mother found this work important which also demonstrates the importance of parents openness to engage children in activities like this. Parents interviewed by Beckwith (2021) also aspired for children to learn about local and global issues through school as well as through conversations and discussion at home. However, in Nichols (2015), Soong (2022), and Shih (2019) I found no mention of parents highlighting global news, events or issues with their children. This is likely because of the different participant cultures involved in each study and what influenced their understanding of a cosmopolitan upbringing. For example, parents in Horst (2014) were already located within the Western culture so the focus is less about learning or favouring Western culture compared to Soong (2022) and Shih (2019). Yet, to increase global awareness and local-global

relationality which can increase the development of trust and support for others (Deardoff et al., 2018) it might be essential to give children opportunities to engage with global news, events or issues.

However, discourses of childhood innocence within developmentalist perspectives position children as too young to engage or deal with global issues and injustice are common (Ramsey, 2008; Robinson & Jones-Diaz, 2016; Robinson et al., 2019; Ruane et al., 2010). Children are often seen as unable to engage in the world as adults do and given minority status within society. These perspectives influence what is accessible to children and adult expectations of children (Robinson & Jones-Diaz, 2016). Research by Robinson et al. (2019) in Australia found a parent hardly watched the news herself and would try to never watch it in front of her child. This highlighted the mothers attempt to censor and control her child's access to challenging information rather than engage in critical conversations. Even if adults want to shield children from difficult information or the painful realities, it is likely to be difficult because children today live in a time where they cannot escape the local and global current affairs (Robinson et al., 2019).

These discourses of childhood innocence within developmentalist perspectives ignore the impact of globalisation on developing children and the access they have to information through technology, media, and peers. Robinson and Jones-Diaz (2016) suggested that the child's world and adult's world is becoming blurred with younger children having greater knowledge and awareness than ever before. Technology resources also create spaces for children to engage in self-directed learning about topics of interest or current events, which is especially visible today with technology advancements; for example e-readers (Robinson & Jones-Diaz, 2016). Ramsey (2008) demonstrated that children as young as four can take part in social activism and suggested that opportunities should therefore be made available and that children should be included in deciding what action to take. This is also supported by Torres-Harding et al. (2017) who demonstrated that children in

elementary school in the USA, aged 5 to 12 were enthusiastic about opportunities to engage in social change and problem solving, creating a sense of community and empowerment in children.

Children lean on adults to provide nurturing environments and opportunities and space to problem solve. Research suggests there are many ways to promote learning and discussions of global issues in children, for instance by using picture books, images, photographs, and art materials (Ruane et al., 2010). Whilst Mendoza (2008) argues for parental intervention when children consume information through media and technology to strengthen their critical thinking skills about the information they receive. A parental intervention includes parental openness and willingness to have conversations with children on local and global events and challenges to scaffold children's understanding of contemporary issues. Thus, the childhood innocence discourses influencing child development at the macro and exosystem may hinder or delay children's ability to develop GC.

Lastly, an important observation from these studies are families access to resources including financial resources to provide children with rich experiences and opportunities. Soong (2022) indicated that class does matter, as, where possible, parents accessed resources necessary for their children to participate in extracurricular activities and travel, as well as to send them to international private schools. Shih (2019) demonstrated different types of a cosmopolitan upbringing in Taiwan which mostly depended on whether families were considered impoverished, working class, or middle class. For example, middle class families wanted their children to experience culture shock through travelling or English lessons whilst children from impoverished families were restricted to only enjoy cultural products such as books, foods, or media-related materials. The Australian parents in Nichols (2015) found it difficult to find or access resources from libraries or services to shape a cosmopolitan childhood. Whilst participants in Beckwith (2021) aspired to take their children travelling, they recognised the financial commitment as a barrier to travelling, therefore, restricting ways for their children to gain insight and experiences of other cultures. The financial resources relied on to create lifestyles and experiences to encourage

cosmopolitan upbringings has been highlighted by Calhoun (2002) as more accessible for privileged people and families. Thus, according to Calhoun (2002) “cosmopolitanism by itself may not be enough” (p.g. 893), hence, moving towards a psychological state of GC may be necessary.

However, although access to financial resources may be important to develop GC, some parents discovered other ways to offer enriching experiences to their children. A few parents in the study by Nichols (2015) found a way by networking into cultural communities. Some parents enrolled their children into language classes and one parent joined three culturally different playgroups. Similar to Nicholas (2015), a parent from Beckwith (2021) suggested that using experts from local communities with various skills, experiences, and narratives, could be a positive solution. In Horst (2014), parents were able to offer their children opportunities for international travel as well as volunteering experiences, to expose their children to diversity and difference. These experiences may be important in developing globally conscious children, yet they are not easily accessible or affordable for all families. However, some parents were able to problem solve and discover different kinds of experiences to offer their children.

1.6 School Institution Pathway

The school is an environment that offers rich interactions and experiences for children to develop their ability to be empathetic, globally minded, locally and globally prosocial, respectful of cultural differences, and open to cultural experiences (McFarland et al., 2019). From a young age education also has an important role in nurturing children's knowledge of, awareness, attitudes and behaviours, towards the global challenges humanity faces (Suárez-Orozco & Sattin, 2007). The rich interactions, experiences, and environments within educational systems can develop globally conscious children which could path the way for a more just, inclusive, and sustainable world. There is no research looking directly at GC and children in NZ so the following section will broadly focus on the educational institutions role in developing globally conscious children, and where

possible, look specifically at what is happening within NZ's senior primary school education (year five and six).

Primary schools in NZ draw on the current New Zealand Curriculum (NZC) published by Ministry of Education (2007) to shape their local curriculum, experiences and interactions offered to their students. According to Ministry of Education (2007) the vision of the NZC is to develop “young people who will be confident, connected, actively involved, lifelong learners” (p. 7). The curriculum involves principles, values, key competencies and learning areas. The principles influence curriculum decision making, they set out the beliefs that underpin the national and local curriculum. Values are the beliefs around what is important or desired for children to think and act, and key competencies draw on knowledge, values, and actions necessary for students to be active members of their communities. Lastly, there are eight learning areas within the NZC which lay the foundation of knowledge (Ministry of Education, 2007). All components of the curriculum are involved in shaping globally conscious children, yet, probably the most relevant are the learning areas.

Each learning area has a range of achievement objectives which are the desired knowledge, understanding and skills that schools hope to develop in their children (Ministry of Education, 2007). All learning areas can be shaped to create educational experiences and interactions to develop GC in primary school aged children, however, the following few might connect more directly with GC; social sciences, health and physical education, the arts, English, learning languages, and technology (Adaspayeva & Parkes, 2020; Bolstad, 2020; Sparkman & Eidelman, 2018; Watson, 2022). It is not within the scope of this thesis nor possible within the word count to unpack in detail each learning area or the curriculum, however, it is important to recognise that there are numerous possibilities to use the NZC in primary schools to create experiences, interactions, and environments necessary to develop globally conscious children.

The current NZC is integrated and holistic, offering schools' flexibility in designing their local curriculum and therefore their educational experiences and environment (Tallon & Milligan, 2018). For every school, their leadership team and teachers have autonomy alongside community voice in making these educational choices. This enables teachers to draw on social contexts of importance to their learners (Wood et al., 2016). The learning for a year five and six cohort in one school will look and be different to the experiences of a year five and six cohort in another school. The learning areas are not optional but are quite broad and may be emphasised at different times or in different years. The way in which learning areas are explored will also vary. However, the educational experiences in cohorts from both schools would have been designed using the learning areas, values, and key competencies found in the NZC.

The flexibility also allows schools to decide which programmes outside of the curriculum or classroom will enrich their educational experiences. For example, schools can opt into Enviroschools, a nationwide environmental action programme which helps schools commit to a long-term sustainability plan. This programme explores indigenous wisdom, connects with nature, and helps students plan and lead sustainability projects in collaboration with their communities (Toimata Foundation, n.d.). A report for the NZ Council for Educational Research on primary and intermediate teacher and principals survey findings related to climate and sustainability found only 46% of principals said Enviroschools or student environmental projects were strongly integrated in their school (Bolstad, 2020). This low percentage could be interpreted as room for improvement. Adopting programmes like this normalise a culture within schools of caring for the wellbeing of environments, and create opportunities for children to develop pro-environmental attitudes and intentions and act in ways that reduce environmental problems (Leung et al., 2015). Schools and teachers can also arrange experiences outside the classroom, which are referred to as Enriching Local Curriculum. These experiences often involve drawing on local resources and expertise to create rich and exciting learning opportunities for their students which complements the NZC

(Ministry of Education, n.d.-b). It is vital for schools to create cultures, opportunities and experiences that encourage children to develop globally conscious characteristics and values.

Schools can create educational experiences focused on environmental well-being, climate change and sustainability which can lead to pro-environmental attitudes and behaviours (Leung et al., 2015). Educational experiences focusing on the knowledge, morals, actions, and attitudes which people and humanity need to live ethical and sustainable lives could support children to be and act in ways which resemble globally conscious children (Tubino Pante de Souza et al., 2019). The report by Bolstad (2020) found 58% of teachers agreed they had good access to resources including physical teaching resources, people, or organisations which could assist with education on climate change in NZ. This demonstrates that resources are available but maybe not easily accessible which could be a barrier to developing globally conscious children.

A tool for developing globally conscious children in primary schools is inquiry learning. Inquiry learning is a student centred approach that involves investigating an idea, topic, or issue, asking through-provoking questions, building new knowledge, communicating opinions, asking so what or now what which leads to cultivating solutions, and lastly, evaluating and reflecting on their knowledge and the process to get there (Hipkins & Boyd, 2012; Ministry of Education, n.d.-c). Inquiry approaches allow schools to structure learning experiences through curriculum integration, leading to natural connections amongst the various learning areas, values and key competencies in proficient and enriching ways (McDowall & Hipkins, 2019).

During the NZ 2017 elections when I was a teaching full time, year five and six teachers integrated various learning areas such as social science, health and physical education and English, as well as numerous values and competencies under an inquiry umbrella called respect. The teachers spent time brainstorming, exploring, and designing how the curriculum could support an inquiry into the election process, NZ parliamentary system, laws, policies, and how these affect people and communities. Students then investigated a specific law, rule, or policy. Relevant and

important inquiries like this create space and time for children to develop social and emotional skills, respect for difference, empathy, moral responsibility to local and global communities, concern for local and global issues and pro-environmental attitudes and intentions (Leung et al., 2015; Liu et al., 2020). On reflection there was potential for this inquiry to extend beyond our local to explore how laws, policies or rules are shared globally, and how they may contribute to the local and global challenges humans face. Overall, this highlights the importance of inquiry-based learning as well as the role schools and teachers have in designing learning opportunities for their students.

Inquiry-based learning can integrate social inquiry, which is future-focused oriented education based on addressing real-world challenges which are directly connected to children's lives (Wood et al., 2016). Social inquiry learning lends itself to activism education within schools. Research by Hathcock and Dickerson (2015) highlight the considerable social and emotional learning from activism education. For example, due to the collective nature of activism, children learn how to work closely with others and their perspectives are also more likely to shift from the individual to the collective (Thomas et al., 2019). Research shows children want to engage in opportunities to contribute to society and have an important impact on the world (Watson, 2022). Notably, children who are given opportunities to take action on significant issues of importance can create a sense of community, result in feelings of empowerment (Torres-Harding et al., 2017), and increase involvement in civic engagement after school (Hodson, 2014). Children who are able to apply their citizenship and activism skills and knowledge are more likely to develop global awareness, and the characteristics and values of GC (Watson, 2022). Ultimately, Wood et al. (2016) argues that this creates confident and competent children who are better equipped to construct a world that is a better place for all.

There has been an increasing interest in global citizenship education (GCE) as indicator 4.7.1 in the United Nations Sustainable Development Goals, actively encourages governments and

schools to engage with GCE (United Nations, 2015). GCE can be thought of as supporting the development of global citizenship which includes educating for multicultural and social prosperity, an appreciation of diversity and difference, advocating for sustainable development, awareness and knowledge of global issues and empathetic and engaged problem solvers (Clifford & Montgomery, 2017; McFarland et al., 2019). A study by Twigg et al. (2015) revealed that children as young as three and four growing up in the age of technology in Australia were demonstrating a capacity to act as global citizens. These early expressions of global citizenship can be fostered through GCE and contribute to developing globally conscious children.

Although the NZC values citizenship and critical thinking, GCE is not referred to or explicitly acknowledged throughout the curriculum or as a teaching subject (Ministry of Education, 2007). An article published in the NZ Annual Review of Education found there is no vision of global citizenship or GCE in the 2007 NZC (Adaspayeva & Parkes, 2020). This was consistent with Sant et al. (2018) systematic reviews which found numerous countries lacked consideration of GCE in curriculum and argued that national views rather than global perspectives tend to govern citizenship education. In Ireland, some primary school teachers did not include global dimensions in their teaching because of a lack of teaching resources and an over-crowded curriculum, highlighting teachers lack of support and confidence (Dillon & O'Shea, 2009). Peterson et al. (2018) considers language learning and social sciences in the NZC as two learning areas that could create spaces for GCE in primary school, although it is also possible in other learning areas such as technology or health and physical education. This indicates how schools and even the Ministry of Education shape national and local curriculums and therefore students' educational experiences, influencing children's development of GC.

Along with parenting, the discourses of childhood innocence can also make education institutions reluctant to engage children in GCE including education on global challenges. Research by Robinson and Jones-Diaz (2016) indicated that global social, economic and political challenges

were considered irrelevant or inappropriate by teachers for their students. This was supported by Howe and Covell (2010) who surveyed principals, teachers and students from infant, primary and junior schools in Hampshire, England. They found hesitancy amongst teachers was due to enduring ideas around children and childhood. Teachers also believed children lacked maturity and competency to proficiently voice their opinions.

Meanwhile Ruane et al. (2010) argues that globalisation has developed and accelerated children's interconnectedness and knowledge, undermining the childhood innocence discourses. This is likely because of greater accessibility to technology, increasing children's access to media and information which can enable and support them in dealing with global social justice issues (Robinson & Jones-Diaz, 2016). Research by Zakai (2019) argues that adults, who are mindful of the depth of children's knowledge and have respect for children's emotions must guide children in the digital age as they engage with current events and global issues. This can lead children to develop a greater understanding of the world and how to make it a more just, fair, and safe place. This is further supported by Lipscomb and Doppen (2013) who argue that in an era with easy access to over-sensationalized news, it is vital for teachers to scaffold students learning about contemporary events to help them make sense of it. They also suggest that further research is essential to understand exactly how to do this effectively. A study by Beckwith (2021) who interviewed three parents of year five children from a rural town in NZ showed parents strongly supported GCE even though their understandings of global citizenship and GCE varied. Their findings suggest parents' values and experiences from traveling overseas and living and working in rural areas may have influenced their support for GCE. Although the childhood innocence discourses are not held by everyone, they are still present and influence child development. It is possible that discussing uncomfortable truths, global events, and engaging children in GCE can help develop globally conscious children.

Research supports several ways to enhance global citizenship within educational institutions which can also contribute to developing globally conscious children. A study by Reysen and Katzarska-Miller (2013) in the review by McFarland et al. (2019) recommended educational institutions should use global citizenship language in schools mission and vision statements, encourage interactions amongst domestic and international students, and include components throughout class teachings and messages that enhance global knowledge and awareness. Inclusion of global citizenship ideas and terminology can create a normative environment. A normative environment in this case is one where valued others, parents, teachers, and schools, support global citizenship. Normalising our global interconnectedness and interconnections promotes global human identification and citizenship. This idea was reinforced by a study in NZ by Adaspayeva and Parkes (2020) who explored how global citizenship and GCE were represented in the NZC. They suggested that to advance fulfilment of sustainable development goal 4, the curriculum should include a definition and related concepts of GCE.

Educational institutions can also develop a child's openness to cultural experiences and respect for cultures through culturally inclusive classroom environments and intercultural experiences through curriculum, events, and classroom displays (Sparkman & Eidelman, 2018). In educational settings, the promotion of intercultural contact either through real, virtual, or imitated can enhance global human identification and citizenship, identification with and belonging to all human beings in a local and global context. This could however be a bi-directional relationship, where those high in IWAH seek intercultural experiences (McFarland et al., 2019; Sparkman & Eidelman, 2018).

Additionally, there is some research exploring how educational institutions in the United States of America (USA) facilitated the development of GC in students. A study by Diaz (2012) involving undergraduates in the USA created a course titled, Psychology and Globalisation, to assist students developing critical GC. The course revealed the complexity of globalisation focusing on

cultural, economic, and psychological components. To address concerns of feelings of disempowerment and despair, students participated in literature circles, where students gathered to critically discuss what they learnt. They then reflected on how their learnings connected to their lives. Secondly, students were asked to explore how they can act and respond to their learnings. Most suggestions included activities which students could engage in their day-to-day life. For example; buying organic food, eating less meat, recycling, biking as a means of transport, educating others, and just doing something to help them with any feelings of helplessness. The study found that students managed to grasp positive and negative aspects of globalisation, established a growing consciousness of their role as global citizens, and left with a sense of agency with actionable behavioural responses (Diaz, 2012).

A second study from the USA by Mansilla and Gardner (2007) focussed on observing teachers deliver units on globalisation to high school students to nurture their GC. They argued that to thrive in the globalised world, people must comprehend the problems facing our planet and develop global identities so they can orient their actions accordingly. They found the purposeful units on globalisation successfully advanced students understanding of globalisation, encouraged students to place themselves within the global context, and led students to be reflexive agents and actors. In particular, one teacher found that fostering GC created space and opportunities for global participation. Both studies indicate that units on globalisation and global issues can encourage students to place themselves within the global context, be reflexive actors, lead to new connections with others and the planet, and lead students to act in ways to benefit humanity and the planet (Diaz, 2012; Mansilla & Gardner, 2007).

Positive behavioural interventions and support systems can also lead to globally conscious characteristics such as prosocial and respectful behaviour, empathy, concern for others and the environment, and reduced problem behaviours (Felgate & Boyd, 2015; McIntosh et al., 2010; Ministry of Education, 2015; Sullivan et al., 2011). NZ created its own version of the

internationally successful positive behavioural interventions and support system used in schools, called School-Wide (Felgate & Boyd, 2015). One component of NZ's School-Wide is the Positive Behaviour for Learning (PB4L) initiative. Since 2010, NZ schools have been increasingly adopting the PB4L approach (Felgate & Boyd, 2015; Ministry of Education, 2015, n.d.-a). It is a three-tiered response which is expected to take many years to implement. The primary tier school wide initiative intends to support the behavioural needs for majority of the students. The second tier provides targeted interventions for the students who did not respond to tier one, which is roughly 0-15% of students. Tier three aims to support the students with the greatest behavioural needs which is roughly 0-5% of students. This will involve specialists such as psychologists supporting these students (Felgate & Boyd, 2015; Ministry of Education, 2015, n.d.-a). Overall, PB4L is a proactive approach with schools implementing evidence-based behavioural interventions to support students social, emotional, and academic development (Cook et al., 2015; Ministry of Education, 2015).

PB4L focuses on changing the environment, systems, and programmes to encourage children to express positive behaviour choices (Felgate & Boyd, 2015). During tier one, the programme will incorporate setting clear positive behavioural expectations for the children, procedures to teach these such as role modelling, workshops teaching social and emotional skills, as well as positive reinforcement. Each school will have roughly three to five expectations or values they encourage children to show (McIntosh et al., 2010; Warren et al., 2006). What these expectations or values sound like, will be explored in detail with children, and actively taught, so the behavioural expectations are clear (Felgate & Boyd, 2015; Handler et al., 2007; Ministry of Education, n.d.-a; Warren et al., 2006). School and classroom descriptive posters, role playing activities, practice for students, and regularly reminders by teachers, can support students understandings of the expectations (Felgate & Boyd, 2015; Warren et al., 2006).

Another core component of the PB4L approach is reinforcing children's positive behaviours. Reinforcement is usually through reward systems such as praise by teachers when students

demonstrate these expectations and values, and by earning tokens or points when they display the behavioural expectations (Ramaswamy & Bergin, 2009; Warren et al., 2006). By reinforcing children's positive actions or behaviours towards themselves and others they are more likely to repeat these behaviours and thus develop social competency. These social skills can reflect in their empathy and compassion towards others, developing their GC. Socially capable children are more likely to be responsible, cooperative, friendly, self-controlled, demonstrate coping skills and an ability to empathize, show concern for the feelings of others, and have positive interactions with others (Landy, 2009; Allen & Kelly, 2015). A final factor of this system is data collection, which allows schools to monitor progress, problem solve, and identify specific areas to focus on (Felgate & Boyd, 2015; McIntosh et al., 2010; Ministry of Education, 2015, n.d.-a).

A significant curriculum refresh is underway with the 2007 NZC changing to the Refreshed NZC (Ministry of Education, 2023b). The new curriculum will put the voices of the learners, their wellbeing, and aspirations at the centre. Slowly over the next four years schools will introduce the new curriculum. One of the major changes in the curriculum closely associated to growing globally conscious children is the refreshed social sciences learning area. Integrated into the new social sciences learning area is Aotearoa NZ's histories content (Ministry of Education, 2023a). I expect changes to the context surrounding the history of NZ is likely to offer space for discussions that can create more local and global awareness, respect and openness towards cultures, prosocial behaviour, and empathy and compassion for others, and therefore contribute to the beginnings of GC in children. Changes to the social sciences learning area is the first to be implemented; the rest of the refresh curriculum will be implemented over the next four years. Unfortunately, these changes were not underway at the primary school where data collection took place, but there were conversations happening in preparation for 2023. These changes are significant and thus, it is important to acknowledge the changes happening and their potential to contribute to developing globally conscious children.

1.7 Research Aims and Questions

Reviewing the significance of GC and the limited qualitative literature surrounding GC, it is apparent that further research on GC is needed, especially with an exploratory focus on the development of GC in children in NZ. Therefore, the focus of this study was to explore what might be the beginnings of GC in children, with a focus on how parents and school institutions contribute to or act as barriers for developing globally conscious children in NZ. The study will contribute to the field by exploring and demonstrating how best to respond to the interconnected and interdependent world by encouraging the development of GC. This project explored the following three questions:

1. How may a developing globally conscious child think, feel and act?
2. How do parents and parenting strategies contribute to or act as barriers to the development of globally conscious children?
3. How do school educational opportunities and school environments contribute to or act as barriers to developing globally conscious children?

Chapter 2: Methodology

2.1 Chapter Overview

This chapter sets out the methodology for this research project. It begins by outlining the research design including ontological and epistemological positioning, the methodological approach, and the theoretical underpinning. Then outlined is my position and subjectivity as a qualitative researcher who may be considered an insider and an outsider, with my own beliefs and understandings. Next, I share the methods selected, and why and how they were used for data collection, and analysis of the three research questions. Lastly, ethical considerations are discussed. When referring to the names of the participants and the school where participants were sourced, pseudonyms will be used.

2.2 Research Design

2.2.1 Ontological and epistemological positioning

Clarke and Braun (2013, 2022) advocate for qualitative researchers to recognise and acknowledge their ontological and epistemological positioning as they guide how the researcher designs the study and what they can theorize and interpret from the data. Ontology is concerned with theories or understandings of the nature of being or reality and epistemology is concerned with the nature of knowledge (Clarke & Braun, 2022; Creswell, 2018). This research adopted a critical realist framework which draws from both positivism and constructivism, sitting somewhere in the middle of these two poles. Positivism is frequently associated with quantitative research and illustrates one version of reality whilst constructionism is regularly used in qualitative studies and depicts various constructions of reality (Brown et al., 2002). My critical realist epistemological and ontological positioning assumes the existence of an external reality that can be reached whilst recognising the social, language, and cultural context involved in producing these realities (Madill et al., 2000).

This research focuses on the child ecology, and how interactions with the environment and relationships influences the development of GC. Insight into the reality of each child is explored

through the lens of the child, their whānau and the schools' teachers. Knowledge is generated by the interactions between these environments and relationships, including the relationship between participants and the researcher. Knowledge produced from a constructivist view is relative to time and place, which aligns with the idea that GC is also relative to time and place, therefore, the findings depend on the time and place research was conducted.

