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Seeking the Global Generation:A Comparative Case Study of Youth from Canada, Georgia, and Saudi

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Abstract

This study explores how contemporary youth understand their lives under today's context of globalization. It examines and compares perceptions and practice of high school age (15-18 years old) students from Canada, Georgia, and Saudi; how they think about the world and their place in it, and how they take up their roles as citizens of their local, national, and global communities. The study investigates if there are bases to collectively address these youth as a 'Global Generation.' By illuminating the core features of this generation it expounds on the implications of the existence of the Global Generation in relation to the hopes of an emerging 'one-world' vision.

This study uses qualitative inquiry based on interpretive paradigm, employing a comparative case study (CCS) methodology, with multiple research techniques: e-survey (n=79), individual interviews (n=21), and experiential activities (n=21). Using Biesta's approach to citizenship learning (CL) as a theoretical framework, allows for the consideration of the *interplay* between young people's *dispositions, relationships, and contexts* in everyday settings, in order to reveal the multidimensional nature of the lives of youth in their particular and broader contexts, including their citizenship learning.

The findings demonstrate that today's global youth share similar attitudes, understandings, aspirations, and anxieties. They are well informed, skilled in modern technologies, self-reliant, and competitive. They have multiple belongings and identifications, are inclusive of other youth and cultures, have cosmopolitan dispositions, and reject the binary of the concepts 'local' and 'global.' They consider open-mindedness, tolerance, and solidarity as essential qualities to promote international connections, but foremost, identify 'common humanity' as the underlying and binding

force of humankind. While being vernacular cosmopolitans youth struggle to apply their values to the world. They lack knowledge and skills to be involved in social movements, and do not see themselves capable of promoting any systemic change, but rather entrusting decision-making to the authorities.

Due to the multiple similarities found among the participants' ways of doing and being, the study proposes that today's youth, relationally bound together with technological mediation, can be conceptualised as the Global Generation whose characteristics transcend many national, ethnic, religious, gender, and socio-economic borders.

Key words:

Youth, globalization, youth studies, Canada, Georgia, Saudi, Global Generation, citizenship learning, citizenship practice, values, cosmopolitanism, common humanity

Summary for Lay Audience

Present day youth, born between the late 20th and the early 21st century, are often known as iGen or the New Millennials. They are recognized as ‘digital natives’ – heavy users of techno-device communications, as more open-minded than the previous generations, but also as being ambivalent. Based on the observations of my own children and an international personal life experience, I undertook the study to examine how today’s young people understand their lives in our interconnected and interdependent world. I aimed to investigate if youth from different sociocultural and geopolitical contexts share similar ideas, attitudes, or practices, and based on this similarity can be collectively addressed as a Global Generation. I wanted to explore if this young generation aspires for a common well-being and a world without strangers.

The 79 participants of this research were high school age (15-18 years old) students from Canada, Georgia, and Saudi. They came from different ethnic, cultural, religious, and social backgrounds. Initially all the participants did the survey, which explored young people’s understandings related to various concepts such as ‘good person’ and ‘good life,’ their interpretation of citizenship, and local and global developments and issues. Later, 21 (10 girls and 11 boys) participants across the sites engaged in interviews and some activities that provided more information about their ethical values, their hopes and aspirations, and their interpretations of being members of their local, national, and world communities.

The results of the study show that today’s youth, considerably due to technological advancements, can be called the Global Generation who share similar attitudes, aspirations, and anxieties. This generation is well informed, techno-savvy, self-

reliant, and competitive. It has multiple belongings, is inclusive of other youth and cultures, and rejects the binary of the concepts 'local' and 'global.' It values education, considers tolerance and solidarity as essential qualities to promote international connections, but foremost, identifies 'common humanity' as the underlying and binding force of humankind. The Global Generation has the desire to contribute to the human well-being, while does not see itself capable of promoting any systemic change, but rather entrusts decision-making to those with power and wealth.