2.2.2 Methodological approach

Qualitative research should be clear on their ontological and epistemological stance and why and how they carried out the research (Braun & Clarke, 2006). This project used a qualitative research approach to generate rich data to gain a deeper understanding of the connection between parenting, parenting strategies, the school environment and school educational opportunities, and the development of globally conscious children (Darbyshire et al., 2005; Denzin & Lincoln, 2018). Although the quantitative measures used by Chen et al. (2022); Liu and Macdonald (2016) to measure GC show validity and reliability, I argue that it is through qualitative methodologies that the complexities of the human experience become visible. Qualitative research attempts to examine the world through the participants eyes (Blair, 2016).

Children were included in this research which is part of a larger movement where children are valued as critical and socially responsible citizens (Macdougall & Darbyshire, 2018). Research opportunities that allow children to participate have been increasing in reaction to the legally binding international agreement, The United Nations Convention on the Rights of the Child (United Nations, 1989), and developing discourses of childhood (Cudjoe et al., 2021; Cuevas-Parra, 2020; Holloway & Valentine, 2000). Children's knowledge and beliefs are actively constructed by interactions with their environment, culture, society, and people (Freeman & Mathison, 2009). Children are considered full individuals with rights and should be part of discussions on matters that affect them. Therefore, it is important to elicit their viewpoint, knowledge, beliefs, and thoughts so I

can interpret the process involved in developing globally conscious children. Lastly, it was considered appropriate to interview children because they are shown to be able and expert conversationalists in interview settings (Reilly & Dogra, 2017).

2.2.3 Theoretical underpinning

Bronfenbrenner's (1994, 1995) most recent child development theory was used to understand how to foster globally conscious children. His theory helps us understand how the environment (systems) and interactions within and between these systems may contribute to or act as a barrier to developing globally conscious children. This project has a specific focus on the microsystem influences of parents and the school institution but also acknowledges the exosystem and macrosystem influences. For example, in the exosystem the flexibility each school has in designing their own school curriculum or learning content which does not directly involve children, yet it does influence their educational experiences, is highlighted. The discourses of childhood innocence in the macrosystem influencing the beliefs and attitudes of adults in the microsystem when raising children or creating educational experiences for children is also highlighted. According to Bronfenbrenner (1995, 1995), it is important to explore child interactions with the ecological environments and interactions within and between the environments (systems) to understand development, and thus how children may develop GC. Therefore, this project focuses on how both parenting and school are shaping the experiences and opportunities for children to develop globally conscious characteristics, knowledge, and awareness. It is through socialising agents such as these two that children engage with and learn about the world and how to feel and act.

2.3 Method

This section outlines the processes involved in the research: sampling, recruitment, interview settings, rationales for selecting one-on-one semi-structured interviews and a semi-structured focus group interview, data collection, procedures, tools, and data analysis.

2.3.1 Sampling

The study intended to interview four year six students from a decile ten primary school, Bloom Primary [pseudonym], in an urban area, as well as one or more of their parents and caregivers, and up to six Bloom Primary School year six teachers. The study followed convenience sampling to collect data from year six students, their parents or caregivers, and the year six teacher teachers at Bloom School. Participants could self-select if they wanted to participate. Convenience sampling was used because Bloom Schools principal preferred this way of sourcing participants from their school. It was also time effective and simple to implement (Stratton, 2021). During my first interview with a child participant there was little conversational dialogue between them and myself. So, after seeking advice from my supervisor I increased the number of child participants by one to allow for more data to be collected. The number of teachers that responded to the interview was three although six were invited. Altogether, the 13 participants included five child participants aged 10-11, five mothers of these five children, and three year six teachers.

The study is interested in how children develop GC, so I felt it was important to include children as I see them as active agents in their own lives. I could then interpret the meanings children make about their experiences rather than only hearing adult perspectives. Additionally, because this study is one of the first investigations of GC in this age group, my supervisor and I believed that it was best to collect data within an ecological environment, and therefore include both parents and the school institution (Bronfenbrenner, 1992). Therefore, the child's parents, caregivers,

and teachers were also invited to participate. This gave a deeper understanding of what might contribute to, or act as a barrier to, developing globally conscious children in NZ.

Participants from this primary school were chosen because of my previous connection with the school, and because I am part of the community where the school is based. I have worked at this school as a full-time primary school teacher, contract teacher, and relief teacher over the last seven years. I understand and am comfortable in this school environment which was viewed as an advantage compared to beginning in an environment where I may initially feel uncomfortable or have less knowledge of the systems and processes. My previous experience at this school meant I had rich insight into year six students schooling experience, and the processes involved in teaching this age group, which assisted in the data collection and analysis. Over the last two years, I have worked as a relief teacher looking after the year six teachers' classes amongst other age groups at the school. During these last two years, each child participant has been taught by me at least two to five times. Therefore, I can be positioned as an insider due to the previous connection with the children and because of my close connection to the community. Researchers who may be considered insiders can connect and develop rapport with participants more easily during data collection than if they were positioned as an outsider (Doykos et al., 2014). Participants may also show more acceptance of the researcher and are therefore typically more open with their responses, leading to a greater depth of data gathered (Dwyer & Buckle, 2009).

The year six teachers were chosen to provide a more holistic view of how the school environment and school curriculum may contribute to or act as barriers for developing globally conscious children. As current teachers of the year six students at Bloom School, they made salient certain institutional practices of the school and provided insight and depth to the child's schooling experience. This knowledge was vital for informing our research questions. My prior knowledge about the school educational opportunities combined with the teachers knowledge and experience

about their student's learning experiences and environments provided depth to understanding the role of the school in shaping globally conscious children.

There is much debate on how to determine sample size. It is often found once data saturation is reached. Data saturation has different meanings to various researchers. According to some, data saturation is about the depth of the data, not about the number of participants interviewed (Burmeister & Aitken, 2012), whereas other researchers believe when there are no new themes during data collection, then the point of no new data has been reached, and therefore reached data saturation (O'Reilly & Kiyimba, 2013). According to Namey et al. (2016), data saturation is reached between eight and 16 interviews, whilst Guest et al. (2006) suggest data saturation occurs between seven and 12 interviews. Meanwhile Braun and Clarke (2019) suggest with reflexive thematic analysis (RTA), data saturation is questionable and should be avoided. RTA is considered never complete because the researcher makes an interpretative judgment about when to stop collecting and coding data. Clarke and Braun (2013) suggest for a medium sized thematic analysis study such as a master's programme, 6-15 participants should be included (Clarke & Braun, 2013). Therefore, as data saturation was not the aim for this research, there were time constraints for completing a master's thesis, this research was exploratory in nature, alongside the above recommendations, the number of participants interviewed was 13.

2.3.2 Recruitment

Recruitment encompasses the process of informing participants and inviting them to join the study. The school was informally approached several months before the study commenced at school grounds followed by irregular contact over email updating the school's principal, when necessary, on the study's development. After receiving ethics approval, a meeting was arranged with the principal to formally share the information about the research and to gain their consent to access

participants through the school. The principal preferred to be involved in contacting potential participants.

Initial recruitment involved sending two pre-organised written invitations via email to the principal. The principal emailed one invitation to the parents and caregivers of year six students [Appendix A] and emailed another invitation to the year six teachers at Bloom Primary School [Appendix B]. Parents, caregivers, and teachers who were interested in learning more about the study after receiving the invitation were instructed to contact myself via email.

Upon receiving an email from participants interested in learning more, I sent them the relevant information sheets and consent forms. Parents and caregivers were sent a parent and caregiver information sheet [Appendix C], a parent and caregiver consent form for parents' and caregiver participation [Appendix D], a parent and caregiver consent form for their child's participation [Appendix E], a child information sheet [Appendix F] to read through with their child, and a child consent form [Appendix G]. Teachers were emailed a teacher and school information sheet [Appendix H] and teacher consent form [Appendix I]. Once recruited participants had read through the information sheet and consent form and felt informed on the study and were still keen to participate, they emailed me the consent forms or handed it to me prior to conducting the interview. Only participants with signed consent forms were included in the study.

Three of the six teachers accepted the invitation and returned signed consent forms. My prior involvement in the school and familiarity with the teachers likely assisted in recruiting teachers, however, I did not want them to feel coerced in taking part because of our prior relationship. Even though I understand how demanding a teacher's job can be, I had underestimated how time-consuming their job was during the school term when data collection was taking place. The year six teachers were involved with organising and planning a school production at the time of data collection. They were also falling sick with winter colds, re-infection with COVID-19, or had taken time off because family members were sick with COVID-19. The possible reasons for not

showing interest in the project or accepting the invitation may have been due to sickness or the demands on the teacher during this school term. However, it may have also been due to a lack of interest in the research topic or feeling uncomfortable participating in a focus group interview.

Only one of the teachers interviewed had a child from their class participating in the research. The teachers of the other four child participants did not accept the invitation. This did not affect the study because the year six teachers all work closely when planning the curriculum for the year. Therefore, all year six teachers follow a similar curriculum to one another, although there is flexibility in teachers' programmes. The study did not need the home room teacher of the child participants to understand how the school institution is contributing to or acting as a barrier to developing globally conscious children. All year six teachers also contribute to the same PB4L programme which is involved in developing children's character and values. Year six teachers are familiar with many students in their assigned class as well as beyond their class. They are also involved in collaborative teaching where students move to different teachers for various lessons a few times a week, so they teach students from their class as well as students from other year six classes.

Parents, their children, and the year six teachers were able to email the researcher or anyone from the ethics committee if they had any concerns or questions prior to giving consent or assent. There were no inquirers from any participants.

2.3.3 Incentive

To thank each participant for their time and energy, at the end of each interview they were given a koha. Children received a \$20 Whitcoulls voucher, and adults received a \$20 supermarket voucher. Participants were only made aware of the koha after they showed interest in the invitation. This was to limit the impact of monetary incentive to participate. During the child interviews, children were also offered some fruit which was mentioned in the relevant information sheets.

2.3.4 Interview settings

The focus group interview with teachers was held on school grounds, at 3:20pm. It was held in an ideal meeting place which was one of the year six classrooms. An ideal meeting place is a quiet place free from distractions to allow quality audio recording and data collection (Roulston & Choi, 2018). The location and time were agreed upon by all three teachers.

The interviews with the children were held at school, either during school time or before school commenced in the morning, in an empty classroom, office space or green screen technology room. It is recommended that interviews with children are conducted in familiar environments as friendly and familiar environments can encourage children to feel at ease (Gibson, 2012).

Interviews at school are also considered convenient for parents as it makes it easier to drop their child off at school. Due to the nature of interviews in school environments and the complexities of COVID-19 interruptions in the education system, a degree of flexibility was required to respect the school's preferences and priorities and the children's needs. For example, one child interviewed during class time was based on a time that their teacher thought was most convenient and least disruptive. Although all children were interviewed at their school, the first student was interviewed in the teacher conference room. This may have contributed to a greater power imbalance and created some discomfort as the room is quite formal. Unfortunately, this was the only room available at the time. I made the decision not to hold any more child interviews in this room.

All parents opted for their interviews to be held via a secure connection on Zoom.

Advantages to Zoom interviews included convenience and ease, easy accessibility, and avoidance of travel which can save time (Gray et al., 2020). Some researchers claim the quality of Zoom interviews do not differ to in person interviews, and instead some participants may be more open and animated (Cabaroğlu et al., 2010; Deakin & Wakefield, 2014). I was initially uncomfortable at the beginning of the first two interviews as I did not have much one-on-one experience of Zooming. My previous experience was more group work. I quickly gained confidence as conversations flowed

naturally with the participants. Parents seemed confident and experienced with Zoom conversations which was likely due to COVID-19 pushing more people online over the last three years.

2.3.5 Interviews

Semi-structured one-on-one interviews with parents and children allowed a degree of flexibility where participants could talk freely using their own words in response to questions and prompts (Magaldi & Berler, 2020) compared to quantitative methods such as surveys or questionnaires. I was able to refer to pre-planned questions and prompts but did not have to adhere to them in any specific order, moving back and forth based on the participants responses (Kallio et al., 2016). The flexibility and looseness in the guide can enhance dialogue between the researcher and the participant and lead to a deeper, richer understanding (Knox & Burkard, 2014). Semi-structured one-on-one interviews enabled space to explore GC in children, and how parents and the school institution may contribute to or act as a barrier to the development of globally conscious children. It essentially provided space for participants to express their thoughts, beliefs, attitudes, and actions taken. I found the interviews flowed smoothly with participants leading the direction. When it felt appropriate, I would refer to the script to centre the conversation.

One semi-structured focus group interview was conducted with the teachers at the school. Focus groups bring together a group of people who share a similar background and create a space for meaningful conversation. It allows for exploration of shared social perspectives about a topic and is an efficient way to collect data from numerous participants (Braun et al., 2016). It is common for focus groups to range from six to ten participants, however there can be as few as four (Krueger, 1994; Morgan, 2019). Given the small number of year six teachers at this school, the fact that only three teachers out of the maximum possible total sample of six accepted the invitation was deemed acceptable. The focus group allowed me to explore and identify how the perspectives, attitudes, and

actions of three teachers, and their school environment and the school educational opportunities, may contribute to or act as barriers to students developing GC.

It is important for participants in focus groups to feel comfortable talking with each other (Given, 2008). Since the teachers work together and knew me, it was likely they felt more comfortable to talk with each other compared to if they were strangers. Additionally, the questions chosen for discussion were designed to discuss elements of the school curriculum and school environment that teachers are knowledgeable about and discuss regularly as a team when designing the year six curriculum. Insights were found through deep discussions and back and forth sharing between participants.

To mitigate the potential issue of teachers or children self-censoring, the interview script was designed in a way to encourage participants to say what's in their hearts and minds. Self-censoring can occur if participants believe they are being judged by a peer, or in this case, by one of their colleagues or their teacher in the focus-group interview (Ryan et al., 2011). Several design features were considered, for example numerous times in the interview participants were reminded that there was no right, or wrong answers and the interview was not a test. Additionally, the questions asked were designed to be as neutral as possible to avoid leading participants to answer in a particular way (Given, 2008). Furthermore, through numerous conversations with my supervisor, I was able to get feedback and advice on how to structure the questions. I also presented the script to fellow Massey University students who shared the same supervisor. The students offered feedback on the questions and scenarios. The information sheets also informed participants that this study was not a test of their knowledge as a global citizen or their ability to be a global citizen.

All three interview guides were developed with the aim of answering the three research questions. The interview scripts were partly designed, structured and inspired by the three psychometric measurements of GC put forward by Liu et al. (2022). Although GC should not be reduced to psychometrics, GC can be explored through these robust psychometric measurements

(Liu et al., 2022; Liu & Macdonald, 2016). The three measurements included IWAH (McFarland et al., 2012), GO (Chen et al., 2016), and COS (Leung et al., 2015), which were alluded to in chapter one. By pulling from and using components of each of these measurements each script contained questions that were able to explore GC in a reliable and valid way. And although these three quantitative measures are valid and reliable (Chen et al., 2022), it is through qualitative approaches that research can explore data with depth and richness leading to compelling insights on participant perspectives and experiences that might not be visible through quantitative measures (Braun et al., 2017; Clarke & Braun, 2013, 2022).

Additionally, I tried to put myself in the shoes of the child participants to discover how I could ask relevant questions in language that was meaningful to the child, and which could reveal the characteristics and values of the various components of GC. The script was then designed to explore how characteristics and values of GC developed, and the role of the school and parents in developing them.

For the teachers and parents interview scripts I designed questions that were applicable to their students or child's development, whilst connecting them to the various components of GC. I used my previous knowledge as a teacher at Bloom School to make the questions or probes relevant to their students. I also made the three interview scripts cross over, so I could see connections between them, and access the various perspectives.

2.3.6 Data collection procedures

Prior to conducting interviews, it is essential to conduct pilot interviews. A pilot sample allows the researcher to determine if the interview scripts and design will elicit information that fits the research aims, allows conversation to flow well, is completed within an appropriate time frame, and is appropriate for developing rapport (Kelly, 2010). The child interview was piloted with a year seven child who was at Bloom Primary School the year before. This student was chosen because

they were a student at this school, I had relieved in this child's class the previous year, and they live in the same community as myself. A second pilot was of the parent and/or caregiver interview which occurred with a friend who has a seven-year-old child.

After both interviews my supervisor and I listened to the recordings and discussed feedback and any changes to be made to the scripts or the interview process. The main discussion point was to be more flexible with the script, to flow more with what the participant shares, and to not move on too quickly. Additionally, according to Irwin and Johnson (2005) the researcher needs to be mindful that some children will talk less compared to others. This is something I experienced with the child pilot interview compared to my interactions with children. It initially made me uncomfortable, but I then attempted to shift into an area where I knew the child felt comfortable talking about. The piloted interviews did not contribute to the participant sample analysed for the research.

To ensure optimal engagement and collection of data, each interview lasted approximately 50 to 70 minutes. Although there is flexibility in the length of one-on-one interviews, in general they can range from 15 minutes to one hour (Minhat, 2015). Research that explores the optimal length of a child interview is sparse, however, it is thought that interviews with children longer than 30 minutes may be too great a demand for children's concentration (Faux et al., 1988). As an experienced teacher I have familiarity in creating the optimal concentration and an engaging process for my students. Teachers often use a 'brain break' when children need a moment of rest in-between bursts of strong concentration. Consequently, interviews with the child participants included a 'brain break' about halfway into the interview which involved movement and kai. For focus group interviews, the ideal length is thought to be between 45 to 90 minutes (Minhat, 2015). Participants may lose interest, may no longer be productive and could feel the interview imposes too greatly on their time if it is longer than 90 minutes. As such, all interviews lasted between 50 to 70 minutes.

It is important to build rapport with all participants. Establishing rapport prior to and at the beginning of interviews can create a safe and comfortable environment which may result in participants becoming more at ease during the discussions (Ryan & Dundon, 2008). Rapport building began through email contact between the participants and me. The teacher focus group interview began with an activity to start the conversation off, where participants were asked to share their journey to becoming a teacher. Additionally, because of our prior relationship, some rapport was previously established. Rapport building with parents included sharing why their view and opinions matter and reminding participants that there are no right or wrong answers. Throughout the interview, verbal and non-verbal cues were used to demonstrate active listening and enhance the conversation, such as, eye-contact, nodding, saying “hmm”, “ahh right”, “yup”, or “really” (Fargas-Malet et al., 2010; Ponizovsky-Bergelson et al., 2019), and raising eyebrows to emphasise surprise for shy children (Lund et al., 2016). Rapport building with children is essential so they feel more at ease, and feel more trust towards the researcher which can lead to constructive dialogue (Kellett & Ding, 2004; Mayall, 2000). I used language that was meaningful to the child and took on an informal and friendly manner. The interview also included an ice-breaker activity called two truths and a lie, in which I joined in. This is an activity that most of the children had played before with either another teacher or myself, creating a sense of familiarity and safety.

Interviews with children

Although timing of the interview is considered important as it may affect how the child participates (Instone, 2002), the organised time had to be flexible to fit in with a time that worked with the teacher, the child and their parent. All five were interviewed in the morning, three before school started, one started before school but went 15 minutes into the first class, and another started and finished during their first class.

At the beginning of each interview, I introduced myself, explained the purpose of the interview, and started building rapport. All the children recognised and remembered who I was due to my experience as a teacher in their school. Following this, I shared the recording device used to record the discussion, gained the children's verbal assent, went over some ground rules, and then played an ice breaker game. In gaining verbal assent, children were asked if they understood the research project, were reminded that participation was voluntary, that they could stop at any time, and asked if they had any questions before beginning.

Establishing ground rules can be an important way to set the expectations of the interview, easing children into a foreign process (Ponizovsky-Bergelson et al., 2019). Some ground rules included letting children know there are no right or wrong answers, all their thoughts are welcome, that they do not have to answer if they choose not to, and they can ask questions throughout the interview if they wish.

There are various other methods, tips, and skills the researcher can consider when conducting research with children. For example, it is important to be attentive of what each child had to say and to clarify meaning when necessary. To encourage children to share more and therefore collect more data, I took the stance of an interested idiot, an adult who does not know what the child experience is like, and so to really understand, the children needed to help me (Darbyshire et al., 2005). These methods, tips and skills were referred to or used at various times in the interviews.

The interview script was organised into four parts [Appendix J]. The first part focused on questions around values and what values are important, how they learnt about these values, and how they demonstrate these values. Part two involved questions with an environmental and cultural focus. It included sharing a short environmental story, and a cultural story with follow up questions to find out their thoughts and feelings about the actions of the characters in the story, and how they might respond in the situation. Part three included questions on their cultural knowledge and

engagement. Part four asked the child questions about how they understood culture and cultures followed by a third and final story about a refugee family, with follow-up questions on how they thought or felt and what they believed should happen. Each child did not get the chance to respond to all stories. This depended on the direction of the conversation. If it felt appropriate and relevant, I shared it with the child. At the end I summarised the interview and thanked the child for their time. Children were also given a chance to ask questions and provide some final comments.

Interviews with parents

For each interview a parent and I arrived at the organised space on zoom. I introduced myself, the purpose of the research, gave an overview of what the interview will cover and introduced the recording device via zoom.

The interview which followed the interview script [Appendix K] was organised into five parts. During part one, parents filled out a survey that helped them grasp how this study defined GC, and to use as a conversation starter. Part two explored their interaction with international news, followed by a few questions on a child environmental activist, and then their child's and their interaction and knowledge on local and global issues. Part three asked questions about their culture, and how their child and they interact with and learn about cultures. A scenario was shared followed by questions on how they would want their child to respond and what they find are effective techniques to encourage their child to respond in appropriate ways. Part four asked questions about the role of school curriculum, school environment and extracurricular activities in the growth and learning of their child. It also explored values that both the school and the parent encourage their child to develop. Part five asks a last question on developing GC in their child. Lastly, I then summarised the interview, thanked them for their time, and gave a koha as compensation.

Interview with teachers

The last interview to be conducted was the focus group interview with the teachers [Appendix L]. This interview began with a welcome, I then introduced the purpose of the research, the recording device on my laptop, and reminded participants they were here voluntarily, so they had the freedom of pulling out of the study if they wanted too. Participants introduced themselves so they could be easily identified on the recording device, which was followed by an ice-breaker activity where participants shared their journey to becoming a teacher.

The focus group interview was also split into five parts. Part one discussed the schools inquiry topics and the schools system for selecting inquiry topics. Part two looked at how their students develop social competency and values and what strategies might be used to develop these. Part three focused on engagement in cultural diversity, and part four explored knowledge and engagement in local and global issues. Lastly, part five asked some final questions on GC. At the end I summarised the interview, thanked them for their time, and gave a koha as compensation.

2.3.7 Reflexive Thematic Analysis

I used RTA, also known as Big Q orientation for data analysis which embraces qualitative research values as well as the interpretative nature of data coding. This contrasts with a small q approach which aligns with a positivist-empiricist quantitative approach (Clarke & Braun, 2013; Kidder & Fine, 1987). RTA is a theoretically flexible method that explores, analyses, and interprets patterns in collected data, resulting in themes and sometimes subthemes. Due to the unexplored area of the beginnings of GC, and therefore the exploratory nature of this research project, RTA allowed for a rich and detailed analysis. Through interpretation of key themes during analysis it was possible to explore the interactions with the ecological environments and relationships necessary for developing globally conscious children.

RTA more often than not involves a combination of inductive and deductive analytical approaches (Byrne, 2022; Clarke & Braun, 2013). This study used a mixture of both. Deductive analysis assumes a theoretical concept is used as a framework to code and interpret meaning in the data collected. This research carried out a degree of deductive analysis by interpreting the data through the lens of the theory of GC by Liu and Macdonald (2016). My understanding of their theory acted as a lens when exploring the data, finding codes and later, themes that were relevant to the research questions. However, this study predominantly used inductive analysis, where themes were strongly data driven. Codes were often open-coded allowing flexibility for codes to best represent meaning constructed by participants (Braun et al., 2017).

With a critical realist lens both semantic and latent approaches to coding data were utilised, providing more depth of understanding (Braun & Clarke, 2006; Clarke & Braun, 2022; Fletcher, 2017). I approached the data openly without prioritising one approach or the other. When it seemed appropriate, through semantic analysis I interpreted certain codes and patterns on the surface level, based on what participants communicated (Braun & Clarke, 2021). Latent analysis goes deeper than surface level and involves identifying hidden meanings or assumptions and ideas in the data. This required a more active role as I interpreted codes and themes (Braun & Clarke, 2006; Braun et al., 2019; Clarke & Braun, 2022).