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List of Acronyms

US	United States of America
USSR	Union of Soviet Socialist Republics
KSA	Kingdom of Saudi Arabia
UN	United Nations
ICJ	International Council of Justice
UNESCO	United Nations Educational, Scientific and Cultural Organization
NATO	North Atlantic Treaty Organization
Oxfam	A confederation of independent charitable organizations focusing on the alleviation of global poverty
EU	European Union
CoE	Council of Europe
NGO	Non-Governmental Organization
GUAM	Organization for Democracy and Economic Development (Georgia, Ukraine, Azerbaijan, and Moldova)
G8	Group of eight highly industrialized nations: France, Germany, Italy, the United Kingdom, Japan, the United States, Canada, and Russia
G20	An international forum for the governments and central bank governors from 19 countries and the European Union (EU)
NAFTA	North American Free Trade Agreement
APEC	Asia-Pacific Economic Cooperation forum
OPEC	Organization of Petroleum Exporting Countries
VAT	Value Added Tax
KASP	King Abdullah Scholarship Program
LYC	Liberal Youth Council
CL	Citizenship Learning
GE	Global Education
GC	Global Citizenship
GCE	Global Citizenship Education
CCS	Comparative Case Study
CCK	Cross-Cultural Kids
TCK	Third Culture Kids

Chapter 1 : Introduction

1.1 Context

We live in an era of many unprecedented developments that involve profound changes to diverse features of the human condition. This has been called the era of technology, postmodernism, post-nationalism, neoliberal ideology, and consumerist culture. Most significantly it has been recognized as an era of opportunities and risks (Appadurai, 2006; Sharma, 2008) that accommodates polarized forces of construction and destruction. Establishment of a global market, stunning scientific achievements, speedy travels, mass communication, and influx of cultural exchange, go hand in hand with unjust economic policies, mismanagement of natural resources, ecological damage, various forms of segregation, individual self-gratification, anger, and stress (Gallup, 2019). Sadly, a young, clumsy, beautiful, and extremely vulnerable twenty first century already has witnessed a multiplicity of crises engulfing societies around the globe. The downfalls of governing institutions in many societies have fostered a decline in public authority/trust, promoting the rise of populism and identity politics. Rampant religious fundamentalism and nationalism is distorting the nature of communities and nations, encouraging social disruptions and conflicts around the globe. Unequal distribution of Earth's resources within expanding population is resulting in economic turbulence and an astonishing gap between a very small exorbitantly wealthy segment and a significant majority that lives in poverty. Climate crisis, nowadays intensified by the threat of enormously increased crunch between the nuclear superpowers, is threatening human sustainability, global stability, and hope for peaceful coexistence between nations.

Ours is a globalized, perpetually heterogenizing world, the 'Global Village,' shrinking and stretching, and yet interconnected by modern means of communication and

transnational formations¹ (Poll, 2012), where human intercontinental interactions and flows give rise to “superdiversity²” (Vertovec, 2007). Yet, in the context of intensified transnationalism (Bayly, Beckert, Connelly, Hofmeyr, Kozol, & Seed, 2006) and the rise of international non-governmental organizations, people around the globe are pursuing and struggling to retain their identities and traditions – ethnic, national or religious (Bauman, 2000; 2016; Harvey, 2009), perpetuating a socially fraught world. Such struggles are animating new and old racisms and conflicts. In fact, violence and contention have become accompanying features of modern globalization. As Appadurai (2006) writes, “the old joke about the outbreaks of peace is now a sobering social fact” (p. 15). Consequently, today’s post-national societies, characterized by weakening relationships of states to their citizenry, go through multiple challenging, unclear, xenophobic, and conflict-loaded developments. In recent years we have witnessed this unfolding in a real way in Europe through the Grexit and Brexit movements (with possibly other countries to follow), and through the actions of many political leaders elsewhere openly calling for strengthening national borders in the name of security for their citizens (e.g. US President Trump and Hungary’s Prime Minister Victor Orban), which demonstrate such contested philosophies.