Researcher subjectivity is considered key in RTA. Knowledge is inherently subjective, so, from this perspective researcher subjectivity is considered a tool as opposed to something problematic (Braun & Clarke, 2021; Braun et al., 2017; Clarke & Braun, 2022). RTA was appropriate as the theoretical and paradigmatic assumptions in the study allowed me to collect and analyse data in a way that acknowledged and embraced my subjectivity as a researcher as well as respecting participants subjectivity in their accounts. I was able to interrogate my role in the research, such as, how my values affected the methods chosen, my epistemological stance and choice of analysis (Braun & Clarke, 2006; Braun et al., 2019; Clarke & Braun, 2022).

My use of reflexivity was a priority throughout my research which aligns with RTA. This involved adopting reflexive journaling from the start to the finish of the research process which is widely recognised as a valuable strategy in Big Q qualitative research (Clarke & Braun, 2022). There are no strict rules for exactly how to use reflexive journaling. However, it is often used to reflect, ask questions, and note your response during the process. Sometimes journal entries can be mundane and other times they may provide a deep account of the processes and interpretations involved in research (Clarke & Braun, 2022). During this study I wrote in the journal consistently. It helped me process my position and offered a space to record my thoughts, ideas, questions, and any emerging patterns as well as ways that my values and beliefs contributed to the project. Through reflexivity and subjectivity whilst using my journal I was also able to maintain a critical realist lens. When analysing data, I recorded how my own experiences as a teacher and my social and cultural values were shaping my interpretations. For example, during analysis there were conversations happening in the media around lowering the voting age in NZ to 16. I was aware of and taking part in these conversations which connects to my values of empowering children and may have contributed to how I interpreted one of the themes which I share in the analysis in chapter four.

Six-phase analytical process

RTA followed six phases as outlined by Braun and Clarke (2006); Braun et al. (2019) which include; familiarisation with the data, coding, generating initial themes, developing and reviewing themes, refining, defining and naming themes and lastly, writing up. The six phases are considered as guidelines rather than strict rules so it is not always linear and can be unidirectional (Braun & Clarke, 2006; Braun et al., 2019; Clarke & Braun, 2022). To enhance trustworthiness of the research process and analysis, in-depth information of the phases involved in the analytical procedure are outlined below.

Phase one: Familiarisation with the data

This phase involves reading and re-reading interviews to enhance a sense of familiarity with the participants and their interviews. To begin, I listened to each interview once before transcribing to grasp an overview of the interview. Each interview was then transcribed verbatim manually to facilitate a deep immersion with the interviews. As I transcribed, I would regularly write on a word document titled “participant information”, as well as in my reflexive journal and on post-it notes any important ideas, thoughts, or initial patterns. For example, I documented, “Parents seem to enjoy taking their family travelling which I believe is a great way to experience and engage with different cultures or ways of being”. This later became an important pattern to observe. On reflection I found the whole transcribing process quite long and hard, especially the last few interviews.

Phase two: Coding

Coding is fundamental to the process of later developing themes. Codes are heuristic devices and tools researchers use that foster their engagement and interrogation with the dataset. I took an active role in the analysis when coding items I interpreted as relevant to the research questions (Braun & Clarke, 2021). Codes identified both semantic and latent features in the data (Braun & Clarke, 2006; Clarke & Braun, 2022). My critical realist stance, the literature I had previously engaged with, Liu and Macdonald (2016)’s theory of GC, and the research questions influenced the codes I generated.

NVivo software downloaded through Massey University was used to code data alongside hardcopy transcripts. I sometimes used hardcopy so I could code in different places more easily and take a break from my device, for example, on the lawn in the garden or on my outdoor couch. All codes I made on hardcopy were later added to the digital copy on NVivo. This allowed all my codes to be in one place and were easily accessible.

This phase was one of the most exciting in the analysis process, however, I initially felt uncomfortable coding because I was unfamiliar with the process. Once I coded the first interview, I

met with my supervisor over zoom to go over the codes I made. His presence and positive feedback helped build my confidence in the coding process.

I then coded the rest of the child interviews which was followed by a pause in coding. I spent some time reflecting on any notes I had written about the child interviews and any patterns that I had generated. I also started to reflect on whether I was going to answer the research questions with one or several sets of themes. I met with my supervisor to discuss my thoughts, ideas, questions, and what I had interpreted so far from the child interviews. I then decided to code the parent interviews followed by the teacher focus group.

I initially created 88 codes across all the data which I then revised. I noticed that some of my codes had similar meanings but were written in different words. For example, I combined the following two codes, 'environmentalism' and 'environmental sustainability'. I read and then re-read the texts and codes and made changes, so they were clearer to decipher. I then combined some codes when appropriate. When it was a suitable time, I moved into phase three. It was during phase three and four that I ended up coming back to phase two to remove codes that I felt were not important for generating themes relevant to the research questions. For example, 'anti-war attitude' or 'school production'. Although an anti-war attitude might seem important it was only relevant to one of the participants and was not a pattern I interpreted across the data set.

Phase three: Generating initial themes

Phase three involved an active process of investigating links between codes. Themes and links between codes do not emerge but rather are created as the researcher engages with the data (Braun & Clarke, 2021; Clarke, 2021; Clarke & Braun, 2022). When I finished coding all interviews, I printed and cut out the codes and placed them on the floor. I spent a few hours grouping codes by a shared idea, producing clusters to generate initial themes. It was through this process that I realised

I did not need to create three sets of themes for the three questions but rather one set of themes to respond to the research questions.

The initial themes were: 'Entry through the ocean, animals and the environment', 'access to resources', 'family directed learning', 'opportunities to engage with cultures and develop cultural understanding', 'what is my culture?', 'developing values and character', and lastly, 'children's voice, adults listen'.

I found naming the themes difficult which meant I may have not had a solid grasp on what they each involved. I went back to the data and re-read my codes and their evidence in the data to consider the suitability of each theme and to develop my understanding of what they entail.

Phase four: Developing and reviewing themes

During phase four, all themes were actively developed and reviewed. This phase acknowledges the developing nature of themes and the natural process of altering themes during the analysis process (Braun et al., 2019; Byrne, 2022; Clarke & Braun, 2022). I re-visited my notes I had written in my journal, on the Microsoft Word Document, the transcripts, and on my post-it notes to revise the themes. Whilst doing this I asked myself the following questions for each theme which were inspired by questions proposed by Braun and Clarke (2012); is this a theme? What does it tell me about the dataset? Can I explain the boundaries of this theme? Are there ample data extracts to support this theme? Is this theme coherent or too diverse? Through this process of asking myself these questions I made some changes to the initial themes.

I made changes to the theme, 'entry through the ocean, animals, and the environment'. This theme evolved to 'Kaitiakitanga', which in English means environmental guardianship. The initial naming of the theme did not encapsulate or represent all the codes and extracts associated with this theme. Therefore, I changed the theme, it then became more of an overarching umbrella concept which captured the codes.

Another theme, ‘children’s voice, adults listen’, later evolved to, ‘sheltering children’. After talking with my supervisor this was a more accurate title of my interpretation of this theme thus far.

The theme, ‘developing values and character’, felt too broad. As I read through the codes, refined the codes, and explored their extracts, the name of this theme shifted to, ‘value acquisition through positive reinforcement’. This was a clearer title and more representative of the extracts.

I was reminded that the construction of themes is influenced by my subjectivity and interpretation. At one stage I felt it hard to let go of the theme, ‘what is my culture?’ Braun and Clarke (2021) support researchers letting go of things, codes, themes, or ideas if they are not relevant to the research aims or questions or do not appear to capture the codes. Some participants found it challenging to describe or explain their culture. Although this interpretation was an interesting reflection, it did not fit within the overall analysis or contribute fully to the research questions. On reflection, I was trying to make this theme fit because of my desire for pakeha to recognise their culture and how this awareness could help contribute to creating more equitable systems that support all people in NZ.

Phase five: Refining, defining, and naming themes

It was during this phase that I continued to review the themes and theme names, to make sure they reflected the dataset and that they appropriately responded to the research questions. All the themes were clearly defined on a separate Microsoft Word Document to deepen my understanding of the themes, to make sure their differences were clear, and their connections to each other were also clear. I then found greater clarity about the themes when I articulated the ideas to fellow students and my supervisor.

Upon reflection, my supervisor and I thought, ‘sheltering children’, implied only a negative action when in fact it could have both positive and negative associations. Therefore, this theme later

developed into, ‘adults as gatekeepers’. This now accurately represented the essence behind this theme.

Additionally, I combined ‘family directed learning’ and ‘value acquisition through positive reinforcement’, and renamed it, ‘positive behavioural support and reminiscing conversations’. I realised, as two separate themes, that they crossed over in their meaning and it made more sense for them to be combined. The new theme name was also clear and obvious.

As I was beginning phase six, the writing up of the themes, I removed the theme, ‘Kaitiakitanga - environmental guardianship’. I had interpreted this theme as important because of how knowledgeable and interested the children were in animals, environmentalism, and sustainability. I believe this could be an important entry point to GC, where children develop empathy and concern for animals and the environment. However, I realised that the extracts and findings that were initially supporting the theme, ‘Kaitiakitanga - environmental guardianship’, worked better when interwoven through theme one, ‘access to resources’ and theme two, ‘adults as gatekeepers’, rather than as a separate theme.

I also removed the theme, ‘opportunities to engage with cultures and develop cultural understanding’. It was during phases five and six that I recognised that the importance of intercultural contact and cultural understanding were already embodied through themes one and two. For example, in theme one, I highlight the importance of accessing resources to provide intercultural experiences and opportunities. In theme two, I highlight the role adults have in seeking out and creating cultural educational opportunities and experiences for children.

My final three themes were, ‘access to resources’, ‘adults as gatekeepers’, and ‘positive behavioural support and reminiscing conversations’. The final theme names captured interesting and relevant components of the data and the story being told through this project.

Phase six: Writing up

During both phases five and six I used NVivo software downloaded through Massey University to glance through all the extracts associated with the codes for each theme. I then copied the extracts that were the most persuasive and representative of that theme and pasted them onto a Microsoft Word Document containing the draft version of this thesis. This became the start of the written analysis. I later arranged and grouped the extracts together to form the story being told. As this was coming together, I added my interpretations of the extracts, critical and reflexive comments, and relevant and supporting literature.

All extracts are verbatim, however, as I was writing the analysis, I made some changes to the extracts. Removing or adding one or more words made the participants quotes flow better and allowed clarity in what they were saying. Removed words is signalled when you see ‘...’ in an extract. I found this necessary when participants repeated words or said words that distracted from what they were saying, such as “like”. Adding words gave more clarity, this is indicated by these brackets, [].

After writing the analysis of each theme, I would first edit and then email it to my supervisor. Feedback from my supervisor either confirmed my theme was written in a way that was clear, effective, and precise in telling the story of my research, or he suggested ways to make it stronger.

2.4 Researcher Positionality and Subjectivity

As a qualitative researcher using RTA it is important to acknowledge a researcher’s background, beliefs, and subjectivity which determine what the researcher asks and interprets from the data (Braun & Clarke, 2006; Clarke & Braun, 2013, 2022). The researcher is not a neutral spectator of social life (Haraway, 1981). Thus, through reflexivity the researcher can acknowledge subjectivity and their role in data collection and analysis.

My interest in this topic has come about through my desire to help explore and problem solve ways to encourage humans with different backgrounds and cultures to act collectively when solving local and global problems. I am an advocate for GC and the development of GC in children. Combining my interest in psychology, prosocial and problem-solving behaviour, with my experience as an educator led me to this project after discussions with my supervisor.

Additionally, during one of the COVID-19 pandemic lockdowns in 2020, I was an active participant on social media, which had extensive coverage of the Black Lives Matter protests happening in America, and later throughout NZ. I attended one held in Auckland on June 1st, 2020. These protests alongside my learnings from my university studies, contributed to feelings of frustration, and embarrassment of my connection to historical colonial acts all around the world. I felt more motivated and inspired to feel, think, and act in ways that benefit all people and our environments. Although organically I was on this path as a master's psychology student to better understand people, cultures, culturally diverse healthcare and education, and the social determinants of health, I was catapulted into activism. In some way, this thesis is part of my activism and one of the many ways I can help make our world a place where all tamariki can grow and flourish. I had to be mindful of how this could also influence how I engaged with the research process and the data collected.

2.5 Ethical Considerations

This research study was assessed as high risk and evaluated by Massey University Human Ethics Committee [Appendix M]. Working with human subjects requires researchers to explore ethical considerations thoroughly in order to consider their wellbeing (Boulton, 2009). It is ethically sound to ensure informed voluntary consent and autonomy, confidentiality and privacy, and power imbalances are considered when designing a study (Pollock, 2012).

Informed consent is required from all participants prior to participating in the interviews to ensure safe, knowledgeable, and ethical participation. All participants received information sheets and consent forms and were given one week to return the forms to the researcher. A parent read the child information sheet with their child to clarify that children were aware of what their participation involved. The child information sheet was child-friendly using simple language. It was repeated in all information sheets, consent forms and during the interviews that participation is voluntary, and that participants can decide to not take part before, during, or immediately after the interview. Once participants had read the information sheets and felt informed, they signed their consent form. Children signed their own consent form prior to the interview and gave verbal assent at the beginning of the interview. Parents also signed consent for their child to participate.

The researcher had a previous connection with the school, teachers, and child participants. To make sure participants did not feel coerced into taking part in the study the researcher invited and recruited participants through the principal, rather than personally inviting them. The information sheets also mentioned that participants were not obligated to take part in the study because of any pre-existing relationship with the researcher, and that by not taking part in the study, it will not affect their future relationship.

Confidentiality is an important component of this research project. Identifiable information is kept confidential and not used in any reproductions of the information, such as in the report of the results. Pseudonyms were used when appropriate and only my supervisor and I have access to identifiable information. Permission from participants for audio recording of the interviews was gained through consent forms. I also informed participants that only my supervisor and I would hear the recordings. Paper consent forms were scanned into a digital format and then disposed of using the disposal facility available in the Psychology department on the Albany Massey Campus. One teacher knew their student was participating as the student was interviewed during class time. Teachers were asked not to share or confirm who from their class accepted the invitation, and child

and parent participants were informed of the process involved in keeping their participation private. All parent and child participants were informed through information sheets that due to the nature of research and this specific project, that full anonymity could not be guaranteed.

Due to the nature of focus groups, which was used with the teacher participants, confidentiality and anonymity can be a challenge (Sim & Waterfield, 2019). At the start of the interview teachers were asked not to repeat anything shared from the conversation. Additionally, their information sheet mentioned that with the nature of focus groups, although researchers do their best to provide confidentiality, there is always the chance that what is disclosed may be mentioned outside of the group. Also, because participants know each other their anonymity is harder to maintain and over-disclosure can sometimes become a problem (Sim & Waterfield, 2019). However, through careful monitoring, I helped minimize risk of over-disclosing, and reinforced at the beginning of the conversation, the nature of focus group interviews.

Adult participants were asked if they would like to revise and amend their transcripts. I wanted to ensure the interviews represented participants thoughts as they understood it (McGrath et al., 2019; Thomas, 2017). This acted as an extension of informed consent and confidentiality with participants able to address the risk of being identified (Rowlands, 2021; Wolgemuth et al., 2015). I felt that offering participants an opportunity to revise and amend transcripts contributed to the trustworthiness of the research. Overall, six out of eight adult participants selected to review their transcript and two of those six asked to amend their transcript. These resulted in minor changes but changes that were relevant for the participants, for instance, one participant removed a couple of sentences that could have made her and her family more easily identifiable.

Although I did not anticipate any difficulties with the questions, it was possible that some of the conversation could create distress or discomfort for participants. Therefore, participants were reminded throughout the interview that they had the right to decline to answer certain questions. If at any stage a participant became distressed, the interview could have been stopped, although this

never happened. I also shared some support services and their contact details on the information sheet.

It is important to try mitigating some of the power imbalances between children and adults. To overcome some of that imbalance, I had previous experience working with children and had previously taught the children intended to be involved. This meant I was comfortable and trained to work with children. I also created an informal environment through ice-breaker activities, sitting with children on the floor, or next to them at a table, by reminding children their responses were valid and welcome and that it was not a test, and by dressing in smart casual attire. Two ways to mitigate the power imbalance was by sitting at the level of the child and in a quiet, comfortable place (Kostenius, 2007; Morrow & Richards, 1996). For all interviews the children and I sat at the same level and were in a quiet space.

Chapter 3: Analysis

3.1 Introduction and Overview

This chapter presents the analysis of the data collected. According to Clarke and Braun (2013), research with a qualitative paradigm that use RTA should depart from the traditional reporting of a separate results and discussion section and instead combine them under the heading ‘analysis’. This allowed me to synthesis and contextualise data as they were described and demonstrate my role as the researcher in interpreting data.

The project reports three themes:

- 1) Access to resources
- 2) Adults as gate keepers
- 3) Positive behavioural support and other oriented mechanisms

The three themes will answer all three research questions. Weaved within each theme I reveal my interpretation of the barriers and contributing factors from both parenting and school institutions in developing globally conscious children, as well as what a developing globally conscious child may think, feel, and act.

3.2 Theme One: Access to Resources

During the analysis I interpreted the theme, ‘access to resources’, as significant and important. This theme includes the access which parents, schools and children have to content and learning experiences that could develop GC. For instance, digital and media technology, printed media, inquiry-based learning and specific overarching topics, intercultural experiences, people who are considered experts, financial resources necessary for traveling and moving overseas, and extracurricular activities.

Due to the sophisticated digital technology advances, children today have greater access to information (Robinson & Jones-Diaz, 2016), which was supported by my findings. During

interviews with children, they shared how they learnt about local and global events and issues, and their various interests. For example, one child, William, shared how he unintentionally learnt about the war in Ukraine, “I didn't really learn about it heaps, but my class does the daily wordle... and hurdle and flagel, when we have enough time... so we see things like donate to Ukraine at the bottom [of the webpage]... and then I hear a bit of the news that my mum watches before I get to sleep”. Another child participant, Alex, mentioned how a few creators with their own YouTube channels that he follows have changed what they share on their channel since the war in Ukraine began. These creators originally focussed on other topics, but they now talk, explore, and share what’s happening between Ukraine and Russia. Both William and Alex’s extracts indicate how resources such as technology and YouTube have granted them access to information or discussions surrounding contemporary issues. These extracts support research by Robinson and Jones-Diaz (2016) who highlight that children have greater access to information and are more knowledgeable, and also supports research by Robinson et al. (2019) who argue that children live in a time where they cannot escape local and global current affairs.

I asked Alex what he thought about creators changing their focus on what they shared during their YouTube videos, he responded, “I think it's good because like they might be losing so much of their popularity and losing a lot of money, but they don't, a lot of people don't really care about that anymore, they just want to, to help stop stuff”. I interpreted from this comment that Alex agrees with the altruistic behaviour demonstrated by the creators who lost money and popularity while creating awareness and sharing knowledge on the war in Ukraine.

Alex also shared how reading on his e-reader was one way he learnt about environmental sustainability. I asked how he got access to his book called Zero Waste, he replied, “I got that on my e-reader... I don't have to, we don't have to drive to the library, we can just borrow it when we want to”. Zero Waste highlights how people can make ethical and sustainable choices through actions like recycling and composting. This extract indicates the opportunities in digital technology

and the ease of finding and reading books online, highlighting the important role technology currently has in building children's knowledge and awareness (Meethan, 2004). Findings from both William and Alex's extracts supports research by Robinson and Jones-Diaz (2016) who shared in their book how technology is more and more integrated into children's education, entertainment and toys, and how technology creates space for children to engage in self-directed learning.

Alex also implied that his e-reader might not have access to all the books, but it is better for the environment, "like getting books... you are still cutting down trees to make those pages, so I use an e-reader, which might not have all the books that you could buy in the store, but it still has enough... there's hundreds of thousands of books on it". Reviewing this extract, I believe Alex has pro-environmental attitudes and intentions, revealing characteristics of GC (Liu & Macdonald, 2016; McFarland et al., 2019).

Although no other children specifically mentioned e-readers, the interview with the child participant William also highlighted the importance of technology in raising globally conscious children. When William and his family were living on a boat and sailing around the Pacific Islands, he noticed lots of plastic in the ocean and the beaches. According to William most of this rubbish had made its way to the Islands from other countries through currents and tides, rather than through personal use. It was through access to YouTube and with the help of his mother Rebecca that William learnt about a 3D printer recycling machine. William "wants to buy a recycling machine to take round with us... so, when we do a beach clean he can turn the plastic into educational resources like Jenga blocks and counters...", said Rebecca. Whilst talking with William about the machine, he shared his motives, "I want to collect the rubbish because it's dirtying our seas and making everything a mess... it would help if we can turn it into supplies that will be used and used... instead of just throwing away". Unfortunately, the machine is quite expensive and costs around \$5000. William problem solved and used technology and YouTube to try fundraising the

money to buy the recycling machine. His strategy involved “making ... videos to put on YouTube, on the off chance that he gets a following and can crowdfund the recycling machine”.

Overall, William is demonstrating problem solving skills as well as empathy and concern for others and the environment, and charitable behaviour which is associated with global human identification (McFarland et al., 2019), all of which are characteristics of GC (Chen et al., 2022; Liu & Macdonald, 2016). Williams beliefs and actions also support research by Lew (2018) who argues that people who travel are more likely to carry out actions that benefit humanity and the planet. Williams experience and access to technology also highlights his privilege. Calhoun (2002) emphasises that cosmopolitanism is more attainable for the elite, the privileged few, who have greater access to resources resulting from globalisation.

Like William, another child, Claire, has also been involved in using technology to create videos associated with pro-environmental attitudes and behaviours. Claire reflected on a time when she lived with her family in Saudi Arabia, “In Saudi Arabia we [Claire and her mother Olivia] did an interview ... on plastic rubbish and we ... did a video and that like heaps of people wanted to ask us questions in Saudi Arabia”. In the video Claire and Olivia show how to make reusable bags. The video is used by teachers at the international school Claire attended and is still used today to educate people on how to recycle and make reusable bags. This reaffirms previous research by Meethan (2004); Roldán et al. (2018) that globalisation has resulted in bi-directional flow of ideas, providing opportunities for people to more easily learn from one another. Also, with Olivia’s support using technology Claire has been able to develop, show, and act on her concern for the environment (Leung et al., 2015; Renger & Reese, 2017).

I also interpreted from the interviews with the children and their parents that the child participants were enthusiastic readers. According to Sophies mother Jade, “Sophie loves reading, like she loves to read, she’s, she’s an avid reader, always have been... she devours books... like today I have to take her to the library because then she gets bored”. Rebecca shared about William

that, “on his like weekly library visit he'll bring home a couple novels and often a non-fiction... he'll disappear for, if you could let him he'll disappear for a whole day reading”. This was also like Matt, as his mother Nicole shared, “as he's getting older... he's really into ... Guinness World Records books and that kind of stuff. And there's a lot of cultural things in there about why people do what they do and where they're from and stuff. So he's an avid reader of that kind of stuff”. These children demonstrate their keen desire to read, and it is possibly through this eagerness and willingness to read that children can engage with material and experiences associated with developing GC. Although being an enthusiastic reader is not specifically associated with GC, it could be an important factor for the beginnings of GC in ten- to eleven-year-olds. As an experienced educator I believe it is also important to also recognise that reading is not the only way children can engage with enriching material or experiences. It could also be that these children have an enthusiasm and openness to learn, build knowledge and develop understanding, rather than solely an enthusiasm to read.