While today’s world of free markets, technological, economic, and social advancements has promoted advanced communication, health, transportation, and sometimes wealth, humanity is still struggling for peace and stability. It is claimed that

¹ A contemporary concept that is largely associated with the interconnectedness of the modern world, and assists to understand multidimensional processes related to movement of people and goods, migration/diasporas, cultures, and social relations, transcending national boundaries (Bayly et. al. 2006; Vertovec, 2007).

² By ‘superdiversity,’ Vertovec (2007) implies the concept of emergent new social patterns that derive from multiple dimensions of differentiation; more and more people are representing wide variety of ethnicities, languages and faiths.

we strive for world peace, however there is no universal governance or jurisprudence;³ we want to reach understanding, but have no universally-shared values; we are getting closer as a world community, but one with heightened separation/independence from each other (Bauman, 2000). These ambiguous and dichotomous trends make it ever more challenging to navigate our lives and mitigate our anxieties about the future.

Meanwhile, while we live in an age of peril and opportunity, in a “light” and “liquid” software-based planet (Bauman, 2000) with “porous borders” (Benhabib, 2004) and heightened interdependence, some argue and urge that it is crucial at this point to recognize the reality of our times, which is one planet and one humanity (Bauman, 2000; 2016; Beck, 2006; Hanley, 2015; Hobsbawm, 1992; Singer, 2004; Warf, 2012).

According to many, the contemporary challenge in today’s societies worldwide is to collectively determine how to interact with each other in order to advance common well-being. In other words, humankind is still left with the question; is there a possibility for a more peaceful, harmonious, and sustainable world?

The conundrum that some, including myself in this study, are hoping to unravel, is how to co-exist in today’s “increasingly deregulated, multi-centered, out-of-joint world” (Bauman, 2016, p. 10) and navigate contested and ambivalent discourses that permeate our modern societies? How might mutuality be realized amongst different populations? Are there any *shared* emerging understandings among people regarding to their roles as contributing members/citizens of local, national, and global communities, or do we live in such fractured and divided societies, where mutuality and common understanding are simply impossible to realize? To explore these challenging enquiries I decided to examine

³ The International Court of Justice (ICJ), the principal judicial organ of the United Nations (UN), has jurisprudence in 123 countries/states. However, several countries do not recognise the authority of the ICJ.

perceptions on these topics from contemporary young people⁴ from Western and other contexts⁵ that represent a generation that is becoming the most populous and globally-connected generation, comprising approximately one third of the world population (Gherini, 2018); it is they who will come to be responsible for our world.

When discussing contemporary youth, it is important to situate them within today's local/global context and identify various processes that directly or indirectly influence them: how young people in today's world respond to the unpredictable developments of globalization with its neoliberal philosophy, transnational formations, economic discrepancies, environmental crises, and nationalist and religious conflicts. Many recognize that neoliberalism, which is a complex sum of ideas, strategies, and policies that continue to evolve and advance around the globe, is embedded in the expansion of Western capitalism (Türken, Nafstad, Blakar & Roen, 2016). Likewise, 'neoliberal values' of individualism, consumerism, and competition are "incrementally gaining ground, re-defining the political, social and economic model[s], governing the strategies and setting the pace" (Hall, 2012, p. 12). These new socio-political and cultural modes of life, including emerging transnational networks and the spread of dominant neoliberal ideologies, offer "potentially altered forms of identity, community formation and cooperation" (Blommaert & Rampton, 2011, p. 3). It is also well recognized that intersecting discourses produced by the inter-penetrations of micro (families and communities) and macro (national, religious, political and economic) structures,

⁴ The terms: young people, youth, today's/contemporary/global youth here conceptualize the generation born between the late 20th and the early 21st century, also known as the generation Z (the term generally used in public discourse).