Bloom School was also a source of rich resources and programmes relevant for developing globally conscious children. Bloom School used inquiry-based learning to structure learning experiences in enriching ways with integration of the curriculum (McDowall & Hipkins, 2019). In 2021, one of the overarching inquiry topics was Kaitiakitanga - environmental guardianship. The idea underpinning this inquiry was the need to care for people and the environment and learning how all life is connected and we must understand and respect these connections. One of the teachers, Charly, reflected on Kaitiakitanga, “that was a really good opportunity to explore how we can be guardians of our own local community... we organised a trip to the local park where there was a historical Māori pā site... In terms of who used to live here, and how they used the land, and they, [local experts, told a] Māori world view of resources, and taking care of the land”. Charly also added that Kaitiakitanga “was a first” for Bloom School. Olivia, Claire's mother shared “Kaitiakitanga was all about like the local area...we learnt about the local culture, local like the

history, and ...that whole looking after translates to our beach...like...conversations about, did you know there were heaps of fish there once mum”. This inquiry is an example of a future-focused education including reflections on the past and a social justice action-orientated education, ultimately addressing relevant and real-life concerns, such as environmental well-being (Wood et al., 2016).

It was through the Kaitiakitanga – environmental guardianship inquiry that the school provided enriching and tangible educational experiences. For example, as part of this inquiry children were given sand shower timers to take home. I was relieving in one of the year five classes and remember discussing the importance behind reduced showers and protecting our waterways. Each child received a sand shower timer which they could stick on the shower glass. It would last two minutes once you turned it upside down. Both Alex and Claire mentioned the shower timers during our conversation and although neither of them continues to use it today, they implied it had changed their behaviour. Claire said, “I know that I do not have a shower any longer than two minutes”. It is possible Claire and Alex have altered how long their showers are because of this inquiry topic and having access to this resource. These findings support research by Watson (2022) who argues that children who are able to apply citizenship and knowledge act in ways that will benefit humanity, such as demonstrating pro-environmental actions. These findings are further supported by Tubino Pante de Souza et al. (2019) who suggest that educational experiences focusing on actions, knowledge, morals and attitudes required for people and societies to live sustainably and ethically can lead to pro-environmental attitudes and behaviours.

The school also created opportunities and environments to celebrate diversity and cultures through events and intercultural contact. Classes at Bloom School celebrated cultures through engaging with Māori language week, Harmony week, Samoan language week, and Chinese language week. Māori language week and Harmony week were officially celebrated throughout the school, whilst the other two were celebrated if the teacher deemed it relevant or important to the

students within their class. According to one of the teachers, Sally, “the whole idea [of Harmony week] was for students to express a part of their identity and their culture, and hopefully get families in, and special guests.” Meanwhile Jade, Sophies mother, showed support for the school celebrating Harmony week, “I think that's super cool, it's super important... you see how the kids are really, really, excited to come and ... bring information from ... [their home country], and... they were really, really interested in listening to... what other kids will talk about as well. So I think... being open... to accept what other people have you know, different backgrounds and ... different things to share”. According to McFarland et al. (2019), these cultural interactions are increasing the children’s identification with humans around the world and increase feelings of being part of a global community. Incorporating language weeks and creating spaces for students to share their culture and learn from others may encourage these children to develop respect for cultures and an openness to cultures (see also Sparkman & Eidelman, 2018).

Access to experts as a resource is also a contributing factor and barrier to develop globally conscious children. Bloom Primary teachers invited experts, knowledgeable people, on specific topics, to talk to and with children during class time. I interpreted that the teachers, and children found this incredibly positive. One of the teachers, Charly, shared recent times when experts had visited the school; “we had some of the visitors that...had come in...so young ocean explorers... and then a man who was on a mission to make the local beach a marine reserve.” According to another teacher, Sally, “having those experts as well because even like when we’re... water testing, we could have done that by ourselves, by having those... specialist people come in, and they’re passionate about it... because we could obviously try our best to learn all about the... minerals and all those things... in the water and how to use the pH testing, but having those... experts in... they [students] are so much more engaged because it's a different voice, it’s a different job... they’re just hooked almost”. The involvement of experts was supported by Beckwith (2021) who suggested involving experts in the local communities can be a way to offer enriching experiences to children.

Importantly, Charly also referred to access to experts as a barrier to developing GC, “I would say a barrier would be for us as teachers, finding the resources or the connections... and... access to the people that can support us with it... it's quite hard to kind of connect sometimes with people who can support you in that journey... and... I think that... could potentially be a barrier... it becomes too hard”. Even though this high decile school with generally high socio-economic families had some access to experts, it was still an element the school wanted to improve to enhance the students’ learning experiences.

Some families were able to offer educational or cultural experiences and rich opportunities through travel, living overseas for a period, or moving to NZ. Claire and her family were financially able to live in Saudi Arabia for nine months where Claire attended an international school. Claire shared that “in Saudi Arabia there was heaps of Muslim people, so... everyday they would have to go somewhere and pray. And so that was kind of cool because like at the end of the day we were all packed up, there would be... there was a big massive mosque there, that was really cool”. She also declared, “I had heaps of like friends from different countries”. Claire’s mother Olivia reflected on the value of accessing and affording international experiences, “I think you know Kiwis and their OE [overseas experiences] and their opportunity to go and see the world and people that don't have that opportunity are potentially missing out on, not just seeing the world, but understanding... themselves, and being more understanding maybe of the people that are there too”.

I later asked Claire to describe her understanding of her own culture, she said, “now that I’ve gone to Saudi Arabia, I feel like some of that is kind of part of who I am. So maybe a little bit Arab”. Reviewing this extract, I believe this demonstrates the changes Claire is experiencing because of first hand contact with people from a different culture to her own. Claire is demonstrating the acquisition of novel cultural experiences (Chen et al., 2016), the proactive component of GO, an element of GC. Claire’s experience was made possible through the resources available to her parents.

Meanwhile, Williams family lived on a boat, sailing between the Pacific Islands, Fiji, New Caledonia, and Tonga. The family would anchor off the Islands and although William was enrolled in the Te Kura home-schooling programme, he and his family were welcomed onto the Islands by the locals and attended the local school. His family would usually stay in one place for around two or so weeks. William reflected, “I think it's cool that we've met a lot of other people with different cultures, but when we meet them in a different country, I'm a bit disappointed because we go and they stay... we've made good friends at Tonga and Fiji and New Cal”. Williams mother Rebecca recounts William's experience, “William cried because, you know, he'd made such great friends and he'd never see them again”. I interpreted from these extracts as well as the extracts by Claire and Oliva, that both William and Claire were open to and enjoyed their intercultural experiences, developing friendships with people from different cultures to their own, which demonstrates characteristics of CG (Leung et al., 2015). These findings also show the significance of privilege as both families had access to these experiences, which supports research by Calhoun (2002), who highlighted the class and privilege of people who are able to build cosmopolitan lifestyles, which often involve traveling and visiting other countries.

Mothers Jade and Nicole also shared their families past travels or moving experiences and future travel intentions. Jade shared that her family had moved to NZ when Sophie was young which has resulted in Sophie growing up within two cultures and two languages. Meanwhile Matt's mother, Nicole, mentioned that “just before COVID, we had planned a trip to Vietnam... to expose them to the world”, “and my kids were almost about six months ago, [were going to] move to China to move to Shanghai... that would have been amazing. And then the Shanghai lockdown, and everything happened, and it just sort of didn't eventuate”. Nicole also said, “our next overseas holiday is Japan, and that's part of what we're saving for and aiming for next Christmas. We will go skiing but also just expose them to a completely different way of life”. Again, these extracts reflect these families financial ability and privilege to travel and see the world, creating enriching

experiences and opportunities for their children, which is not so easily accessible to everyone (Calhoun, 2002).

However, even though traveling may be a way to contribute to developing globally conscious children, it might not always be necessary. Alex mentioned, “I’ve only gone to Australia as the only country out of New Zealand... I don’t remember any of it, but I’d like to go to other countries as well”. From my interpretations from our conversation, Alex has demonstrated various characteristics of GC at a young age, and without visiting other countries. Therefore, this would indicate that travel might only be one component of raising globally conscious children, and it is possible to raise globally conscious children through other avenues.

All children participated in extracurricular activities, which contributed to their social, emotional, and physical development. Claire played netball, basketball and was involved in the school production. Sophie plays the guitar, basketball, tennis, and swims, and is involved in drama. William is part of the student council and kapahaka, and is involved with; touch rugby, windsurfing, skiing, surfing, and rippa rugby. Like William, Matt is also involved in kapahaka as well as soccer, and like Matt, Alex was also involved in soccer as well as touch rugby. With parental financial resources and access to extracurricular programmes, children were able to participate in these extracurricular activities. These findings support those by Soong (2022) and Shih (2019) who found that children who participated in extracurricular activities developed their social, academic and sporting skills.

Unlike Beckwith (2021) and Horst (2014) who found a few children participated in fundraising or regular volunteering, only one child participant in this project, William, participated in this kind of activity. William advocated for the 3D printer recycling machine to collect rubbish, recycle, and produce educational resources. I interpreted from the conversations with participants and with my knowledge as a teacher at the school, that apart from the student council, there are limited ways for children to engage with extracurricular activities that develop local and global

awareness of current events, require social activism, or advocate and provide space for regular community volunteering.

The children's access to extracurricular activities, international travel experiences, books, and digital technology such as e-readers and technology media can emphasises class differences and privilege. The school where I sourced participants from is a decile ten which means the area and community represents families who have a higher socio-economic status. The parents involved in this project are likely more financial able to provide these experiences to their children. These children's access to technology and financial resources resembles research by Soong (2022), Shih (2019), Nichols (2015), and Beckwith (2021), who found that parent's access to resources and therefore the enriching educational experiences and opportunities they provided their children was influenced by their financial situation. These studies alongside my interpretations from the data with this participant pool highlights the importance of class and privilege in raising globally conscious children (Calhoun, 2002).

3.3 Theme Two: Adults as Gate Keepers

A second theme I interpreted in response to the data and the three research questions was adults as gate keepers. If access to resources is available, then adults in the schooling institution as well as parents are likely to act as the gate keepers to experiences, opportunities, and information, which could develop globally conscious children. This theme explores how adults gate manage the opportunities, experiences, interactions, and information children receive, and how this contributes to or acts as a barrier for children developing GC.

Some parents actively tried to find places to visit and travel that will grow their child's cultural openness and respect for cultures and a desire to learn new and different things. Matts mother Nicole shared:

“there’s no desire to go to Fiji or sit on a beach; where can we take the kids to really immerse them in somewhere different? Just before COVID we had planned a trip to Vietnam and... staying in some really different sort of, you know, just trying to... expose them to the world...I guess to open their mind up that there’s a world out there... my parents probably did that with me a bit and I travelled extensively around the world and that’s pretty awesome, you know...I love different cultures, I love different food, I love learning about different things, that’s just my passion and trying to instil that in my kids. And my kids were almost about six months ago, [going to] move to China to move to Shanghai... that would have been amazing. And then the Shanghai lockdown, and everything happened and it just sort of didn't eventuate”.

I interpreted from this extract that Nicole values raising her children with an open mind and finds it important for her children to develop respect and love for cultures and a desire to learn about other cultures, and therefore seeks and chooses to provide these experiences to her children. She also demonstrates that her parents were able to do something similar for her, possibly revealing intergenerational transfer of values, the values that she now wishes to instil in her children.

Nicole also shared her attitudes and beliefs behind moving to Queenstown for two years, “we actually spent two years in Queenstown... recently which... was just to try and get them out of Auckland. It was really just a kids driven thing we need to get them, you know, what wasn't a cultural experience in some ways because it's still Queenstown, but it was also very different way of living. Just to go actually, the things you do here is different, how we live is a little bit different... I mean, this was the idea about trying to go overseas, you know, I'm trying to really expose them at a young age to a different way of living”. Nicole later mentioned she is also saving money for a Christmas family holiday in Japan to ski, “but also [to] expose them [her children] to a completely different way of life”.

For her older child, Nicole chose to provide them with an opportunity to spend some time in the Philippines with her dad who lived there. Nicole “was hoping that the other kids would have that opportunity”, but unfortunately their grandpa passed away. She recounted how she hoped her older child benefited from their time in the Philippines, “so I’m hoping that kind of has landed you know and exposed him. Maybe just being comfortable in that space too. Being the minority and being okay with that and learning and being a bit more open-minded. But yeah Matt won’t get the chance to do that unfortunately, but we will find another way”. Although Nicole is sharing an intercultural experience her older child received, it demonstrates the attitudes and beliefs Nicole has around providing intercultural and new experiences to her children.

Like Nicole, Sophie’s mother Jade also wanted to raise her children to have an open mind, and to expose them to various cultures and ways of living through traveling,

“...the world is so much bigger than what we know it is... I want to sort of show that to my children so then they can be more open minded... and embrace different opportunities... and then be, you know, kind... to different people... we have an opportunity to do that for my children as well and it's what I wanted to do...we have this trip to [South America] now, but then the next one we want to go to Asia somewhere to show like, because there's so many people there.... we're not always right.”

To me, this reflects Jade’s parenting strategy, seeking intercultural travel experiences, to raise culturally open and respectful children who are empathetic and compassionate towards others (Leung et al., 2015). It also highlights the lengths she will go to, to provide these experiences and opportunities.

Nicole and Jade had clear intentions about traveling as a means to grow their children’s openness and respect for different cultures. Horst (2014), Nichols (2015), and Shih (2019) all found some parents purposely used travel for cultural education purposes or as a way to orient their children to cultures different to their own. The review by McFarland et al. (2019) on global human

identification and citizenship supports the actions of Nicole and Jade as the review found intercultural interactions can increase feelings towards being part of a global community and raise a person's IWAH (McFarland et al., 2012), contributing to the development of GC. It is important to highlight access to resources, as was explored in theme one, and more specifically, access to financial resources, may influence Nicole and Jades decisions to seek these travel experiences for their children. However, even though they have the financial resources, they still need to have the attitudes, beliefs, and desires to choose these enriching intercultural travel experiences, as opposed to simply choosing a holiday on a warm beach with palm trees.

For one parent, exposing children to different cultures and building their cultural knowledge was not their main motivation for travelling or living abroad, however, she recognised the enriching opportunities and cultural experiences that travelling offers. William's mother Rebecca implied her motivations to live on a boat and sail with her family around the Pacific Islands were for the lifestyle, rather than intercultural experiences or to develop a global mind, yet she valued the cultural interactions and recognised their importance:

“it's...kind of a mixture of adventure, sport and environmental for us, but the culture, it's...probably been a surprising interest, like we loved... we learnt Spanish when we were in South America and enjoyed that..., but I wouldn't say it's my driving reason for doing it all. I'd say it's more the lifestyle and... the opportunity to travel with the kids...But...I think I've realised the importance of it more, having done it now with them”.

Claire's mother Olivia also appreciated the cultural benefits of her family living in a foreign country for nine months: “It was amazing... I'm so grateful that we had it... it was very enriching and just special... to have had that time...and having all those different cultures. Then you're aware of lots of different things”. She also remarked, “I suppose I didn't expect to be as surprised by it as what I was like, how much I valued it, that coming together and enjoying each other's culture”.

Both extracts by Rebecca and Olivia support research by Soong (2022) and Beckwith (2021) who

found that parents recognised travelling may develop dispositions of cultural openness. Reviewing this, I believe these extracts highlight how parents' values can shape their child's upbringing, and the necessity of being mindful of how this translates into parenting strategies and practices, and therefore the opportunities they provide their children.

Parents also chose to provide opportunities for their children to interact with cultures through cultural dining experiences and events or festivals. William's mother Rebecca shared, "we went to the Chinese New Year festival every year... it was like a family annual... tradition". Nicole also reflected on attending festivals, "before COVID-19 I remember taking them to the Pacific Festival... to kind of expose them to that. The Chinese New Year we did once in Queenstown". One of the child participants, Claire, stated, "at Chinese New Year, usually we have dumplings, and we go to that Chinese New Year festival". Claire shared how she found, "it was kind of fun, it's a fun experience". I interpreted from this extract that Claire is demonstrating active acquisition of novel cultural experiences, a positive component of COS which is representative of GC (Chen et al., 2016). I also interpreted that Claire has attended the Chinese New Year festival and cultural dining experiences more than once, and it is an activity she enjoys. Similarly, Alex's mother Lily, referred to dining experiences as a means to interact with cultures, "went to a hotpot the other night and he [Alex] didn't really like it but just trying to introduce...through different foods, different cultures, [and] how different cultures eat". These findings and extracts reaffirm previous research by Shih (2019) where parents actively took their children dining to experience a culture different to their own to foster culturally open, aware and respectful children (Leung et al., 2015). The parents' actions are further supported by McFarland et al. (2019); McFarland et al. (2012) who encourage cultural interactions to increase IWAH, and feelings towards being part of a global community.

Parents demonstrated attitudes and beliefs that value their children participating in extracurricular activities. Olivia implied a motive behind encouraging Claire's involvement in extracurricular activities, "that's exactly what pushes me to encourage her to be involved in those

things. It's about character development and... the feedback and encouragement that I give her... it is very much about that whole team sport, and...coming across challenges and how do you deal with those challenges and... that social interaction". Meanwhile Jade mentioned, "I think it's great ... to...develop the sense of you know community, like my team is my thing, and we are in this together, and everybody needs to participate". Lily also highlighted the team concept, "actually operating as a team and they're thinking ahead, and they've got tactics and they're working together, so I think that's really important" and "the understanding that actually I don't know everything, there's these people that I can trust and they're helping me get better". In reference to Matt's involvement in kapahaka, Nicole mentioned, "he loves it, I'm just so stoked... it's great that he's getting that exposure to the culture". These extracts support findings from previous studies; Soong (2022) and Beckwith (2021), who found parents provided and encouraged engagement in social activities such as sports and drama to develop their child's relational and morality skills and concern for others.

Adults also encouraged children to broaden their engagement with content that enhances a child's global awareness, knowledge, and empathy and concern for others which could contribute to developing GC. Sophie's mother Jade reflected on a time her teacher suggested to Jade to expand the genres that Sophie reads. According to Jade, the teacher said, 'Sophie loves to read, but maybe she should start reading different genres, than adventure and fantasy'. Jade then shared her response, "so I thought, well... maybe a biography would be nice. And then I remember Anne Frank... that's where it came for her to start reading not just for pleasure but to learn as well". It is because of the teacher's encouragement to explore other genres, and Jade's openness to creating a space for Sophie to engage with this material, as well as Jade's support, that Sophie accessed this resource. Jade's openness to Sophie engaging with this material, highlights a finding found in Horst (2014), where a parent valued philanthropy, and therefore, was encouraging of their child working at an organisation where the child engaged in activities on saving the rainforest. Jade also

mentioned that Sophie, “cried reading the book... she has that sensibility, you know that it, it gets to her... this is why I was criticized about... giving the book to her, but I was like, well, maybe we need to push the evil up a little bit and then pull back, and then see how it happens and then pull back”. I interpreted from this extract that Jade found some people did not agree with her decision to give Sophie the Anne Frank autobiography. However, she was eager to help Sophie explore this harsh reality, and to build Sophie’s knowledge and awareness of the world. It requires confidence in your child’s emotional response to read the Diary of Anne Frank.

During the analysis I found that parents were only sometimes open to explore contemporary issues involving mass suffering with their children. For Jade, as well as Rebecca, William’s mother, conversations about the war in Ukraine were driven by Sophie or William asking questions. For example, Jade shared how she approached the war in Ukraine with Sophie, “we don't sit down and let's talk about this, no, it happens in conversation... and there was a time... she heard something at school from someone in school, and then she brought it home, and then we talked about it”. This extract suggests Rebecca and Jade are open to conversations with their children on contemporary issues but are cautious and will not instigate it. Jade further shared, “I don't know... what will be the best way to talk about these things... we try our best”. This implies how Jade is navigating how to best have these educational conversations. Whilst Rebecca mentioned, “I’m not sure if they might [have] heard that on the radio or ... where it came up, but they were asking about it, so I just discussed that I didn't know an awful lot but that, that one country had invaded another, and so people are getting hurt”. I interpreted from this extract that Rebecca would respond to questions but was restrictive in what she shared or the depth of the discussions.

Sophie and William’s questions support research by Robinson et al. (2019) that children live in a time where they cannot escape local and global current affairs and supports findings by Robinson and Jones-Diaz (2016) that children are more knowledgeable and aware. Jade and Rebecca’s hesitancy and reluctance to share too much was also supported by findings from

Robinson et al (2019) who found a parent censored and controlled their child's access to challenging information.

Similar to Jade and Rebecca, Claire's mother Olivia, responded to questions on the war in Ukraine, but also strongly indicated that discussing the war in Ukraine with Claire was not necessary, or relevant for ten-year-olds to learn about. Olivia explained, "it's driven by their questions rather than me feeling a responsibility at ten to educate her about something I don't really know or understand... like I'm not interested". To me, this extract reflects commonly held discourses of childhood innocence, where children are considered too young to engage or deal with global issues and injustices (Ramsey, 2008; Robinson & Jones-Diaz, 2016; Robinson et al., 2019; Ruane et al., 2010). These ideas of being too young to engage with this material was further highlighted in my conversation with Claire. She recounted when her father told her about the war in Ukraine, "I don't think he went really in detail because I'm like a kid". Olivia also stated, "I suppose they haven't asked many questions because they're not getting much information about it, but anything that... they ask, I sometimes say that I don't understand, I don't understand war, and I don't understand hurting, ... I'm very anti guns, so that whole war idea and killing... I don't like it, but I say... I don't understand why they're doing that". Olivia's response to questions that Claire might ask further supports findings by Robinson et al. (2019) who found a parent would censor and control their child's access to challenging information, and therefore, miss opportunities to engage in critical conversations.

In particular, Rebecca, Lily and Olivia, shared similar desires to limit conversations around contemporary issues or globally injustices because they are considered too big and not within their control. Rebecca said, it is "hard for the big things where you're like, well there's not really a lot we can do... but... we do, we kind of just try to say it's happening, but we don't really want to go into too much detail". Similarly to Rebecca, I asked Lily how she engages her children with contemporary issues such as the climate crisis, and she replied, "when something interesting might

come up we may have a conversation over dinner, but I suppose you will be getting a sense that we don't necessarily focus on really big things that we can't potentially control". Whilst Olivia shared, "I'd rather take the other slant then let's unpack war so you understand... basically... driven by what we have control over and what's way more in our realm of experience". These findings contradict research by Ramsey (2008) who demonstrated that children as young as four can take part in big issues requiring social activism, and research by Torres-Harding et al. (2017) who demonstrated children aged 5 to 12 are enthusiastic about opportunities to engage in problem solving which created a sense of empowerment in the children.

However, Rebecca mentioned that she discusses the contemporary issue of climate change, with William, "we talk about climate change, William knows quite a bit about climate change". This extract implies that climate change as a current issue is likely more accepted and welcomed into conversations within their family. This is possibly because both William's parents are civil engineers, which involves planning, constructing, and maintaining the physical and naturally built environment. Therefore, William's parents may feel more confident and competent talking about climate change. Considering they both work in this area, they may also be more interested in the environment and the climate crisis and value their children engaging with this knowledge, and consequently find it easier to engage their children in this topic. This finding is supported by Mendoza (2008), who claims parental openness and willingness to have conversations on local and global challenges can help scaffold children's understanding and strengthen their critical thinking skills. Rebecca and her husband's openness to climate change enriching conversations and discussions with William, and consequently William's engagement with this topic, may have contributed to his enthusiasm to raise money for the 3D printer recycling machine mentioned in theme one.

Rebecca did however emphasise that it can overwhelm her, and that she wants her children to know about it but to not get anxious, "I find climate change overwhelming, because I'm like one

person is not going to make a difference. I don't want them to get... anxious about it, but I do want them to know about it". This extract may further support research that argues how discourses of childhood innocence deem children as too young to engage or deal with global issues (Ramsey, 2008; Robinson & Jones-Diaz, 2016; Robinson et al., 2019; Ruane et al., 2010), impacting the development of GC (McFarland et al., 2019). According to Diaz (2012), one way to address the possible feelings of anxiety or despair is to empower students learning about global issues and the positive and negative aspects of globalisation by exploring actionable responses they can adopt in their day to day living.

Meanwhile Matt's mother Nicole took a more proactive approach when conversing with Matt about the war in Ukraine. Nicole shared, "I remember at the beginning of that [war in Ukraine], there are a couple of times where I said come on kids you need to watch this on TV. Let's sit down, you need to kind of understand what's going on". This supports findings by Beckwith (2021) who found some parents proactively desired for their children to learn about local and global issues through discussions at home. Yet, Nicole also reflected how, "its interesting isn't it because you don't want to talk about it too much because it can be overwhelming, and ...it can bring up all sorts. To me its making sure they're in that stage and age where they can kind of deal with it". I interpreted from this extract that Nicole is trying to find the balance between informing them on contemporary issues and doing it in appropriate ways so her children can handle it. Although Nicole has shown a strong interest in actively sharing information on the war in Ukraine with her children, there is some uncertainty.