⁵ I use "Western" "non-Western" and "other" as a concept, rather than geographical place (Hall, 2006), to provide a way of comparison, depending on social, cultural, ethnic and linguistic differences. I use this concept in association with the hegemony of Euro-American modernity emerging out of European colonization and finding ascendancy with the collapse of bipolarity in the early 1990s.

constitute our subjectivities (including subjectivities of youth) (Phillips & Hardy, 2002). Particularly significant is the extent of influence of these discourses on the self-construction of young people because, “[w]hile people of various ages are living through the same events, the age at which one is exposed to a political shift, technological change or social marker determines how embedded it becomes in one’s psyche and worldview” (McCrindle, 2014, p. 3). All these major processes during young people’s developmental years have a great impact on their character and attitudes (Andersen, 2016; McCrindle, 2014). Hence, when researching youth, it is vital to investigate how youth navigate their lives; how they construct their identities, what shapes/influences their ways of knowing, doing, and being. Thus, this case study aims to illuminate contemporary young people’s perceptions about themselves and others, and their understandings of their roles in the world. The study also examines how youth imagine being contributing members of today’s local, national, and global communities. Ultimately, this project intends to enquire if there are shared common ideas, characteristics, or practices among the diverse groups of youth. Based on these possible common features, I will be able to explore if and how youth, ought to be conceptually understood as the Global Generation, a term I borrow from McCrindle (2014) for my study.

I now turn to the purpose and the research questions structuring my study. I present the brief outline of this inquiry project and the theoretical framework that guided it. I elaborate on the assumptions and the significance of the study. Finally, I describe my motivation and positionality as a researcher in relation to this research and provide an overview of the chapters that constitute this thesis.

1.2 Purpose and Research Questions

The broad purpose of this study is to understand how youth from three distinct geopolitical and sociocultural contexts perceive their lives under today's context of globalization. Specifically, the study aims to examine and compare how high school age (15-18 years old) students in Canada, Georgia, and Saudi⁶ take up their roles as citizens of their local, national, and global communities. It investigates how these youth think about the world and their place in it, and how they understand what it means to contribute positively to the world and humanity. It examines their perceptions and ways of doing and being in the world. It also explores contemporary discourses that these young people are influenced by, take up and participate in. In this respect, I aim to discern whether or not there are shared ideas, understandings, or practices among my participants. Finally, based on the similarities and differences among the youth from across three very different contexts, the study aims to inquire if these youth collectively can be addressed as the Global Generation and if so, to illuminate the core features of this Global Generation and what the existence of this generation implies about the hopes of an emerging 'one-world' or cosmopolitan vision taking hold in this younger generation.

My study is guided by the following research questions:

Overarching RQ: How do youth understand their lives under today's context of globalization?

Sub RQ 1) How do contemporary young people perceive their citizenship, locally, nationally, and globally?

Sub RQ 2) What are the bases to collectively identify contemporary young people as the

⁶ I will use a shorter term 'Saudi' for The Kingdom of Saudi Arabia, or Saudi Arabia, throughout the text.

Global Generation?

To address these questions, I chose to conduct a qualitative study of a highly exploratory and interpretive nature. To situate this study, I engaged with the overlapping literatures in globalization, globalization and education, cultural geography, cosmopolitanism, citizenship education, and youth studies. I employed a comparative case study methodology, using multiple research techniques: e-survey (n=79), individual interviews (n=21), and experiential activities (n=21). Given the exploratory focus of this study, I chose Biesta's (2011a; Biesta, Lawy, & Kelly, 2009) approach to citizenship learning (CL) as a framework that privileges on-the-ground interactions and practices. Biesta's framework considers the *interplay* between young people's *dispositions*, *relationships*, and *contexts* in everyday settings, in order to reveal the multidimensional nature of youth's lives in their particular and broader contexts, including their citizenship learning. This framework offers an examination of diverse *contexts* in which youth are situated, interacting, and gaining experiences. It assists in focusing on young people's *relationships* on individual, institutional, and societal levels within and across these contexts, providing better understanding of their practices, belongings, and subjectivities. It also contributes to recognizing youth's *dispositions* that are comprised of their individual characteristics, values, and sensibilities, that they bring to those *relationships* and *contexts*. Finally, the framework, through its focus on the interplay between contexts, relationships, and dispositions, helps to understand how young people are becoming certain kind of people/citizens. For my purposes, it offers an approach to identify and compare perceptions and practices among youth from three diverse localities that is suggestive of an 'actually existing' Global Generation.