Teachers showed uncertainty and hesitancy exploring global issues or topics such as globalisation and sustainability goals with their students. I asked the teachers how the school could enhance education on local and global current affairs, and one of the teachers, Charly, replied, "I think there's a lot of opportunities I just don't know what that looks like in my head ... in terms of how we could explore that in a meaningful way because I think it could be quite abstract for them".

Charly also indicated towards the end of the interview a barrier to developing globally conscious students, “for us as teachers... [is] how to bring it to their level, [and] make it meaningful”. Charly continued, “the next step is to look at how can we... get them thinking about global issues, but in a simple way... because it can be quite overwhelming for even teachers I reckon”.

Reviewing these extracts, I believe Charly is interested in educating students on topics such as globalisation, sustainability goals and global issues, but might be hesitant because this content is not considered developmentally appropriate for year five and six students. It is possible that this suggests the enduring discourses of childhood innocence may influence schools and teachers’ decisions, see Robinson and Jones-Diaz, (2016), and Howe and Covell (2010). Teachers may also be apprehensive because they are unsure how children might respond emotionally. Research by Diaz (2012) suggested to empower students, they could engage in activities to create actionable behavioural responses to what they learnt as well as engage students in literature circles to share how it impacts their lives. However, it’s important to recognise that the students involved in Diaz (2012) were undergraduates. I also interpreted that some teachers may not have the confidence or competence to engage students with this material. This may indicate that there is a lack of resources available to primary school teachers in NZ to support them in engaging with this material, or there is a need for professional development (Dillon & O’Shea, 2009). It could also reveal an area in the NZC that requires development at the primary school level, which is alike to research by Adaspayeva and Parkes (2020) who suggest the NZC should include definitions and related concepts of GCE.

Even though adults have shown some hesitancy as well as support around engaging children in global and local contemporary challenges, children showed a keen interest to expand their knowledge about what is happening globally and locally and become involved. Sophie declared, “sometimes I like to read the newspaper, ... I wanna know what else is going on in the world”. Sophie’s mother Jade added, “she's very aware... very caring... she has that sense of... I want to

help and this is sad, or why is this happening? And like, so not just brush it off, and live her own world. No, she, she does get involved”. Sophie also mentioned her frustration at people talking about protecting the environment but not acting, “I feel kind of a little bit annoyed because a lot of people talk about it, but they never do anything, and I like how Greta... she was like, wait, we need to focus on this. So, I like how she made an impact and her school had... strikes on Fridays”. These extracts imply that Sophie is eager to learn more and get involved. Sophie's eagerness supports conclusions by Watson (2022) who found children want to engage in opportunities that contribute to society, and which have an important impact on the world. She would also like to see people take accountability and display pro-environmental actions. Accordingly, adults who provide children, in a supportive manner, with resources and rich opportunities or experiences to develop global knowledge and awareness of globalisation and global issues, as well as empathy for others, and a space to act, could foster children's GC (Diaz, 2012; Mansilla & Gardner, 2007).

In connection to the war in Ukraine, Matt shared that he found it, “interesting learning about what's happening”, and that is why he occasionally watches the news. This suggests that Matt is aware of what is happening and is keen to know more, and therefore, seeks out sources that can educate him on this, such as One News on television. In addition, I asked William's mother Rebecca how William reacts to contemporary issues like the war in Ukraine, Rebecca replied, “he often thinks we should do something... he always tries to think of, well... how can we fix this”. This extract indicates that William wants to take meaningful action, which further supports findings by Watson, (2022).

William was also a member of the school's student council. I ask William how he found being a member of the student council, he replied, “I've heard that we come up with ideas to make the school a better place... I've found it exciting, and fun because we get to do like green screening... to advertise the things that are going on... But we haven't really put many ideas out there ourselves... we've just... advertised things that are going on”. I interpreted from this extract

that William enjoys being a member of the student council and is keen for more opportunities to problem-solve, act, and create change. The extract also indicates that the student council has potential to further develop its purpose and role in this school. This could create space for children to apply their citizenship and activism skills, and thus develop global awareness and characteristics of GC (Watson, 2022).

I believe these extracts demonstrate children's keen interest to expand their knowledge and their eagerness to act and highlights their capability to do so (Watson, 2022). These findings support research by Twigg et al. (2015) who found children as young as three and four were demonstrating a capacity to act as global citizens and that these early expressions of global citizenship should be fostered. Their findings also reveal that children are trying to make sense of, and understand the world in which they live in, and want to contribute to change. Thus, adults supporting children's access to knowledge on local and global issues, evidence-based reporting of news, and problem-solving opportunities in a way that can scaffold their knowledge and global citizenship skills is important during their primary school years.

The flexibility in designing the local curriculum and the educational experiences and opportunities provided to students was evident at Bloom School. One of the teachers, Charly, mentioned there is, "a lot more freedom in New Zealand... we're encouraged to develop our local curriculum and work out within our school what our curriculum should be... you work out how you're going to implement, what it's going to look like. So you take an achievement objective and... you know... it could look so many different ways... to so many different people". Charly's extract highlights the flexibility and freedom found in NZ primary schools (Tallon & Milligan, 2018), which allows teachers to draw on social contexts of importance to their learners (Wood et al., 2016). Also accentuated is how enriching educational experiences and opportunities that could develop globally conscious children requires the school management, team leaders, and teachers, to value and seek these experiences and opportunities.

Bloom School used inquiry learning approaches to structure learning experiences through curriculum integration. Charly reflected on how the teachers choose the overarching inquiry topics, “usually the learning leaders [lead teacher of the year group] would choose that...but... in consultation with the team [all year five and six teachers]... So we do a learning map for a two year cycle... and last year's [2021]... term one was, Tūrangawaewae, Belonging”. I interpreted from this extract that learning leaders have a significant role in choosing the focus for inquiry with the support from their team of teachers. Charly also described an Enriching Local Curriculum, a local school trip organised as part of the inquiry topic, “we went down to the local stream and tested the water, to check...on the water quality...how we connect to the land... and how we can be responsible... moving forward into the future, with looking after the area that we live in”. This trip complements the NZC and the learnings from the inquiry topic, Tūrangawaewae (Ministry of Education, n.d.-b). Charly also added, “It was my idea... I can't remember entirely... but it was just a desire to get out and explore where we are, where we live, because our topic was Tūrangawaewae, and if you're looking at the belonging, well where do we belong?”. This extract further reflects the schools learning leaders and year group teachers have choice and power in structuring the learning intentions, and the experiences students receive. What adults within educational institutions consider as valuable and relevant for children to learn, can influence children’s opportunities to develop GC.

Charly shared about an inquiry topic in 2022, “the first one was Tuakiri, Identity... looking at our identity, the identity of our country, the Treaty of Waitangi, New Zealand’s history, cultures that have come into New Zealand, [and] how that affects our identity collectively. We looked at identity within classes and how we interact and relate with each other as well”. This inquiry created opportunities to celebrate various cultures and identities and therefore provided intercultural experiences which can develop openness to cultural experiences and respect for cultures (Sparkman

& Eidelman, 2018). Teachers at Bloom School have prioritised these enriching experiences, acting as gate keepers to developing GC.

Meanwhile, although not specifically applicable to the students in this participant pool, another teacher, Megan, mentioned how at the intermediate school she previously worked for, they chose to focus their inquiry on the Sustainable Development Goals (United Nations, 2015). Megan reflected, “we did our inquiry all around... the world sustainability goals... then we like homed in on ...two of them... we looked at it globally and then... tried to break it down into an issue within our community that we could fix... the most basic one was... oh we’ll do a beach clean up”. I asked how this came about, she replied, “I think it came from an outside... PD [professional development] first...that was looking into the inquiry cycle, and then we were looking at sustainability and then someone suggested, oh have you seen the sustainability goals? and then it kind of just goes from there.” Although this explores the flexible selection process found in another school, it demonstrates the freedom all primary schools have in choosing overarching inquiry topics. It also demonstrates that focusing on the Sustainable Development Goals as an inquiry topic is achievable, which can be a prominent way to include GCE within schools, fostering characteristics of global citizenship (United Nations, 2015). However, this was an intermediate school, so the students were a year or two older than the age of the participants in this study.

One programme that is absent from this school is EnviroSchools (Toimata Foundation, n.d.). This might suggest that the school has not had the opportunity to consider adopting an environmental action programme, or that sustainability is not a top priority. These findings reflect the statistic found by Bolstad (2020) where only 46% of principals said EnviroSchools or similar programmes were strongly integrated in their school. This also demonstrates the flexibility found in NZ schools where schools design their curriculum, mission, and value statements, and therefore the schools culture, or educational environments and experiences their students engage with or receive

(Tallon & Milligan, 2018), and an opportunity for Bloom School to create a normative environment in the future.

Bloom School enhanced their students' learning opportunities by drawing on experiences outside the classroom, which are called Enriching Local Curriculum (Ministry of Education, n.d.-b). For example, I interpreted from the interview with a child participant Alex, that the school organised a memorable trip to a farm which was possibly associated with one of the school's inquiry topics. Alex and I were discussing where he learnt about vegetarianism, he suggested, "from the farm trip that we went to... they said, here we don't eat, we don't kill any of our animals because we don't want them to be hurt". Alex later confirmed his reasons for choosing to be a vegetarian, "I'm a vegetarian...I just don't think, I don't like that animals [are] being killed and eaten or... because we don't need it anymore.... we have a lot of other options". Alex further shared, "I try not to buy products that have animal stuff in, so I've tried to have oat milk and I didn't like that so I'm gonna try Almond milk". Lily, his mother shared how his decision to be a vegetarian might also include pro-environmental attitudes and intentions, "Alex's take on it is that he's actually doing it for the environment". To me, Alex and Lily's extracts indicate Alex's empathy and concern for animals, altruistic behaviour, and pro-environmental attitudes and intentions (Liu et al., 2020; McFarland et al., 2019; Renger & Reese, 2017). And although empathy and concern for animals is not a specific characteristic of our understanding of GC, it could resemble an entry point to GC for children. It also indicates that Alex is capable of actions that can reduce environmental problems (Leung et al., 2015). It is significant to acknowledge adults within the educational institutions that prioritise school trips such as this farm trip contribute to shaping students' thoughts, beliefs, and actions, which is supported by Tubino Pante de Souza et al. (2019).

However, although this school trip was considered an important moment for Alex's journey to vegetarianism, I identified other contributing factors that may have shaped this choice. Alex's grandmother is also a vegetarian, and his older brother is a flexitarian. Alex's mother Lily shared,

“his older brother’s been vegetarian [Alex said his brother was flexitarian in his interview] since year four... so they have got really close relationships with the gran and grandads... [Alex’s dad’s] mum's a vegetarian, that would have been top on her mind, they grow all of their own veggies... and my mum hates plastic, so my mum's all about let's not make any plastic... she would have been talking to them about packaging and you know what I can do... reduce it, make sure it goes in the right recycle bin”. It is possible that his grandparents acted as gatekeepers to developing pro-environmental attitudes and intentions, and empathy and concern for animals. Alex also shared, “my dad still eats a lot of meat... he tries to have as little meat as he can, my mum, sometimes eats meat, sometimes she doesn't”. It is possible that the school farm trip reinforced the ideas that some of his family share, offering more confirmation that being a vegetarian was acceptable and more orthodox than he initially thought. Interestingly, Alex was the only child participant who stated they are a vegetarian. I did not directly ask the children so other child participants could also be vegetarians or consume small amounts of meat, however, I strongly feel that due to the topic of this thesis and how participants had access to information sheets detailing this project, if children were vegetarians or flexitarians, children or their parents would have likely mentioned it during the interview.

William’s mother Rebecca also revealed that William’s kindergarten reinforced sustainable and environmental practices, changing the families’ behaviour. During my conversation with Rebecca, I asked her how William learnt about how or why to care for the environment, and she replied, “he went to [the local kindy] and they're quite big on environmental awareness”. Rebecca also added,

“[At the] kindy... you’re not allowed rubbish in your lunch box... If they have like a muesli bar wrapped, they would send the wrapper home... with a note saying you don't need to have wrapped muesli bars... they won't accept any food waste, ah plastic waste, they just have a composting bin in the centre of the kids table and then at the end of the lunchtime

someone's responsible for putting that in the composting bin... It creates a habit, I suppose... we still don't have plastic in their lunch boxes”.

This suggests that the kindergarten created a pro-environmental culture and led teachers to act in ways to reduce environmental problems. The kindy's intentions and actions influenced Rebecca by reinforcing pro-environmental habits and behaviours (Leung et al., 2015; Liu et al., 2020; McFarland et al., 2019; Renger & Reese, 2017). Through the beliefs and actions of both the kindy and the parents of children who attend the kindy, children such as William grow up within a culture that respects and looks after the environment. William briefly shared, “I went to a kindy, that was interested in recycling... they had a worm farm out the back”. To me this suggests that the kindy was memorable for its response to plastic and waste. Primary schools that adopt similar environmentally aware intentions and behaviours could create a culture when families, teachers, and students want to protect the environment and animals and reduce plastic use, supporting the development of globally conscious children and parents.

3.4 Theme Three: Positive Behavioural Support and Other-Oriented Mechanisms

The third theme, ‘positive behavioural support and other oriented mechanisms’ was prevalent across both the school and the parents. To me this theme complements the other two themes by further highlighting the child's socio-emotional development through positive behavioural expectations and support, and other-oriented mechanisms, which can contribute to developing globally conscious children. The theme explores Bloom Schools Positive Behaviour for Learning (PB4L) school-wide programme, it also shares parental support for the schools PB4L programme and how some parents have adopted a value system at home with their children. Lastly, it explores how parents use other-oriented mechanisms to encourage their children to reflect on their behaviour, the consequences of their actions, and the feelings and needs of others.

In 2018 just after I left full-time teaching at Bloom School, they implemented a PB4L school-wide evidence-based approach to create positive school environments, increase prosocial behaviours and reduce challenging behaviour (Felgate & Boyd, 2015; McIntosh et al., 2010; Ministry of Education, 2015; Sullivan et al., 2011). During 2018 to 2022 tier one of the three-tiered response was effected at Bloom School and it is the only tier so far. One of the teachers, Charly, mentioned how during tier one, the leadership team in “consultation with the whole school, [and] the whole staff” at Bloom School, established the students’ behavioural goals and expectations, which lead to the development of Bloom Schools value system. Charly added, “our school values... established a couple of years ago, [are] kindness, respect and resilience” (McIntosh et al., 2010; Warren et al., 2006). Kindness refers to the way children care about the wellbeing of others and themselves, and respect refers to how children treat something or someone in ways that demonstrate they are aware of their rights, differences or wishes. Whilst resilience refers to the ability for students to do their best even when facing challenges.

A priority for Bloom School was setting clear positive behavioural expectations for the students. Another teacher Sally shared, “I think it's having those clear expectations because if kids don't know what you're wanting them to do, they're not going to do it...So I think it's... high expectations of what I'm expecting you to do and rewarding when you see that”. This suggests that an important step in implementing the PB4L programme is to make it clear to children what is expected of them. This supports Felgate and Boyd (2015); Handler et al. (2007); Ministry of Education (n.d.-a); Warren et al. (2006), who encourage ensuring the behavioural expectations are clear for PB4L to be successful.

During tier one Bloom School engaged in various methods to teach in a clear manner the behavioural expectations and values they encourage children to adopt. These methods include teaching the clear expectations, and regular reminders about the values throughout the day from teachers. It also includes placing descriptive posters on the values, and the fortnightly focus around

the school and within classrooms, as well as opportunities for classes to participate in role playing activities. It further includes a positive behavioural reinforcement scheme using small trinkets as rewards like pompoms, gems or tokens, in each class. Another method is handing out certificates and awards to the students during assembly who are chosen by their teachers for demonstrating the behavioural expectations and values, supporting findings and suggestions by Hipkins and Boyd (2012) and Warren et al. (2006).

Behavioural expectations are specifically taught through workshops focused on developing their social and emotional skills and competency (Handler et al., 2007; Ministry of Education, 2015; Warren et al., 2006). For example, a teacher in the senior school at Bloom, who was not part of this participant pool but shared with me this workshop, took their students through a lesson on empathy and how to show empathy to others. As a class they discussed what it means to show empathy, be compassionate, show kindness, and be understanding. A five-minute movie on YouTube called, All About Empathy was played which was part of a series on social-emotional learning. The class discussed what they learnt about empathy, and what are some ways they can show empathy to others. Other workshops like this lesson which are associated with the PB4L approach taught in Bloom School include, workshops on values and what they find valuable, what is kindness, how to show respect to yourself and others, what are emotions and feelings, and how feelings make you feel or act. These are just a few illustrations of how this school has implemented PB4L workshops to teach and develop a child's social and emotional skills. By teaching emotional skills and emotion socialization through these workshops, children can develop their ability to express emotions in socially appropriate ways, know how to assist others in need, and act in ways intended to benefit others (Spivak et al., 2015). Emotional skills and emotional socialisation can lead children to engage in more prosocial behaviour and develop the social and emotional competences necessary to develop GC (Berk, 2013; Liu & Macdonald, 2016).

Children's positive behaviours at Bloom School are also encouraged by regular reminders from their teachers. A teacher Sally reflected on how often she reminds students of the behavioural expectations and values throughout the day, "I'm just thinking of the number of times I say respect in a day... I would love to count and...kindness", later remarking, "it's really regularly said". This suggests that Sally, and from my observations when teaching, all full-time teachers at Bloom School, are regularly reminding children of the value system and the behavioural expectations. This is reinforced by Felgate and Boyd (2015), and Warren et al. (2006), who support regular reminders from teachers to encourage children to act in prosocial ways and express positive behavioural choices. As a relief and contracted teacher at Bloom School since PB4L was implemented, I often referred to these values throughout the day to guide children's pro-social and pro-environmental responses.

Bloom School's value system supports students through a pompom, gems, or token reward scheme. Sally shared how it sounds when she rewards her students, "I love how you're doing that... you're showing me [respect], give yourself a respect token, I love how you're doing this, that was so kind, give yourself a kindness token'. Like Sally, one of the children, Sophie, also commented on the reward scheme, "if they see us using them [the three values] ... for some people they have... these little tokens, some people have... these gems, and some people have pom poms. So... if the teacher sees you doing kindness, respect, and resilience you get to put one of them in a jar. And then at the end when you fill it up you get a reward". I interpreted from these extracts that students' positive behaviours associated with the three school values are reinforced through the reward scheme when teachers notice them demonstrating the behavioural goals. Sophie also demonstrates knowledge and an understanding of the reward scheme through her articulation. According to Ramaswamy and Bergin (2009), reinforcement such as the reward scheme can reinforce children's positive actions towards themselves and others and overall prosocial behaviour. Children are more likely to repeat these behaviours and develop social skills which reflect in their empathy and

compassion towards others, ultimately fostering GC (Landy, 2009; Liu & Macdonald, 2016; Allen & Kelly, 2015).

Two children demonstrated how the value system within school has shaped what values they believe are important and choose to display. According to Alex, some values he finds important are honesty and respect. Alex later added how he learnt about the values of honesty and respect, “mostly from showing them and not knowing I’m showing them... and learning that I did that... A teacher said, oh you showed some good resilience there, and you showed some good respect there”. Like Alex, William demonstrated how the school’s value system shaped his values, he shared, “to me, the environment and having friends in other cultures is important and... kindness, respect, resilience, empathy, and bravery”, later adding that “the school helps with kindness, resilience and respect”. Whilst Sophie shared, “I think kindness, respect and resilience are my main values, but I also like being proud... and... being brave, which is kind of like resilience”. Alex, William, and Sophie’s extracts highlight how the values system and the reward scheme have shaped children’s values and pro-social actions (Felgate & Boyd, 2015). They also highlight the important role that the school and teachers have in providing opportunities to learn about and practice acting in prosocial, positive ways, and their role in reinforcing their actions (Cook et al., 2015; Ministry of Education, 2015). William’s extract further highlights his pro-environmental attitudes and intentions as seen in globally conscious people (Chen et al., 2022; Chen et al., 2016; Liu & Macdonald, 2016).

Children’s positive behaviours are also reinforced through fortnightly focuses which is part of their value system. Sally explains, “you... introduce... the focus for the fortnight... that’s where... you might get them to like role play it, or you might watch... a video and do an art project about it”. This extract implies that each fortnight the year group might have a different focus, which is introduced and explored in engaging activities within each class. This supports Felgate and Boyd (2015) and Warren et al. (2006) who suggest role playing activities can support students

understanding of the behavioural expectations, and therefore encourage social and emotional development that is associated with GC. Sally also explored how the fortnightly focus connects to the value system, “if this is my PB4L focus, how am I showing it in the classroom in kindness, respect and resilience”. Together these various components of the PB4L programme are contributing to shaping children’s values and characteristics. An example of a fortnightly focus was an anti-bullying focus, which Sally mentioned, “we’re working with [an] RTLB [Resource Teachers: Learning and Behaviour] ... because we want to do an anti-bullying focus and she's made all these resources”. This extract implies how teachers use the fortnightly focus to specifically emphasise teachings that may be relevant at that time which are important. An anti-bullying focus could encourage students to engage in more empathetic and compassionate ways with less problem behaviour and more prosocial behaviour.

Reflecting as a full time and relief teacher at this school I have recognised at various times, students who need extra support in their social and emotional development. My experiences support what one of the teachers Sally said, “I’m... finding just... in year six, a huge chunk of children don’t respond to PB4L”. Bloom School has incorporated tier one of the three tier process in their PB4L programme, which was expected. Tier two will provide more targeted support to students who did not respond well to tier one. Whilst tier three will support students who display severe behavioural difficulties by intensive individualised support, likely through a psychologist or counsellor (Felgate & Boyd, 2015; Ministry of Education, 2015). Sally explained tier two will “support students who don’t know how to make friends, who need social cues and need to have that targeted practice”. These students will get the extra support they need to continue their social and emotional development. I believe that based on my interactions during the interviews with the child participants as well as being a teacher in their class at least once, that they all demonstrate a positive response to PB4L. Therefore, tier one of this programme is supporting their social and emotional development, which supports their future development of GC (Felgate & Boyd, 2015; Liu &

Macdonald, 2016). In terms of raising globally conscious children beyond this participant pool at Bloom School, tier two and three will assist the other 0 to 15% of students who do not respond to tier one, in a more supportive way, further leading to characteristics of all prosocial behaviours, including those representative of GC.

Some parents shared their support for Bloom School's PB4L approach. According to one parent, Nicole,

“all the little awards that they get... like the reinforcement and what those awards are for... it was always a real big deal to get the Principals Award... there's lots of reinforcement of that kind of stuff... right from the beginning there's lots of stuff that they bring home, like, getting to know you, and appreciating difference. I'm really, really happy with the way that the school... does all of that... more of an influence about growing good children not just the academics”.

I interpreted from this extract that Nicole supports the PB4L approach at this school and supports how the school focuses on growing characteristics of good children as well as focusing on academic development. It also suggests how important it is to connect parents and school through the schools PB4L approach with awards, certificates, and schoolwork taken home, which supports findings by Stevenson et al. (1986) who argues that children can reach greater levels of development through enhanced communication between teachers and parents. Like Nicole, Claire's mother Olivia also strongly supported the PB4L approach, sharing, “I love how they have done PB4L and that there is real, explicit, this is what we value here”. From this extract I interpreted that Olivia supports the clear behavioural expectations for the values.

Olivia also noted how the School's PB4L approach creates opportunities for her to reinforce her daughter's positive behaviour when she receives certificates or awards. She shared, “there's that whole, oh wow, you got a certificate for kindness? Tell me what you've been doing, you... can reinforce, so I suppose outside as parents you can have those values at home as well”. This extract

suggests that the positive behaviour children display is reinforced at both the school and home environment further positively contributing to children's social and emotional development (Berk, 2013; Ramaswamy & Bergin, 2009). It also demonstrates the power of the teacher-parent alliance which is central to effective schooling (Eisenberg et al., 2006; Stevenson et al., 1986). This extract also implies how the value system at school can be transferred to the home environment, yet it may look slightly different. For example, behavioural expectations for showing respect to your peers or the school environment and furniture could translate to behavioural expectations for showing respect to your siblings, parents, the home environment, and even furniture.

Olivia's daughter Claire further demonstrated how the value system component of the PB4L approach at school is also used at home. Claire shared, "at home... we have like about seven values, but they're on our fridge. So that's important to me". Claire later added, "we really have to show those values at home, but we also have them at school. I find that's really easy to do because we do it at school too". I asked her how her parents support her to show the values, she replied, "so usually... when there's a consequence... they would say, are you showing this value? And then... they would be like, like say if we're not showing that, would be like, oh, noo, I'm not, I'll change that right now". Since the values and fortnightly focuses are explored in depth at school, it may become an appropriate and easier way to encourage positive prosocial behaviours, and concern and empathy for others in the home environment too. This could lead to behaviours and attitudes found in GC, which is oftentimes prosocial action applied to a specific context or people (Chen et al., 2022; Liu & Macdonald, 2016).

Like Claire, another child Sophie also has a value system at home. Sophie shared which values are important at home, "it's mostly kindness, respect and resilience because we learnt from school and they [her parents] want us to kind of learn it at home too". This extract further demonstrates the positive impact that the PB4L approach and its value system is having on children, and how it may influence the social and emotional development in the home environment.

Another way parents encourage the development of their children's socio-emotional skills was through engagement in other-oriented mechanisms. These other-oriented mechanisms included directing their child to the feelings and needs of others, encouraging empathy, and reminiscing conversations. During the interviews with the parents, if it flowed with our conversation, I read a scenario that I had prepared in the parent interview transcript (see Appendix K). Parents then responded to some questions related to this scenario, such as, how they would let their child know if they disagreed with how their child responded in the scenario. Alex's mother Lily revealed how she would use other-oriented mechanisms, "I would certainly go back to the value of... kindness... love for everybody, a bit of generosity... to yeah... share that maybe I didn't think that was the best way and ask him to think about how it made the other person feel. How would he feel if that was him, and we'd just explore his rationale a little bit more... I'd try to... give him the bigger picture". I interpreted from this extract that a parenting strategy of Lily's is to engage Alex in reminiscing conversations or perspective taking, and encourage him to reflect on their behaviour, the consequences of their actions, and the feelings and needs of the other person. According to Laible, Karahuta, Van Norden and Interra (2019) this can help children recognise negative and positive behaviours which can foster positive relationships with others, care for others, a deeper understanding of others feelings and actions, and increase prosocial behaviours. Eisenberg et al. (2006) and Krevans and Gibbs (1996) further support the use of other-oriented induction mechanisms as they cultivate empathy by encouraging children to consider how their actions affect others, which can in turn motivate prosocial behaviour.

Like Lily, Claire's mother Olivia, also uses reminiscing conversations or perspective taking, and directs Claire to focus on the feelings of others. Olivia shared, "I would want to kind of talk her through it and try to understand from her perspective what the barrier was... why she was finding it tricky... I'd relate it also to her experience in Saudi, so remember when [a school friend of Claire] and [another school friend of Claire] were playing and you wanted to... join in that play... how did

you feel?”. Olivia also added, “It is... coaching kind of, let me ... hear your feelings... help me understand what you were thinking, what you were feeling. And then... trying to ... put them in their shoes and then think about what could you do differently next time, or what could you say differently next time?”. These extracts suggest Olivia uses a similar parenting strategy and approach to Lily. Through perspective taking, encouraging empathy, and directing Claire to the child’s emotions or feelings, Olivia is developing Claire’s emotional skills and understanding of values, which promotes prosocial behaviour, social competency and sometimes altruistic behaviours (Thompson, 2007; Wainryb & Recchia, 2014). Olivia’s use of questioning supports research by Laible et al. (2015) who argues that asking open-ended questions enhances a child’s understanding of the cause and effects of their behaviour. She is also helping Claire problem solve so she is prepared if a situation like this occurs again. Claire and Lily’s parenting strategy or approach is fostering the development through the moral and ethical component as well as identity and action component of GC (Liu & Macdonald, 2016).

Lastly, William’s mother Rebecca, shared how she helps her children work through their relationship challenges with each other by fostering their emotional skills. Rebecca mentioned how she encourages her children to, “try to like talk through any issues they have together, and... how they could cope with each other or their emotions”. This suggests that one way Rebecca develops her children’s emotional skills necessary for GC is by helping them understand their emotions, what causes emotions, and how to express them in socially appropriate ways, which is supported in research by Spivak et al. (2015).

Chapter 4: Conclusion

In this chapter I will revisit the research aims and questions, followed by a general conclusion of the key research findings in relation to the research questions. Next, I share some recommendations for both the educational institution and parents, followed by limitations in the design and research process, and future directions for research in Global Consciousness (GC).

4.1 Research Aims and Questions

One way to resolve the challenges exacerbated by globalisation, is for people to nurture a psychological state of GC. Understanding how GC develops may reveal ways to foster it. The primary goal of this research was to explore the beginnings of GC in primary school children aged 10-11 in New Zealand (NZ). I explored how two important socialisation agents, parents and school institutions, contributed to, or acted as barriers to, developing globally conscious children.

The three research questions were:

1. How may a developing globally conscious child think, feel, and act?
2. How do parents and parenting strategies contribute to or act as barriers to the development of globally conscious children?
3. How do school educational opportunities and school environments contribute to or act as barriers to developing globally conscious children?

4.2 General Conclusions

Question One: How may a developing globally conscious child think, feel and act?

For this participant pool, children demonstrated pro-environmental intentions and actions, cultural openness and respect for different cultures, concern and care for others and prosocial behaviour that is mostly represented locally, and an eagerness to read, learn, and problem-solve.

Pro-environmental intentions, attitudes, and behaviours were observed in child participants. Children showed an interest in and awareness of and care for environmental and animal well-being. For example, one child, Alex, is a vegetarian for both environmental reasons as well to protect animals. He also demonstrated altruistic behaviour by choosing not to eat meat and by trying different plant-based milk products. A further example was William, and his desire to raise money for a 3D printer recycling machine to both collect rubbish, and then to print educational resources. William and Alex are also demonstrating problem-solving skills. In addition, Claire also showed her pro-environmental attitudes through the video she created with her mother on reusable bags. Opportunities to develop and show empathy and concern for the environment and animals as well as opportunities for problem solving could be an entry point for children to later developing GC.

Some children showed cultural openness and respect for different cultures, with a proactive orientation to multicultural experiences. For instance, children developed friendships with people of different cultures from their own. For example, William was upset when leaving the Pacific Islands that he had visited with his family on their yacht because he enjoyed and valued his connections he made with others. Likewise, Claire was also showing the positive component of global orientation. After time in Saudi Arabia, she felt connected to Arab culture, by stating it is now a part of who she is.

Children also showed empathetic, cooperative, helpful, prosocial attitudes and behaviour; however, it was often oriented towards local interactions. This was shown through their knowledge of the school's value scheme, the values and behaviours expected of them at home, and was also suggested by the children's interactions with others, by their mothers or their teachers. These behaviours or intentions may show general prosociality rather than global prosocial behaviour as found in GC. This general prosociality could build into GC given the right circumstances in the future. However, William might be identifying with and showing concern for global others when he demonstrated charitable behaviour for global others with the 3D printer recycling idea.

Children demonstrated engagement in self-directed learning, a keen desire to read, and an eagerness to learn more and get involved. Because children are technologically literate, they have greater opportunities to engage in self-directed learning. In addition, three children, Sophie, William, and Matt are all enthusiastic readers, which could also demonstrate their zest and openness to learn, build knowledge and develop understanding. William also showed an interest for more opportunities to problem-solve, act, and create change through the school's student council. This enthusiasm may be a component of how an incipient globally conscious child thinks or acts.

Question Two and Three: How do parents, parenting strategies, school educational opportunities and school environments contribute to or act as barriers to the development of globally conscious children?

Parents and school educators can be thought of as the architects of the environments and experiences that can foster the beginnings of GC. It is through socialising agents such as these two that children engage with and learn about the world and how to think and act. The enriching experiences and opportunities that children encounter at school and through their parents are shaped by the resources available or accessible, and by the values, beliefs, and actions of the adults creating these enriching experiences and opportunities (Beckwith, 2021; Bronfenbrenner, 1979; Bronfenbrenner & Morris, 2007; Felgate & Boyd, 2015; Horst, 2014; McFarland et al., 2019; McFarland et al., 2012; Shih, 2019; Soong, 2022). This project's findings confirm Bronfenbrenner's PPCT theory which highlights the complex interactions in relationships, with environments, and between environments that are involved in a child's development (Bronfenbrenner & Morris, 2007). This project also further strengthens our understanding of the theory of GC and how it may develop (Liu & Macdonald, 2016).

Access to resources, including financial resources, as well as adults gate managing this access were influential in the opportunities and experiences children received. Children had access

to extracurricular activities, technology, e-readers, books, games, and intercultural experiences. Additionally, advancements in technology created a space for these children to engage in self-directed learning (Robinson & Jones-Diaz, 2016). Moreover, extracurricular activities help lay the foundations for social and emotional development. These children's experiences and access to technology also highlight their privilege. These findings may support Calhoun (2002) who emphasises that cosmopolitanism is more attainable for the privileged few, who have greater access to resources resulting from globalisation.

Parents were also able to provide resources such as travel and international experiences. These children demonstrated characteristics and values that could later develop into GC, supporting Lew (2018) who found that people who travel are more likely to carry out actions that benefit humanity and the planet. For example, one child William, lived on a boat with his family traveling to different Pacific Islands. He engaged with different cultures, was exposed to different ways of living, developed friendships, and devised a plan to solve the rubbish problems they were experiencing to help the environment, ocean, and the communities.

Even though financial resources were accessible in this participant pool, one child participant, Alex, demonstrated characteristics and values associated with GC but has only travelled to Australia. Financial resources, travel, and the experiences that come from these may make it easier to scaffold the development of GC, however, these opportunities, experiences and interactions are also found elsewhere. For example, in local cultural experiences through engagement with events and a culturally inclusive school, or by attending community events or festivals. Parents and teachers who valued these experiences were likely to provide them to the children. These interactions can increase a child's identification with humans around the world and increase feelings of being part of a global community, as well as enhance respect and openness towards cultures different to one's own (McFarland et al., 2019). Schools were also able to provide rich educational experiences that may not be fully possible from parents or children's families.

Adults provided some scaffolding with content that enhances children's global awareness, knowledge, understanding and empathy for others and the planet. These children showed they live in a time where they cannot escape local and global current affairs (Robinson et al., 2019), and are therefore more knowledgeable and aware (Robinson & Jones-Diaz, 2016). Most parents engaged in some conversations with their children on contemporary issues, such as the war in Ukraine, but were often cautious and hesitant, and likely did not instigate it. One mother, Nicole, took a more proactive approach, encouraging Matt to learn about the war through engaging with the news. Some parents felt global challenges are beyond their control, so they did not delve into it too much. It is possible that discourses of childhood innocence influenced adults' attitudes, beliefs, and actions, shaping how they scaffolded child development and engagement with local and global challenges. This highlighted an uncertainty in adults on how to scaffold children's natural and organic engagement with local and global challenges and events in ways that appropriately build their knowledge gaps, support them emotionally, and leave them feeling empowered.

Adults further supported children's social and emotional development through positive behavioural support, value schemes, and other-oriented mechanisms. The School's PB4L approach made positive behavioural expectations clear to children. Meanwhile, children's positive behaviours were reinforced with the hope that it will increase the likelihood of them repeating those behaviours. Other-oriented mechanisms used by both socialisation agents included directing children to the feelings and needs of others, encouraging empathy, and reminiscing conversations. These positive behavioural approaches and other-oriented mechanisms helped plant the seeds for prosocial and empathetic development, which reflected in their empathy and compassion towards others, animals, and environmental well-being. Although most children were not demonstrating global prosociality, they were demonstrating general prosociality. As a result, these characteristics and values could contribute to later developing GC.

Bloom School used inquiry-based learning and topics such as Kaitiakitanga – environmental guardianship, to enhance children’s pro-environmental intentions, attitudes, and behaviour. This was future-focused education with a social-justice action-orientation, addressing a global issue within the local area. The Kaitiakitanga inquiry led to enriching and tangible educational experiences. As a result, these experiences have contributed to changing attitudes and behaviours in children, which can contribute to creating communities and societies that live sustainably and ethically. Another inquiry topic was Tuakiri - Identity. This inquiry created opportunities to celebrate cultures and identities and provided intercultural experiences which can develop openness to cultural experiences and respect for cultures (Sparkman & Eidelman, 2018). A programme absent from this school that could contribute to creating pro-environmental cultures within schools was an environmental action programme such as Enviroschool.

4.3 Recommendations

The following recommendations are for NZ primary schools and parents/ caregivers and whānau. It is important to recognise that the psychological state of GC does not require one particular thing to happen, but rather numerous things repeated over time which cumulatively can contribute to the development of GC when required.

This study highlighted attitudes, actions, and programmes that schools can develop that may create the basis for later developing GC. For example, schools can create a culture supporting global interconnectedness by enhancing a schools’ vision and mission statements with vocabulary that relates to global citizenship or GC. Similarly, schools could reflect on how their school’s curriculum, chosen inquiry focusses, and classroom displays or activities can be adapted to enhance global literacy, global citizenship education and intercultural interactions. Joining educational programmes that will enrich their curriculum or grow pro- environmental attitudes and behaviours could also be considered. For example, opting into being an Enviroschool.

A school's student council has potential to create enriching opportunities or experiences for children. For instance, the student council can engage students and teachers in discussions around creating culturally inclusive schools or ways to celebrate cultures, such as Bloom School did with Harmony week. This group can also support the development of global awareness and explore relevant local and global issues or current events. For example, the School Friday Climate Change strikes recently on the third of March 2023. Lastly, the student council alongside their teachers could encourage classroom discussions around these events and share resources with children and teachers that scaffold children's knowledge and understanding.

This study also highlighted the importance of the school's positive behavioural support approach and the values scheme. Accordingly, continuing to support the development of these programmes in schools is important for developing children's values, social and emotional development. Also, the school values could expand beyond the local to include the global. For example, the value respect could include respect for global others. Or the inclusion of a new value may encourage and reward global participation or global citizenship actions, such as, global compassion, interconnectedness, open-mindedness, or responsibility.

Furthermore, parents can continue to provide diversifying cultural experiences and interactions. For example, by attending community events or where possible festivals such as the Chinese New Year Festival, by providing culturally diverse toys and books, or cultural dining experiences. Other experiences may involve attending protests or strikes that are easily accessible. If parents are financial able, choosing to travel to expose children to various cultures and ways of living may also encourage culturally open and respectful children and build their global awareness.

Additionally, supporting a child's social and emotional development could help children develop GC when the time is right. For example, parents can continue to do this by helping children understand their emotions, what causes emotions, and how to express them in prosocial ways. Parents can also continue to use other-oriented mechanisms, such as perspective taking, directing

their child to the feelings and needs of others, and reflecting on the consequences of their actions. Participation in extracurricular activities can further contribute to a child's social, emotional, physical, and cognitive development.

Lastly, adults can provide children, in an emotionally supportive manner, with the resources and rich opportunities or experiences to develop knowledge and awareness of globalisation and global issues. For example, parental openness and willingness to engage in casual critical conversations associated with climate change and other global challenges can help scaffold children's understanding and strengthen their critical thinking skills. Moreover, adults can empower children by supporting children's access to problem-solving opportunities and by exploring actionable responses that children can adopt in their day to day. Finally, schools could explore evidence-based emotionally supportive ways for teachers and schools to talk about current events with their students, if necessary or relevant to their students or class.

4.4 Limitations and Future Directions

It is important to acknowledge that the analysis is generated from, and largely consistent with, an affluent urban neighbourhood. This participant pool was sourced from an urban high socio-economic area, where parents and schools have access to resources and opportunities that will be different to those from other areas in NZ. Consequently, these findings may not expand to children from less affluent environments. Adaption of the interview scripts and other allowances may need to be considered for participants from a lower-socio-economic area. This field of research would be enriched by further studies exploring the development of GC in children from diverse socio-economic backgrounds (including rural areas).

Additionally, most participants identified with pakeha, or kiwi culture as their main culture influencing their beliefs and actions. Raising GC children may present differently depending on the culture of the family involved, and the cultures within communities where the research is taking

place. Unfortunately, we had no participants who identified as Māori. I believe Māori knowledge systems, and a Māori worldview or approach to child development may give us more insight into different cultural perspectives and understandings leading to globally conscious children. Te ao Māori, the Māori worldview, embodies collectivist values, such as whanaungatanga. This value is about forming and maintaining strong relationships and connections within whānau, and communities, and how these connections influence actions and decision making. This new and emerging field could benefit from exploring the development of globally conscious children in families who are influenced by a te ao Māori worldview, as well as families who embody a mixture of values from various cultures. Future research on GC may also be enriched with Māori centred research, conducted within a Māori cultural framework, or a framework that represents the cultures of the participant pool.

Future research could expand the horizons of GC by embedding interviews where participants are working to problem solve and explore actionable responses to some concrete situation. This can create a sense of empowerment (Torres-Harding et al., 2017), and reduce feelings of anxiety or despair (Diaz, 2012), but of course, is open to risk of failure as well. A more action-oriented style to researching GC should nevertheless facilitate participants gaining the skills and confidence for local and global prosocial participation. This may also further support research exploring child development through the lens of Bronfenbrenner's PPCT theory, as research underpinned by PPCT can benefit from longitudinal studies. This would enable an analysis of child development over time, which aligns closely with the time component of PPCT (Navarro et al., 2022).

Convenience sampling depends on the motivation of those who wish to participate (Stratton, 2021). Motivations for taking part could include an interest in the research topic, a desire to be part of a research project, or other personal reasons. Parents who show an interest in GC may be more globally conscious themselves or have some qualities and characteristics of GC. This may lead to a

sample of children who are particularly oriented towards developing GC. Further research with variety in sampling methods and the population sampled will contribute to broader views of this emerging field.

Additionally, I found organising a time to meet with the teachers a challenge for various reasons such as winter colds, teachers being off due to COVID-19, or other time commitments. Consequently, I interviewed the teachers later than I had hoped for. I felt challenged to complete the data collection and move into the analysis. Having greater flexibility with organising the interview time may have resulted in more teachers participating, which could have added to the insights gathered from this interview.

Furthermore, even though I tried to reduce the possibility of participants' self-censoring, this may still have occurred. During the teacher focus group interview, teachers may have felt more inclined to share positives about the school educational experiences and opportunities rather than potential barriers. On the other hand, this could have been because of the presence of other colleagues during the interview as opposed to myself as an insider. Further research may benefit from having one-on-one interviews with the teachers, or a researcher with more of an outsider status to the participants involved.

Bloom School had only implemented tier one of the school's positive behavioural support programme. Future research could explore schools that have implemented all three tiers of the programme, and how they contribute to children's social and emotional development. Consequently, this could give greater insight into the social and emotional development that may be the building block to develop and express globally conscious characteristics and values.

Lastly, changes in the exosystem such as the development of the new social science curriculum, creates new opportunities to explore how these changes may contribute to raising globally conscious children (Bronfenbrenner, 1992, 1994; Bronfenbrenner & Morris, 2007; Ministry of Education, 2023b). Therefore, future research could specifically focus on how the new

social science curriculum learning area contributes to or acts as barriers to developing globally conscious children in NZ primary schools.

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Appendices

Appendix A: Invitation email to Parents and Caregivers

Kia ora,

This is an invitation for you and your child to participate in a study as part of my Master's research project in Psychology at Massey University. The project is called, 'The Beginnings of Global Consciousness in Primary School Children in New Zealand' and involves a one-off interview with your child and yourself separately. For confidentiality reasons and privacy of the project, I cannot share too much information in this email. If you're interested in learning more about the project, please email me XXXXXXXXXX@gmail.com by Tuesday 30th of August. I will share with you two Information Sheets, one for your child and one for the parents and/or caregivers, as well as Consent Forms, so you and your child can make an informed decision on whether you would like to participate. I look forward to hearing from you.

Thank you for your time,

Kind regards,

Victoria Fuller

Appendix B: Invitation email to Teachers

Kia ora,

This is an invitation for you to participate in a study as part of my Master's research project in Psychology at Massey University. The project is called, 'The Beginnings of Global Consciousness in Primary School Children in New Zealand' and your involvement would include a focus group interview for roughly an hour. For confidentiality reasons and privacy of the project, I cannot share too much information in this email. If you're interested in learning more about the project, please reach out to me at [REDACTED] by Tuesday 30th of August. I will share with you an Information Sheet and Consent Form which you can use to make an informed decision on whether you would like to participate.

Thank you for your time,

Kind regards,

Victoria Fuller

Appendix C: Parent and Caregiver information sheet



The Beginnings of Global Consciousness in Primary School Children in New Zealand

Information Sheet for Caregivers and/ or Parents

Researchers Introduction

Kia ora, my name is Victoria Fuller. I'm a qualified primary school teacher and have been [REDACTED] [REDACTED] for the last seven years. Over the past two years I've been studying towards my Masters in Science (Psychology) at Massey University. As part of the requirements for my Masters, I get to complete a research project. I have been interested in how people with different backgrounds and cultures can engage respectfully in a prosocial way on local and global problems affecting people all over the world, and how this might develop in children. My interests led me to my supervisor, James Liu who is a Professor and Researcher at Massey University and was Head of the School of Psychology at Massey University from 2015-2017.

What is this Information Sheet about?

You and your child are invited to participate in a research study looking at the beginnings of Global Consciousness in primary school children in New Zealand. This Information Sheet will help you decide if you would like you and your child to participate in this study. It sets out what you and your child's participation would involve, what the benefits and risks may be, and what will happen when the study ends.

What is the purpose of the study?

Our world is becoming increasingly globalised and interconnected which has its benefits but has also presented us with social, political, and ethical challenges. Our interconnected world requires us to recognise the global community, be conscious of our interdependence while being respectful of our differences, relate ethically with global others, understand dilemmas facing others and our planet, and act in ways that benefit humanity. One way to respond to this is by developing Global Consciousness. There is limited research looking at Global Consciousness in New Zealand especially in children.

Therefore, the aim of the project is to expand our understanding on what might be the beginnings of and contributing factors or barriers to developing globally conscious children (aged 10 and 11) in New Zealand. It aims to increase our understanding of how parenting, school educational opportunities, and the school environment may contribute to or act as barriers to the development of globally conscious children.

This research project is not a test of you or your child's knowledge as a global citizen or ability to be a global citizen. Our research is interested in all answers, and there are no right or wrong answers.

A brief overview of the research

A semi-structured focus group with year six teachers [REDACTED] will look at how school curriculum and school environment may contribute to or act as barriers to developing Global Consciousness. This is followed by semi-structured one-on-one interviews with children and a separate interview with one or more of their parents and/or caregivers to enable the researcher to explore how a developing globally conscious child thinks, feels and acts, and how parenting may contribute to the development of globally conscious children. All interviews will last 30 to 60 minutes and be audio-recorded so I can later transcribe them.

This school was chosen because I have previously taught there, have prior knowledge of the systems and processes, and am [REDACTED]. Year six students are chosen because it's likely they have been taught at least once by myself, and therefore may feel more comfortable being interviewed and consequently more likely to share their true thoughts, feelings and ideas. Additionally, year six students are in their second year of senior school and some questions in the teacher focus group, parent/ caregiver and child interview may connect to their educational learnings from year five. All current year six teachers who have taught in the [REDACTED] within the last two years are invited to participate. They are your child's current teacher and have both current and prior knowledge of their educational experiences from year six and year five as the year six and five teachers work closely together when planning the curriculum for the year.

The first four children with an even number of boys and girls as well as their parent or caregiver (s) to return all Consent Forms will participate in the research.

Do I have to take part in the study?

No, it is completely up to you and your child to decide whether you or your child will participate. You are not obligated to take part in the study because of your child's pre-existing relationship with me. And by not taking part in the study, it will not affect our future relationship.