1.3 Assumptions

A number of assumptions underlie this research, as evident in the opening section of this chapter. First, we live in a post-national age, when the relationship of the individual to the state has been altered; increasingly individuals now have connections to multiple nationalities, cultures and international bodies (Blommaert & Rampton, 2011; Gaudelli, 2009a). In this transnational context, it is unclear what citizenship (including global citizenship) means, or how it has been taken up by youth. Second, different political and social processes/developments shape discourses on citizenship. Accordingly, today, individual perceptions of rights and responsibilities in different social groups differ and often are in conflict. Thus, the understanding of what counts, for example, as inclusion, participation, and social justice is contentious (Biesta, 2011a; Kurasawa, 2007). This suggests that social responsibility, for example, is not a spatially or historically stable concept.

Another assumption is that a “new reality” of today’s world is significantly shaped by techno-device based communication (Meeker, 2015). These technological developments provide constant and instant transmission and exchange of information and ideas across the globe, causing discourses to transcend geographical situatedness. Young people, who are the most active users of modern technologies, are recognized as being ‘linked up’ by using the same web sites and social media tools (McCrinkle, 2014). Hence, the type of knowing and belonging, and the exposure to circulating global discourses, suggests that it is possible for youth to develop shared outlooks while belonging to different nationalities, ethnicities/cultures, classes, and localities. On the other hand, these new technologies also have brought social isolation negatively impacting human

connections (Turkle, 2012). It is uncertain in this technology-infused context, how young people manage their connections/socializations on-line and on-site (in person).

My final assumption is based on the potential and promise that in today's context we may have a cohort of global youth, who can be addressed as the Global Generation. Young people, who are born around the year 2000, are often considered to have many similar characteristics (McCrindle, 2014; Philipps, 2018). Hence, if today's youth are already globally connected and aware of contemporary developments, have a sense of the needs and concerns of the planet, and are willing to overcome divisions and conflicts to work together towards betterment of the world, they might be conceptualized as the Global Generation.

1.4 Significance

The significance of this study is threefold. Firstly, this study brings forward Canadian, Georgian, and Saudi youth's voices in their understanding of their roles as citizens of local, national, and global communities. Often, studies on 'global citizenship education' and other progressive forms of citizenship education and research look at analyzing social texts, from popular culture to school civics curriculum. However, there is less available research that includes young people's voices and their perceptions on how youth are actually making sense of, and becoming certain kinds of citizens on-the-ground via everyday practices and relationships.

Second, there is a paucity of empirical studies on youth in non-Western or across diverse cultural contexts, while many studies on youth focus on Western contexts, such as Australia (Wyn & Woodman, 2006), the US (McDowell, 2018), Canada (Andersen, 2016; Kennelly & Dellabough, 2008), and Britain (Osler & Starkey, 2003). In this regard, it was

significant to conduct a study on young people from distinct contexts, such as Georgia or Saudi because these two localities are not common research sites among researchers from outside of those contexts. Further, Saudi is a very challenging place to get access to for outsiders, particularly for women. Including Saudi and Georgia allowed me to *compare and contrast* youth from different geopolitical contexts. The choice of the three countries, Canada, Georgia, and Saudi was made intentionally and was principally informed by the substantial differences in their political, economic and social configurations. Canada is known as a strong upholder of democratic traditions. It is recognized as a secular society and a home of populations of diverse ethnic, cultural, and religious backgrounds. Canada is part of the developed capitalist West. Georgia is an economically developing, independent aspiring democratic state, which is still emerging from the collapsed Soviet regime. This Christian-majority country is currently an arena of conflicting political and economic interests between the U.S., Russia, and the European Union (EU). Although contemporary Georgia is ethnically diverse, the majority of the society is Georgian. As for Saudi, it has become one of the world's economically advanced countries. It is an Islamic state with a totalitarian absolute monarchy. While Saudi still has a high number of expatriates, it upholds strict regulations regarding citizenship. For example, Saudi does not allow permanent integration of foreigners into Saudi society. It claims to do so in order to protect its culture and standard of living.

Third, having three distinct sites enabled me to identify the similarities and differences between the three groups of youth. Regardless the existent heterogeneity within each group, it is possible to suggest that each group reasonably represented the culture of their corresponding localities. While it was easy to assume and determine potential differences between youth across three different sociocultural contexts,

discovering similarities among young people's responses across these localities was even more fascinating. The existence of shared ideas and understandings, and similarities in perceptions and practices, among the three diverse groups of youth, suggested a possibility of identifying them collectively as the Global Generation. It was interesting to examine how in today's global context, contemporary discourses that transcend geographical borders are shaping young people across diverse localities. Although influenced by neoliberal ideology, several discourses appeared to be relevant and significant to the lives of the youth, including notions of cultural diversity, nationalism, identity formation, global civil society, social justice, ethics, and citizenship. While it is recognized that there is a positive relationship between globalization and cosmopolitanism (Beck, 2006; Saito 2011), it was exciting to find out that certain values, practices, and ideas, while influencing young people's identities, also promote their cosmopolitan outlooks. Another reason to explain the choice to study youth from Canada, Georgia and Saudi stems from my own background, which I discuss next, as it relates to my study.

1.5 Self-positionality

I was born and raised in the country of Georgia (a Soviet republic until 1991). At the age of 14, I was a content public school student, who received her Komsomol⁷ membership badge early (and wore it with great pride) in recognition of high academic achievements and strong ethical conduct (as defined by the Communist Party). Two years

⁷ A political youth organization in the ex-Soviet Union, comprising of members between the ages of 14 to 28 who 'lived correctly' according to the Party doctrine. Komsomolets's were expected to be free from frivolous conducts, such as smoking, drinking, and religious practices. Rather they were expected to be involved in activities that promoted the betterment of society, including volunteer work, sports, arts, and civic engagements.

later, I was one of many 16 year-olds who woke up one day to learn that the union to which we pledged allegiance to and granted our citizenship, was no longer there. In fact, for some time during the transition period of 1989-1994, when I had to return my three month old USSR passport, which had been issued to me at the age of 16, in exchange for a Georgian (independent republic) passport, I was officially a stateless person. This was the time when I most struggled with a notion of 'identity,' most, due to rapid social changes around me. I had to digest and process a new social reality that was far from the established "truth" that had been taught at school or indirectly absorbed from the society.

The un-anticipated collapse of the Soviet Union, which was propelled by a strong moral impulse of the general population, to end an authoritarian regime and replace it with a democratic order to assure liberty and goodness initially brought as much excitement as later disillusionment. This was the time of transition from a paternalistic society, where everyone was given proper instructions on 'how to live,' to a society where each member was left in charge of their own decisions and actions, without any knowledge of how to be in charge. I remember observing cosmopolitanism and nationalism being at war with one another (Pavel, 2009) when the concepts of solidarity and fellowship among diverse groups of people were suppressed by calls for patriotism fortified by religious fanaticism and tribal nationalism. I could recognize the dichotomy of 'us' and 'them' gradually creeping into the mindset of the society that was justified by the desire for independence; or, was it a side effect of this desire (Bauman, 2016)? I had difficulty identifying myself as Georgian, when my ethnic background was extended to Georgia, Ukraine, Russia, and Poland. I observed how a collectivist culture I grew up in was gradually pervaded by individualistic ideals replacing family and community goals with individual needs and desires. The influence of globalization and neoliberal

philosophy accompanying it became gradually apparent in Georgian society particularly when observing how personal values and meanings, which are primarily generated locally (Bauman, 1998), became increasingly influenced by extra-territorial ideologies, affirming that at least to a certain extent, “[t]he rules of the life game are dictated by globals” (Harding, 2002, p. 617).