What will your child's participation in the study involve?

You have read the Child Information Sheet with your child to ensure they understand what they are volunteering for. You will sign a Consent Form indicating you give consent for your child to participate, and your child will also sign a Child Consent Form. All Consent Forms will need to be signed and returned prior to the interview.

The interview with your child will occur at school, during school time in an empty classroom, office, or hall with only myself, and will take 30 to 60 minutes. We will arrange a time that works best for your child and the school. Your child will be given a donation for participating in the research at the end of the interview or will receive it from the school office.

How will the interview with your child run?

I will meet with your child at the organised space, share the purpose the research, the recording device used to record the discussion, and gain your child's verbal assent. We will start with an icebreaker game, and go over some ground rules.

The interview is organised into four parts. The first part will focus on questions around values and what values are important, how they learnt about these values, and how they demonstrate these values. Part two involves questions with an environmental and culture focus. It includes sharing a short environmental story, and a cultural story with follow up questions to find out their thoughts and feelings about the actions of the characters in the story, and how they might respond in the situation. Part three includes questions on their cultural knowledge and engagement. This is followed by a brain break where students will do some stretches and eat some kai, which will be fruit. Part four asks your child questions about how they understand culture and cultures. Also shared is a third and final story about a refugee family, with follow-up questions on how they think or feel and what they believe should happen. At the end we will summarise the interview and thank your child for their time.

Lastly, although we do not anticipate any difficulties with the questions, I will share the names of organisations and their contact details for your child to get in touch with if they wish to seek some guidance or a professional to talk to.

What will parents' and caregivers' participation in the study involve?

You have read this Information Sheet, understand what you are volunteering for, and signed and returned your Consent Form. All parents and caregivers are invited to join; however, it is absolutely fine if only one parent or caregiver can offer their time for an interview. If more than one parent or caregiver joins, all parents or caregivers will be interviewed together, and each parent or caregiver will need to sign and return their own Consent Form.

I will arrange a time and place that is convenient for you. The interview can be held at school or on a secure connection on zoom. Interviews at school will be held in an empty classroom, office space or hall and can be organised at any time from 7am – 6pm that is convenient for you.

On the parents and caregivers Consent Form you can indicate whether you would like to review the transcription of the interview. It is considered ethical to offer you the chance to confirm the transcript accurately represents your thoughts and what you said; however it is optional. You will have one week from the day I send you the transcript, to return it back to me with any changes you think are necessary. You are then required to sign a form, 'authority for the release of transcripts' which indicates you have had the chance to amend the transcript and are happy for it to be used in reports and publications. You can return the form to [REDACTED]

How will the interview with parents and caregivers run?

We will arrive at the organised interview space, either online or in person (up to you). I will introduce myself, the purpose of the research, give an overview of what the interview will cover and introduce the recording device.

The interview is organised into five parts. During part one you will fill out survey with items that enable you to get a grasp of how we define Global Consciousness. Part two explores your interaction with international news, followed by a few questions on a child environmental activist, and you and your child's interaction and knowledge on local or global issues. Part three asks questions on your culture, and how you and your child interact with and learn about cultures. A scenario (short story) is then shared with you followed by questions on how you would want your child to respond and what you find are effective techniques that encourage your child to respond in appropriate ways. Part Four asks questions about the role of school curriculum, school environment and extracurricular activities in the growth and learning of your child. It also explores values the school and you encourage your child to develop. Part five asks one last question on developing Global Consciousness in your child. Lastly, I will summarise the interview, thank you for your time, and give you a koha as compensation.

What are the possible benefits and risks of this study?

This study will give you and your child the opportunity to voice and share your opinions and thoughts which will contribute to expanding our knowledge on Global Consciousness and how the environment may contribute to or act as a barrier to developing globally conscious children. Additionally, you and your child will be able to receive a summary of the findings emailed to you when they are ready.

Although we do not anticipate any difficulties with the questions, if at any stage you or your child become distressed or wish to stop for any reason, the interview can be stopped, and a break taken if desired.

What happens to the information collected?

Any identifiable information such as your name or the school's name will be kept confidential and not included in any reproduction of the data collected. Myself and my supervisor are the only people who will have access to any identifiable information. Your data will be kept strictly confidential and

stored securely on Victoria's supervisor's computer at Massey University with passwords and restricted access.

If you have any questions about the collection and use of information about yourself, you can email [REDACTED] There is a place on the Consent Form to indicate if you would like a summary of the results when they are ready.

The overall results may be published or presented at scientific meetings or published in scientific journals to ensure the wider psychology community know about the findings. You will not be identifiable in these presentations or publications.

However, due to the nature of research and this specific project, we cannot guarantee you or your child full anonymity. Although any identifiable information will not be included in any reproduction of the data collected, it is possible that the school is identified as my name (the researcher) will be on the thesis publication.

What are you and your child's rights as participants?

You and your child are under no obligation to accept this invitation. If you and your child participate, you both have the right to:

- decline to answer any of the questions we ask.
- withdraw from the study before, during or immediately after the interview by emailing [REDACTED]
- ask any questions that you think of at any time during participation.
- provide information on the understanding that your name and your child's name will not be used or identifiable in published material. However, due to the researcher's connection to the school, the names of the school and participants may be discoverable.
- find out the summary of the project findings when it is concluded

Who can I contact for more information or if I have concerns?

If you have any questions, concerns or complaints about the study at any stage, you can contact:

Victoria Fuller, Lead Researcher

[REDACTED]

If you want to talk to someone who isn't involved with the study, you can contact an independent health and disability advocate on:

Phone: 0800 555 050
Email: advocacy@advocacy.org.nz
Website: <https://www.advocacy.org.nz/>

Below is a list of contact details for health professionals and counsellors if you wish to seek further medical advice. These professionals are not involved with the study.

1. Health line – call 0800 611 116 for health advice and information.
2. Need to talk? –call or text 1737 for all ages to talk with a trained counsellor or peer support worker.
3. The Low Down for young people – text 5626 or visit www.thelowndown.co.nz

Who has reviewed the study?

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 22/38. If you have any concerns about the conduct of this research,

please contact A/Prof Fiona Te Momo, Chair, Massey University Human Ethics Committee:
Northern, telephone 09 414 0800, x 43347, e mail humanethicsnorth@massey.ac.nz

Kia ora, thank you

We greatly appreciate your consideration of this invitation, and we welcome your participation in the Beginnings of Global Consciousness in Primary School Children in New Zealand study.

Appendix D: Parent and Caregiver consent form (for parental and caregiver participation)



Beginnings of Global Consciousness in Primary School Children in New Zealand

CAREGIVER AND/OR PARENT CONSENT FORM (for parents' and caregivers' participation)

I have read the Caregiver and Parent Information Sheet and have had the details of the study explained to me. Any questions I had have been answered to my satisfaction, and I understand my right to ask further questions at any time. I have been given sufficient time to consider whether to participate in this study. I understand my participation is voluntary and that I may withdraw from the study before, during, or immediately after the interview.

Please tick the box provided if you agree with the following statements

I am taking part via: In-person interview/ Zoom interview (choose one)

I understand that all my information will remain confidential to the two researchers. Any identifiable information including my name or the schools name will be kept confidential and not included in any reproduction of the data collected. However, I acknowledge that the name of the school, and therefore my name may be discoverable. Therefore, I understand the researcher cannot guarantee full anonymity.

I agree to the interview being audio recorded for transcription and content then used in the analysis, final thesis, and results presentation (without being identifiable).

I would like to review my transcript following transcription.

I agree to participate in this study under the conditions set out in the Caregiver and Parent Information Sheet.

I would like a summary of the project results emailed to me when they become available.

Declaration by Participant:

I _____ hereby consent to take part in this study.

Signature: _____ **Date:** _____

This information will be used for Victoria to contact you and it will be kept confidential:

Contact number: _____

Email address: _____

Appendix E: Parent and Caregiver consent form (for child's participation)



Beginnings of Global Consciousness in Primary School Children in New Zealand

CAREGIVER AND/OR PARENT CONSENT FORM (for child's participation)

I have read the Caregiver and Parent Information Sheet and have read with my child the Child Information Sheet. The details have been explained to my child.

If you consent to have your child participate, please email this form to XXXXXXXXXXXX, or have it sent back to school and given to your child's teacher, or to the receptionist in the school office.

I _____ (name) give consent for my child

_____ (name of child) to participate part in the study.

Signature: _____ **Date:** _____

Appendix F: Child information sheet



The Beginnings of Global Consciousness in Primary School Children in New Zealand

Information Sheet for child participants

Kia ora,

My name is Victoria Fuller. I am a [REDACTED] and I am also a researcher from Massey University. [REDACTED] sometime over the last two years. As a researcher I am looking to find out what are your thoughts, opinions, and feelings about how people around the world with different backgrounds and different cultures relate to each other and connect with each other.

You are invited to take part in this study. Whether or not you take part is your choice. You do not have to give a reason if you do not want to participate.

This Information Sheet will help you decide if you want to take part. You will need to talk about the study and read this Information Sheet with a parent or caregiver before making a decision.

If you agree to take part in this study, you will be asked to sign a Consent Form. You will then return this Consent Form to your teacher, or the school office, or your parent or caregiver can email a copy to me.

Why am I being asked to be in the study?

You are invited because you are a year six student and you're in your second year of senior school at [REDACTED]. Some of the questions in the interview might connect to some of the things you learnt at school in year five. It is also likely I have taught you at least once over the last two years so you might feel more comfortable to talk with me. I also have experience teaching at your school which means I have some idea and understanding of how things are taught at school and the experiences the school offers you.

Also, one or more of your parents or caregivers are invited for an interview too. Your interview will be at a different time to your parents or caregivers. The year six teachers have also been invited to participate; they will be interviewed together, and at a different time to you and your parents or caregivers.

Do I have to be in the study?

NO: You can choose if you want to be in this study or not. Also, it's fine if you want to change your mind at any time even if you have started the study. You do not have to be in this study because you know me.

If you decide to take part, then:

I will talk with you in a one-on-one Interview during school time at school in an empty classroom, office, or hall for 30-60 minutes. I will show you the audio recording device which will record our conversation. This helps us so we can look back later and see what you were telling me. We will also play a game at the start called two truths and a lie.

The interview has four parts. The first part will focus on questions around values and what values are important, how you learnt about these values, and how you show these values. Part two involves questions on the environment and cultures. It includes sharing a short environmental story and a cultural story. The stories include follow up questions to find out how you think and feel about the actions of the characters in the story, and how you would like to respond in the situation. In part three I will ask you what you know about different cultures and about your experiences learning about cultures. This is followed by a brain break that will involve doing some stretches and eating some kai which includes seasonal fruit. Part four includes questions about your understanding of culture and cultures. Also shared is a third and final story about a refugee family, with follow-up questions on what you think or feel about their situation and what should happen. During the interview you can say if you do not want to answer any of the questions I ask. You can also say if you want to stop doing the interview at any time. This research project is not a test of your knowledge as a global citizen or ability to be a global citizen. Our research is interested in all answers, and there are no right or wrong answers.

Towards the end of the conversation, I will say a BIG thank you and give a donation for taking part.

What will happen to my information?

During the study we will record the conversation and some information about you. Any identifiable information which is any data that can identify you such as your name or what school you go to will only be known and seen by myself and my research supervisor, James. Identifiable Information is not mentioned in the report we will write. However, my name (the researchers name) will be included on the report. People who read the report might find out the name of the school I teach at and where this study took place. This means people may find out the name of the school or your name.

Your data will be stored on a safe computer at Massey University for five years. The report may be published or presented at science meetings or published in science journals. On the Consent Form you can tell me if you would like a summary of the results.

It's okay if you change your mind and would no longer like your information to be collected or used. You can change your mind at any time before, during or immediately after the interview by telling your parents or caregivers, or myself. Any information collected with you can be deleted.

If you have any questions, you can [REDACTED]

Who has reviewed the study?

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 22/38. If you have any concerns about the conduct of this research, please contact A/Prof Fiona Te Momo, Chair, Massey University Human Ethics Committee: Northern, telephone [REDACTED]

Appendix G: Child consent form



The Beginnings of Global Consciousness in Primary School Children in New Zealand

This Letter Gives Your Permission

Tick the box if you agree

I have read the Child Information Letter with a parent or caregiver

All my questions about this study have been answered.

I understand what this study is about.

I am happy to talk about my thoughts, opinions, views and feelings about how people around the world with different backgrounds and different cultures relate to each other, and connect with one another

I can always ask more questions If I want to.

I am aware our conversation is being audio recorded.

The study won't use my real name or the name of my school when the report is being written. However, I understand that people may find out the name of the school or my name by knowing the researcher's name.

It's okay if I change my mind and decide not to be part of this study If I don't want to.

I (print full name) _____ hereby consent to take part in this study.

Signature: _____

Date: _____

Please circle either yes or no if you would like a summary of the study when it's finished (yes / no)

Statement from parent/caregiver for Informed Consent

I have fully explained the details of this research study to the participant named above. I believe that the participant understands the study and has given informed consent to participate.

Name of parent/caregiver (Print) _____

Signature of parent/caregiver _____

Date _____

Appendix H: Teacher information sheet



The Beginnings of Global Consciousness in Primary School Children in New Zealand

Information Sheet for School and Teachers

Researchers Introduction

Kia ora team, as you know I'm currently in my second year of my Masters in Science (Psychology) at Massey University. As part of the requirements for my Masters, I get to complete a research project. I have been interested in how people with different backgrounds and cultures can engage respectfully in a prosocial way on local and global problems affecting people all over the world, and how this might develop in children. My interests led me to my supervisor, James Liu who is a Professor and Researcher at Massey University and was Head of the School of Psychology at Massey University from 2015-2017.

What is this Information Sheet about?

You're invited to participate in a research study looking at the beginnings of Global Consciousness in primary school children in New Zealand. I've designed a study that involves children, their parents, and their teachers. This Information Sheet will help you decide if you would like to participate. It sets out what your participation would involve, what the benefits and risks may be, and what will happen when the study ends.

If you agree to take part in this study, please sign the Consent Form and either email a copy to [redacted]@gmail.com or I can pick it from you at school.

What is the purpose of the study?

Our world is becoming increasingly globalised and interconnected which has its benefits but has also presented us with social, political, and ethical challenges. Our interconnected world requires us to recognise the global community, be conscious of our interdependence while being respectful of our differences, relate ethically with global others, understand dilemmas facing others and our planet, and act in ways that benefit humanity. One way to respond to this is by developing Global Consciousness. There is limited research looking at Global Consciousness in New Zealand especially in children.

Therefore, the aim of the project is to expand our understanding on what might be the beginnings of and contributing factors or barriers to developing globally conscious children (aged 10 and 11) in New Zealand. It aims to increase our understanding of how parenting, school educational opportunities, and the school environment may contribute to or act as barriers to the development of globally conscious children.

This research project is not a test of your knowledge as a global citizen or ability to be a global citizen. Our research is interested in all answers, there are no right or wrong answers.

A brief overview of the research

A semi-structured focus group with year six teachers [redacted] will be utilised to explore how the school curriculum and school environment may contribute to or act as barriers to developing Global Consciousness. Additionally, semi-structured one on one interviews will be utilised with children and an interview with one of more of their parents and/or caregivers to enable the researcher to explore how a developing globally conscious child thinks, feels and acts, and how parenting may contribute

to the development of globally conscious children. All interviews will last 30 to 60 minutes and be audio-recorded so I can later transcribe them.

This school was chosen because I have previously taught there, have prior knowledge of the systems and processes, and am part of [REDACTED]. Year six students are chosen because it's likely they have been taught at least once by myself, and therefore may already have some established rapport and so share their true thoughts, feelings and ideas. Additionally, year six students are in their second year of senior school and some questions in the teacher focus group, parent, and child interviews may connect to their educational learnings from year five. All year six teachers who have taught in the senior school at [REDACTED] within the last two years are invited to participate as they are likely the child participants current teacher and have both current and/or prior knowledge of the child participants educational experiences from year six and five as the year six and five team work closely together when planning the curriculum for the year.

What will your participation in the study involve?

We will arrange a time and place that is convenient for all teacher participants. The focus group will be held at school, before or after school time in an empty classroom, office space or hall. It will take 30 to 60 minutes. The conversation will be audio recorded so we can later transcribe the conversation.

The questions in the interview will consider the role of the school curriculum eg. Inquiry themes, and the school environment including extracurricular activities, or systems such as PB4L that may encourage or act as barriers for developing globally conscious children. Towards the end of the interview, we will explore any final thoughts on developing Global Consciousness in students at school. At the end you will be given koha (donation) to thank you for your time and energy.

On the Consent Form you can indicate whether you would like to review the transcription of the interview. The parts of the transcript that you will be able to review will include what you and the researcher said. It is considered ethical to offer you the chance to confirm the transcript accurately represents your thoughts and what you said; however it is optional. You will have one week from the day I send you the transcript, to return it back to me with any changes you think are necessary. You are then required to sign a form, 'authority for the release of transcripts' which indicates you have had the chance to amend the transcript and are happy for it to be used in reports and publications. You can return the form to [REDACTED]@gmail.com

It's completely up to you to decide whether you participate. You are not obligated to take part in this study because of our pre-existing relationship, and by not taking part in the study, it will not affect our future relationship.

What are the possible benefits and risks of this study?

This study will give you the opportunity to voice and share your opinions and thoughts which will contribute to expanding our knowledge on Global Consciousness and how the environment may contribute to or act as a barrier to developing globally conscious children. Additionally, you will be able to receive a summary of the findings emailed to you when they are ready.

Although we do not anticipate any difficulties with the questions, if at any stage you become distressed or wish to stop for any reason, the interview can be stopped, and a break taken if desired.

What happens to the information collected?

Any identifiable information such as your name or the school's name will be kept confidential and not included in any reproduction of the data collected. Myself and my supervisor are the only people

who will have access to any identifiable information. Your data will be kept strictly confidential and stored securely on Victoria's supervisor's computer at Massey University with passwords and restricted access. Massey University codes all data so that your name is kept separate from any other information about you.

However, due to the nature of research and this specific project, we cannot guarantee you or the school full anonymity. Although identifiable information will not be included in any reproduction of the data collected, it is possible that the school is identified because my name (the researcher) will be on the thesis publication. There are also limits of confidentiality as other group participants know your involvement, identity and what you may share in the focus-group interview.

If you have any questions about the collection and use of information about yourself, you can email [REDACTED]. If you would like a summary of the results, I will email them to you when ready. There is a place on the Consent Form to indicate you would like this.

The overall results may be published or presented at scientific meetings or published in scientific journals to ensure the wider psychology community know about the findings.

What are your rights as a participant?

You are under no obligation to accept this invitation. If you participate, you have the right to:

- decline to answer any of the questions I ask.
- withdraw from the study before, during or immediately after the interview by emailing [REDACTED]
- ask any questions that you think of at any time during participation.
- provide information on the understanding that your name will not be used, and you will not be identifiable in published material. However, due to the researcher's connection to the school, the names of the school and participants may be discoverable.
- find out the summary of the project findings when it is concluded.

Who can I contact for more information or if I have concerns?

If you have any questions, concerns or complaints about the study at any stage, you can contact:

Victoria Fuller, Lead Researcher

[REDACTED]

If you want to talk to someone who isn't involved with the study, you can contact an independent health and disability advocate on:

Phone: 0800 555 050
Email: advocacy@advocacy.org.nz
Website: <https://www.advocacy.org.nz/>

Below is a list of contact details for health professionals and counsellors if you wish to seek further medical advice. These professionals are not involved with the study.

1. Health line – call 0800 611 116 for health advice and information.
2. The Depression helpline – call 0800 111 757 for a trained counsellor or visit <https://depression.org.nz/>
3. Need to talk? –call or text 1737 for all ages to talk with a trained counsellor or peer support worker.

Who has reviewed the study?

This project has been reviewed and approved by the Massey University Human Ethics Committee: Northern, Application NOR 22/38. If you have any concerns about the conduct of this research, please contact A/Prof Fiona Te Momo, Chair, Massey University Human Ethics Committee: Northern, telephone [REDACTED]

Kia ora, thank you

We greatly appreciate your consideration of this invitation, and we welcome your participation in the Beginnings of Global Consciousness in Primary School Children in New Zealand study.

Appendix I: Teacher consent form



Beginnings of Global Consciousness in Primary School Children in New Zealand

TEACHER FOCUS-GROUP CONSENT FORM

I have read or have had read to me in my first language the School and Teacher Information Sheet and have had the details of the study explained to me. Any questions I had have been answered to my satisfaction, and I understand my right to ask further questions at any time. I have been given sufficient time to consider whether to participate in this study. I understand my participation is voluntary and that I may withdraw from the study before, during or immediately after the interview.

Please tick the box provided if you agree with the following statements

I understand I have an obligation to respect the privacy of the other members of the group by not disclosing any personal information that they share during our discussion.

I understand that all the information I provide will be kept confidential to the extent permitted by law, and the names of all people in the study will be kept confidential by the researcher.

Note: There are limits on confidentiality as there are no formal sanctions on other group participants from disclosing your involvement, identity or what you say to others in the focus group. There are risks in taking part in focus group research and taking part assumes that you are willing to assume those risks.

I acknowledge that the name of the school and therefore my name may be discoverable. Therefore, I understand the researcher cannot guarantee full anonymity.

I agree to the focus-group interview being audio recorded for transcription and content then used in the analysis, final thesis, and results presentation (without being identifiable).

I would like to review my transcript following transcription.

I agree to participate in the focus-group under the conditions set out in the School and Teacher Information Sheet.

I would like a summary of the project results emailed to me when they become available.

Declaration by Participant:

I _____ (print full name) hereby consent to take part in this study.

Signature: _____ **Date:** _____

This information will be used by Victoria to contact you and will be kept confidential:

Contact number: _____

Email address: _____

Appendix J: Child interview script

Introduce yourself, and the purpose of the research	<p>“Kia ora, [REDACTED], you have [REDACTED] as a [REDACTED]. I am also a researcher from Massey University, carrying out research as part of my Masters in Science. I am here today to talk with you to find out how people around the world with different backgrounds and different cultures relate to each other, and connect with one another.”</p>
Building rapport	<p>“Can you tell me what you think a university researcher does?” “Can you tell me what you think a teacher is supposed to do?”</p>
Introduce recording device and mention what will happen to their data	<p>“I’m going to show you how I’m recording our conversation on my laptop. I will store our conversation on a computer that is only going to be heard by myself and one other person. It will be stored away safely on a computer for safekeeping. You and your parents will be able to read the research report I write that will use our conversation. It’s okay if you decide you don’t want to take part in this research at any time. You can always let me, or your mum and dad or caregiver, or your teacher know. All the data collected today can be removed. Also, I ask that you keep private and not share the names of the year six teachers’ who are also invited to participate to protect their privacy. Also, we want to protect the privacy of other child participants and their parents or caregivers. I ask you not to talk to anyone at school about this study. If you learn the names of other participants, please respect their privacy, and not repeat them. You can talk to your parents or caregivers about your interview and if you have any questions.”</p>
Get child's verbal assent	<p>“Today we will start with a game, and then what will follow are some questions and a few stories or scenarios that we will read together. I will then ask some questions about what you might do in these stories. It is similar to what you might do when you are sitting with your teacher during a reading rotation. Sometimes you answer questions before reading the story, during reading, and then sometimes at the end of the story. Altogether this should take between 30 and 60 minutes. Chatting here with me is voluntary and you can choose to stop at any time. Do you have any questions?”</p>
Building rapport and Ice Breaker activity	<p><i>Play Two truths and a lie</i> <i>This is an activity that I play with the students when I relieve in their class. They almost always enjoy it.</i> “we’re going to play a quick game of two truths and a lie before we get started. Do you remember how it works? <i>Explain if you need to</i> Here’s some paper to write them down. Do you want to go first or should I? <i>Give two minutes to write them down. Then share.</i></p>
Go over ground rules	<p>“I want to remind you that there is no right or wrong answers, this is not a test, all your thoughts and ideas are welcome. You don’t have to answer if</p>

	<p>you do not want to answer. I am learning about you, and you are the expert about yourself. You're the one who knows the most about how you might react in different situations and to people different to you. If at any time you don't understand any words I use, you can let me know and ask me to explain. Also, if you have any questions, you can ask me now, or any time during the interview. Did you have any now that you would like to ask?"</p>
<p>Part One Values and what they find important</p>	<p>"Awesome, let's begin"</p> <p>"In class you may have spent some time at school during inquiry looking at identity and values and maybe you have done this at home too. What values do the school encourage development of? What values are important to you? Can you tell me of a time when you showed these values?" <i>(What does the school do to develop these...? What about home...?)</i> <i>(How does mum or dad encourage you to show these values...)</i></p> <p><i>Note: You may need to define values to the children. If so use the following definition 'what you believe is important, and how you should be or act at home, at school, and in this world'</i></p>
<p>Part Two Cosmopolitanism Environmental focus using Greta Thunberg</p>	<p>"Have you heard of Greta Thunberg?"</p> <p><i>Option A: if they know who Greta is</i> What do you think Greta finds important? Can you describe what she does? What do you think about what she is doing? How do you feel about it? Can you tell me of a time you may have done similar things to Greta? Do you want to do what she does? Why? Why not?"</p> <p><i>Option B: if they don't know Greta</i> "Greta is 16 years old, and she is a climate and environmental activist from Sweden. She started the Friday climate protests, do you remember those last year? Did you ever go along? I'm going to show you a three-minute clip about Greta to explain who she is some more and what she does"</p> <p>https://www.youtube.com/watch?v=F8g0zmDvxRw</p> <p>What do you think Greta finds important? What do you think about what Greta is doing? How do you feel about it? Do you want to do what she does? Why? Why not?" Can you tell me about a time you have done things like Greta?</p> <p>What have your parents taught you about the environment? What have you learnt about the environment at school?"</p>

<p>Share an Environmental scenario</p>	<p>“I’m going to read out a scenario to you now. Here is a printed copy, you can read at the same time as I read it out loud. I want to remind you there is no right or wrong answer. I want you to think about the two different people and what you might do”</p> <p>Read scenario</p> <p>“Mila enjoys recycling. She makes sure certain things she buys can be recycled by placing things into the appropriate bins. For example, she puts glass bottles, cardboard and paper in the recycling bin. She also recycles clothes she no longer uses by placing her clothes into a clothing recycle bin. Steve finds recycling difficult and chooses to place all his items into the same rubbish bin. He also keeps his clothing until he feels he is no longer wearing them and then puts them in the rubbish bin as well.”</p>
<p>Questions to ask about scenario (<i>alternate names/ gender based on child being interviewed</i>)</p>	<p>“What do you think of Mila and Steve’s, decisions? Why? Why do you think Steve does not recycle? Why do you think Mila recycles?” What would you like to do? Why? What do you and your family do at home?”</p>
<p>Share cultural openness/ respect for different cultures scenario</p>	<p>“We’re going to read another story now. Here is a printed copy, you can read at the same time as I read it out loud. It has two parts to it. After reading it out I will ask you some questions about it. There is no right or wrong answer. I’m learning heaps by listening to you. If you feel uncomfortably answering any of the questions you can let me know and we can stop or move onto another question. You don’t have to answer if you do not want to.”</p> <p>Read Scenario</p> <p><i>Part One</i> “A new student has arrived to your school. She eats food and sings songs that are special to her home country. She speaks a different language to you really well and speaks only a little bit of English. The way she and her family live is different to the way you live. During morning tea you and a couple of your friends love playing together. This new kid wants to come and join you even though she can’t speak English properly and doesn’t really understand the game.”</p>
<p><i>Vary the gender of the children involved in the story to that of the participant being interviewed.</i></p>	<p>How do you feel about this situation? If this happened at school, what would you do in this situation? Why would you do that?</p> <p><i>Part Two</i> “The same student didn’t have the school uniform yet so she was wearing her own clothes. She was teased by two children during class time because she spoke a foreign language and dressed differently to them”</p> <p>If you saw this at school how does this make you feel? Is there anything you would do?</p>

	<p>“Can you remember a time when you had a new student come into your class at school?” Can you tell me about it? <i>Probe -> how do you feel about them having a new culture to you?</i></p>
<p>Part Three Global Orientations</p> <p>Prompts that can be useful</p>	<p>“The next few questions have to do with culture. Culture can refer to many things but we’re going to look at culture in the same way you have learnt about it at school. It is social behaviour, beliefs and knowledge of a group of people usually from a country. Often people from another culture speak a different language to you. You can have many cultures in one country”</p> <p>“There are many different cultures in New Zealand. Can you describe your culture? Can you name a few cultures different to yours that you know something about? What do you know about these cultures? How do you feel about people having a different culture to you? Tell me about a time you learnt about another culture? Can you tell me about a time you become friends with someone with a different culture to you? How did you feel about being friends with someone with a different culture to you?” How does your school (or parents) celebrate different cultures? Why?</p> <p><i>Where did you learn about this different culture? How did you feel learning about this different culture? Are there any cultures you are interested in learning about? Why?”</i></p>
BRAIN BREAK	<p>“Okay let’s have a two-minute brain break” <i>Do some stretches and maybe a few star jumps? (Students use brain breaks at school regularly so will know what this means) Share some kai – seasonal fruit.</i></p>
<p>Part Four Identification with all Humanity</p> <p>Prompts that can be useful</p>	<p>“Okay, this conversation has got me doing lots of thinking. Can you tell me if you were prime minister for the day and you could do anything what would you do?” <i>(Flow with what they say)</i></p> <p><i>“Can you tell me more about that?” “What makes you want to do that?”</i></p> <p>“How has your family tried to make our world a better place? How has your school tried to make our world a better place?” Can you tell me more about that?</p> <p><u>Ukraine</u> “Have you heard about what is happening in Ukraine?”</p>

<p>Ukraine War</p> <p>Prompts that could be useful</p>	<p><u>Option A: If they have heard about the war</u> “Is it okay if I ask you a few questions about it? It is okay if you would rather not, we can move onto another question?”</p> <p><i>If Yes -> “How did you learn about/ find out information about what’s happening in Ukraine?” How do you feel about what’s happened to the Ukrainians?”</i></p> <p><i>“What do you think about it? Nodding Why?”</i></p> <p><u>Option B: If they have not heard about the war</u> <i>If No -> “That is perfectly fine, lets move on” Move on to the scenario</i></p> <p>“I’m going to read out another scenario to you now. Here is a printed copy, you can read at the same time as I read it out loud. After reading it out I will ask you some questions about it. There is no right or wrong answers. I’m learning heaps by listening to you. You don’t have to answer if you don’t want to, you can always let me know”</p>
<p>Share human rights/ refugee/ concern for humanity scenario</p>	<p>Read scenario ‘A family of four, a mum, dad, and their two children have to leave their hometown because their home is being invaded by another country. They realised they need to leave, that they could no longer stay in their home if they wanted to be able to have access to food, clean water, and a safe place to play and live. They packed their car and drove to the country next door. They now had no home, nowhere to stay’</p>
<p>Questions to ask about the scenario</p>	<p>“How do you feel about the situation this family is in? Is there anything you would want to do for this family if they arrived in your country? What do you think should happen to the people invading their homes?”</p>
<p>Summarise GC conversation.</p>	<p>“We’ve been talking a lot about how people around the world may or may not connect. What do you think summarises what we have been talking about?” Is there anything else you would like to say about this topic?”</p> <p>“What I am doing for this research is exploring global consciousness. We think of global consciousness as the awareness of the connection of people all around the world and an awareness and acceptance of their differences, with a desire to do things to benefit all humans. For example, working together on global issues, things that affect all of us like climate change”</p>

<p>Wrap up interview Summarise interview Give thanks and koha</p>	<p>“Okay, its time to wrap up our conversation”</p> <p>“Today I got to ask you questions about how people around the world with different cultures and backgrounds connect with one another. We also read some stories and talked about what you thought or felt about those stories, and what you might do”</p> <p>“Your knowledge, opinions, thoughts, and feelings you shared with me today is so important. Thank you. Soon I’m going to spend time analysing our conversation and see if I can find any themes or patterns. I will write a report and If you like I can share it with you when it’s finished, or I can send it to mum and dad and you can talk about it. What would you like?”</p> <p>“Thank you again for chatting with me. I have a donation, a koha I’d like to give you for your time and energy.”</p>
<p>Links to support services -> <i>Incase the interview brought up some uncomfortable memories or emotions</i></p>	<p>“If you feel some uncomfortable emotions or memories from our conversation today and you would like to talk to someone about it, on the Information Sheet are the names of some places with their numbers that you can get in touch with. You can reach out to them whenever you want to.”</p>

Appendix K: Parent and Caregiver interview script

<p>Introduce yourself and the purpose of the research, why they are chosen and expected duration of the interview.</p> <p>Start building rapport by stating why their view matters and say thanks</p>	<p>“Kia ora, my name is Vicky, I am a primary school teacher. I have been teaching at [REDACTED]. It’s likely I have taught your child. I used to teach full time at [REDACTED] before heading to Massey University to complete my Masters in Science in Psychology in 2020. As part of my Masters I get to complete some research, a thesis project.”</p> <p>“Today I am going to talk with you about global consciousness (GC) and explore how parenting and intentional strategies you may use influences the development of GC in your child. There will also be some questions around how you think school contributes to or acts as a barrier to the development of GC in your child. I am interested in finding out your views, opinions, and knowledge because it helps us to better understand how the environment may be involved in the development of GC in children in New Zealand. This interview should last for 30-60 minutes. Thank you for agreeing to speak with me today and for your time and energy”</p>
<p>Introduce recording device, mention what will happen to their data, if they will receive a report, and how they have the freedom of pulling out of the research.</p>	<p>“I’m going to record our conversation on my laptop. Anything shared in our interview will be kept confidential. As mentioned in the Information Sheet, some year six teachers are also interviewed for the research project. To protect their privacy, I ask that you keep their involvement confidential and to not repeat it to anyone. We want to ensure the privacy of all participants, if you or your child unintentionally learn the names of other child participants you are asked to not repeat them. I will later securely store our conversation on my supervisors computer at Massey University for safekeeping, and it is only going to be heard by myself and my supervisor. <i>According to your signed informed consent you will (or will not) receive a completed report when it is finished.</i> Let me know if at any time during the research you would no longer like to be part of it as all the data collected today can be removed.”</p>
<p>Establish rapport</p>	<p>“Before we begin, it is important to mention that there are no right or wrong answers, and all your thoughts, opinions and knowledge is welcome. To our knowledge there aren’t any studies looking at the development of GC in children, so I am very excited to explore this topic alongside you. Also, if you have any questions, you can ask me now, or any time during this conversation. Did you have any now that you would like to ask?”</p> <p><i>Note: Rapport is also built through verbal and non-verbal cues to demonstrate active listening, e.g saying “hmm.. yah.. right” and eye-contact, nodding, titling the head, and leaning forward. When appropriate use these and if possible, try match the language they use.</i></p>

<p>Part One Introduce Global Consciousness, give them a few minutes to fill out the survey, survey then start discussion.</p>	<p>“I understand that Global Consciousness might be something new to you. So I thought to start you could maybe fill out this survey which includes items that are indicators of Global Consciousness. There are no right or wrong answers. All your thoughts and answers are welcome, and you don’t have to answer any questions you don’t want to.”</p> <p><i>Explain survey, give survey and a pen to each parent and allow a few minutes to fill it out.</i></p> <p>“Based on this survey, what do you think about Global Consciousness so far?”</p> <p>“Okay having done this survey you may have a little idea of what GC entails. We’re now going to carry on with the interview where I’ll ask some questions and explore your thoughts and feelings about certain aspects of GC.”</p>
<p>Part Two Start with globalisation question</p> <p>Probe</p> <p>Cosmopolitanism Environmental focus</p> <p>Probes</p> <p>Identification with all Humanity</p>	<p>“Do you follow International News very much? Do you think what is happening in other parts of the world affect your family?”</p> <p><i>How may they affect your child?</i></p> <p>“Whilst we’re talking about what might be happening around the world, have you heard of Greta Thunberg?”</p> <p><u>Option A: if they say yes</u> How do you feel about Greta’s activism? Can you think of a time when Greta has come up in conversation with your child?</p> <p><u>Option B: if they say no</u> “That’s fine, we’re going to move on to some other questions”</p> <p><i>Can you elaborate on that idea? Could you explain that further? Is there anything else? How did you explore that with your child? How did your child feel about it?</i></p> <p>“Awesome, thank you, we are going to continue to focus on local and global issues. I would like to remind you know that there are no right or wrong answers”</p> <p>“What is your opinion of your child learning about local or global issues? “Can you describe a time when you educated your child on a local issue? “Can you tell me about a time when you educated your child on a global issue?”</p>

<p>Prompts</p> <p>Ukraine Question</p> <p>Probe</p>	<p>“What do you think about your child learning about local or global issues at school?”</p> <p><i>What were your thoughts behind your educating your child on this?</i></p> <p><u>Ukraine</u> Have you paid much attention to the situation in Ukraine?</p> <p><u>Option A: If they have heard about the war</u> “Is it okay if I ask you a few questions about it? It is fine if you would rather not, we can move onto another question”</p> <p>If Yes: “How do you feel about sharing information about this war with your child?”</p> <p><i>What do you think about sharing information about this war with your child?</i></p> <p>Can you describe how you might educate your child on this war?</p> <p><u>Option B: If they have not heard about the war or would rather not chat about it</u> “Okay we’re going to move on”</p>
<p>Part Three Global Orientations Question based on Cultural responsiveness</p> <p>Probes</p> <p>Probes</p> <p>Read cultural and parenting scenario</p>	<p>“We are going to now shift to a few questions based on culture. What’s your understanding of culture? How would you describe your own culture?”</p> <p><i>What kind of culture did you grow up in? What kind of culture do you think your child is growing up in?</i></p> <p>“What do you think is important for your child to understand about cultures? How might you teach your child about different cultures?”</p> <p><i>(e.g travel? attend performances, art shows, Chinese New Year celebrations, books, movies?) What opportunities are there for your child to experience other cultures? Can you think of a time..?</i></p> <p><u>Read Scenario</u> “I’m going to read out a scenario to you now. Here is a printed copy, you can read at the same time as I read it out loud. I want to remind you there is no right or wrong answer. You don’t have to answer any of the questions if you don’t want to”</p> <p><i>Part One</i> “A new student has arrived to your child’s school. She eats food and sings songs that are special to her home country. She speaks a</p>

	<p>different language to your child really well and speaks only a little bit of English. The way she and her family live is different to the way you and your child live. During morning tea your child and a couple of their friends love playing together. This new kid wants to come and join them even though she can't speak English properly and doesn't really understand the game."</p> <p>How do you think your child would respond to this situation? If your child responded in a way you disagree with, how would you let them know? If you find yourself in a situation where you need to discipline your child, what do you find are effective techniques?</p>
<p>Part Four School curriculum, school environment and extracurricular activities</p> <p>Probes</p> <p>School and home development of Values</p>	<p>"We will now have a look at what you think about the role school plays in the growth and learning journey for your child. How long has your child been attending [redacted]?"</p> <p>"How do you think school has affected the growth and learning of your child?"</p> <p>"Can you tell me of a time recently where your child shared with you what they learnt at school that felt particularly meaningful to you?"</p> <p><i>Can you tell me anything about the inquiry topics being taught at school? Can you recall hearing anything about the Kaitiakitanga or the Identity Inquiry Projects? What do you think/feel about them?</i></p> <p>"Children can also learn through involvement in extracurricular activities offered at school, as well as outside of school. Can you describe any extracurricular activities your child has been involved in? In what ways do you think these activities have contributed to your child developing values and character? What opportunities do you think school offers which develop values?" What values would you like your child to develop?"</p>
<p>Part Five Global Consciousness</p> <p>Probe</p>	<p>"Thank you for your responses so far. I have one last question. GC to us is the awareness and knowledge of both the interconnectedness and difference of humankind with a desire to take moral actions on its behalf. For example globally conscious humans may work together on global issues such as the climate crisis. A globally conscious person is likely to be respectful of cultural differences and open to experiencing new cultures. My last question is to find out if you have any final thoughts on developing GC in your child?"</p> <p><i>Depending on the response - How would you like to develop this in your child?</i></p>
<p>Wrap up interview Summarise interview</p>	<p>"Okay, its time to wrap up our conversation"</p>

<p>Give thanks and koha</p>	<p>“Today I got to explore how parenting and intentional strategies you may use effects the development of GC in your child as well as how the school may contribute to or acts as a barrier to the development of globally conscious children.</p> <p>“Your knowledge, opinions, thoughts, and feelings you shared with me today is so important. Thank you. I’m going to analyse our conversation and see if I can find any patterns and will then write a report”</p> <p><i>If indicated on their Informed Consent form</i> “and when it’s finished, I will email it you” I have no further questions. Is there anything else you would like to bring up, or add to our conversation before we finish?”</p> <p>“Thank you again for chatting with me. I have a donation, a koha I’d like to give you for your time and energy.”</p>
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Appendix L: Teacher focus group interview script

<p>Introduce the purpose of the research and expected duration of the interview. <i>(Researcher already knew the teachers so didn't need to introduce herself or focus on building rapport)</i></p> <p><i>If appropriate, begin and end the interview with a karakia</i></p>	<p>“Thank you so much for being here. So as part of my Masters in Science in Psychology, I get to complete some research, a thesis project. I am doing research on what are the beginnings of global consciousness (GC) in primary school children in New Zealand.”</p> <p>“Today I am going to talk with you about GC, to explore how the school’s curriculum, and school environment, such as extracurricular activities and school culture contribute to or act as barriers to developing GC in your students. I am interested in finding out your views, opinions, and knowledge because it helps us to better understand how the environment may be involved in the development of GC in children in New Zealand. This focus-group interview should last between 30-60 minutes. Thank you for agreeing to speak with me today and for your time and energy”</p>
<p>Introduce recording device, mention what will happen to their data, if they will receive a report, and how they have the freedom of pulling out of the research.</p>	<p>“I’m going to record our conversation on my laptop. Anything shared in our interview will be kept confidential. To ensure confidentiality anything said in this interview is not to be repeated or shared, including keeping private the names of other teacher participants. You may also know the names of some students who participated. The names of the child participants and their families must also be kept confidential. Our conversation will only be heard by myself and my supervisor. It will be stored on a secure computer at Massey University for safekeeping for five years. <i>According to your signed informed consent you may or may not receive a completed report when it is finished.</i> Let me know if at any time during the research you would no longer like to be part of it as your contributed data collected today can be removed.”</p>
<p>Participants introduce themselves to be identified on the recording device + ice breaker</p>	<p>“Since this conversation is being recorded and will be listened back by my supervisor and myself, to help my supervisor identify who is speaking can you please tell me your name, and what was your journey to becoming a teacher”</p> <p>“Before we begin, it is important to mention that there are no right or wrong answers, and all your thoughts, opinions and knowledge is welcome. To our knowledge there is little to no studies looking at the development of GC in children, so I am very excited to explore this topic alongside you. Also, if you have any questions, you can ask me now, or any time during this conversation. Did you have any now that you would like to ask?”</p>
<p>Part One Recent Inquiry Topic</p>	<p>“The first part of this conversation explores inquiry, and the one taught in term one. Can you tell me about the focus for inquiry?”</p> <p>How may this topic benefit students?</p> <p>How does the curriculum (literacy, maths, etc) support learning for the inquiry?</p>

<p>Probe</p>	<p>Can you tell me about the process when choosing the overarching inquiry themes?"</p> <p><i>Who decides this? Leadership team? How are the year 5 and 6 teachers involved in the process? Ask about Harmony week</i></p> <p><i>Can you explain the process of how you choose and design the curriculum to support the inquiry theme?</i></p> <p><i>How may the day-to-day teaching under the inquiry theme look different for each teacher?</i></p> <p><i>As a teacher what do you think of the freedom or strictness of this process found in New Zealand schools?</i></p> <p><i>Do you know if all schools have the same overarching inquiry themes?</i></p> <p><i>If you know, how might schools differ in their approach to shaping what or how they teach?</i></p>
<p>Part Two Social Competency and values</p>	<p>"Thank you, we will now focus on the development of social competency and values.</p> <p>What kind of values does school find important to develop in the students?</p> <p>How might the school develop these values in the students?</p> <p>What does developing prosocial behaviour look like in your classroom?"</p>
<p>Probe</p>	<p><i>PB4L, Token systems, class contracts, reward time?</i></p> <p><i>How do you feel about PB4L?</i></p> <p><i>Is there anything else the school might do to encourage prosocial behaviour or develop social competency?</i></p> <p><i>What extracurricular activities may contribute to developing socially competent children?</i></p> <p><i>How might you contribute to developing their prosocial behaviour?</i></p> <p><i>Can you tell me more about that?</i></p> <p><i>What do you think _(name)_?</i></p> <p>"How do teachers respond with antisocial behaviour? Reflecting on your teaching career, what have you found the most effective techniques when responding to antisocial behaviours?"</p>
<p>Kay competencies</p>	<p>"Key competencies are an aspect of the curriculum. How are the key competencies referred to in the school curriculum? Overall, how much of school is focused on teaching knowledge and skills versus values and character?"</p>
<p>Part Three Cosmopolitanism and Global Orientations</p>	<p>"Awesome, thank you for your responses so far. We are now shifting to some specific questions around cultural diversity which are important aspects of GC"</p> <p><i>(Teachers may mention cultures in response to part one's question on inquiry topic 'identity'. In this case the intro might change to, we're going to continue with identity and culture with some specific questions around cultural diversity...)</i></p>

<p>Prompt</p>	<p>“What opportunities are there to engage with various cultures in the school curriculum and school environment?”</p> <p><i>How do your lessons or program for literacy, inquiry or maths recognise or respond to cultural diversity?</i></p> <p>“How does the school environment respond to cultural diversity? What do you think about engaging with or educating about various cultures at school? What might be a barrier to engaging with various cultures in school?”</p>
<p>Part Four Identification with all Humanity</p> <p>Prompt</p>	<p>“Another part of GC is knowledge and engagement with local and global issues. In what ways may school engage in local or global issues? How does your school educate on local or global issues? How would you like your school to teach or interact with local or global issues? What might be a barrier to this happening?”</p> <p><i>Can you tell me about the inquiry topic taught last year called kaitiakitanga? What was the focus of this topic? How were children educated on this topic? Also the Whale Tale activities in term one?</i></p>
<p>Part Five Developing Global Consciousness</p> <p>Prompt</p>	<p>“Thank you for your sharing your thoughts so far. We have made it to the last part of our conversation. As you know, this research is looking at the beginnings of GC in children. GC is the awareness and knowledge of both the interconnectedness and difference of humankind with a desire to take moral actions on its behalf. People who are globally conscious may be open to experience new cultures, be respectful of cultures different to their own, act prosocial, demonstrate compassion and empathy, have an awareness (or growing awareness) of local and global issues and may act in a way that benefits humanity”</p> <p>“What do you believe might act as a barrier to developing globally conscious children at school? Is there anything you might like to see change?”</p> <p><i>Do you have anything else to add on how the school curriculum or school environment might contribute to raising Globally conscious children? How does ICT develop students’ global citizenship?</i></p>
<p>Wrap up interview Summarise interview Give thanks and koha</p>	<p>“Okay, its time to wrap up our conversation. Today I got to ask you questions about how school curriculum and the school environment contribute to or act as barriers to developing GC in your students. Your knowledge, opinions, thoughts, and feelings you shared with me today is so important. Thank you. I’m going to transcribe and then analyse our conversation and see if I can find any patterns and will then write a report”</p>

	<p><i>If indicated on their Informed Consent form</i> “and when it’s finished, I will email it you” I have no further questions. Do you have anything else you want to bring up, or add to our conversation before we finish?”</p> <p>“Thank you again for chatting with me. I have a donation, a koha I’d like to give you for your time and energy.”</p>
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Appendix M: Massey University Human Ethics Committee research approval letter



15/08/2022

Dear: Vicky Fuller

Re: Ethics Application - NOR 22/38 - The Beginnings of Global Consciousness in Primary School Children in New Zealand

Thank you for the above application that was considered by the Massey University Human Ethics Committee:

Human Ethics Northern Committee at their meeting held on **Thursday, 23 June 2022**

On behalf of the Committee I am pleased to advise you that the ethics of your application are approved.

Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

Yours sincerely



Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)