The collapse of the Soviet Union was quickly followed by the civil war in Georgia (1991-1993). In the course of this conflict, when human dignity and values were constantly tested, I witnessed different sides of the human character. While Georgia is recognized as one of the most cosmopolitan states, having a higher sense of belonging to the world (Schueth & O’Loughlin, 2006), and Georgians are largely known to be very generous and hospitable, during these indefinite times things changed. Some, without questioning, sided with separatism and prioritized their own well-being. Other citizens consciously chose to show compassion to strangers, to be generous regardless of the scarcity of resources, and to be tolerant and inclusive, even when the mainstream ideology propagated was contrary. These individuals were common people, without particular distinctions except for one specific characteristic. Their actions revealed the signs of an inclusive identity that sees itself as part of a larger world (Nussbaum, 2002). They enacted the principle that each individual matters, and “every human being has obligations to every other” (Appiah, 2008, p.96), asserting a cosmopolitan philosophy. In addition, their conduct revealed their altruism, because “[a]ltruists seem to conceive of themselves as part of all mankind rather than as members of any particular group or subgroup” (Monroe, 1996, p. 204). They did not distinguish between people based on their ethnicity, nationality, or religion. Moreover, they did not limit themselves to associating with any particular ethnic, religious, or national groups.

Later in life, I became an expatriate wife in Saudi. I had a choice of being just a “trailing spouse,” or attempting to integrate somewhat into this host society. It was not common until recently for women to work in Saudi, and the positions accessible for them were limited to banks, hospitals, and educational establishments. I chose the latter. I started working as a teacher in a private Arabic school. Thirteen years of living and working in Saudi provided me with an opportunity to make new friends, grow as a professional, and raise a family. While I consciously made a decision to move to a new and different place, and took the challenge of learning a new language and culture, I should admit that it was not easy, even with my multicultural/ethnic background. I often had to re-examine my own assumptions and biases, question my knowledge, and most importantly continuously practice compassion when interacting with others. While I had practiced inter-cultural understanding from childhood, in Saudi, it became an essential skill. I learned a lot about Saudi culture, even though my interactions were mainly with women. I observed how Saudis uphold their strongest values of respecting parents, cherishing their family ties, and honoring guests at their homes. But most significantly, at this point in my life, I realized that regardless of nationality, class, gender, or faith, people tend to share similar dreams, such as aspiring for peace and good health.

Eight years ago my husband and I decided to immigrate to Canada with our four children. The move was instigated by several push and pull factors, but primarily by a necessity of finding stability and a place to ‘fit in,’ particularly for our children. On the one hand, they held a citizenship of a country (on the maternal side) whose language they did not speak, and on the other hand, they were unlikely to choose citizenship of a country (on the paternal side) due to its religious intolerance. Our family belongs to the Bahá’i Faith. In Iran, Bahá’is (the followers of the Bahá’i Faith) have been denied their

civil rights from the time of its inception. Until now they are deprived of entering higher education institutions, and are subjected to unjustified arrests, confiscations, and executions. Canada, “a veritable soup of cultures and nationalities” (Saddy, 2013, p. 12) where diverse cultures come together and adapt to shifting circumstances and where people opt for their shared humanity to resolve their differences, was a logical choice for us to settle. In a sense, it feels that Canada’s development, with its diverse backgrounds and constantly changing identity, resembles my own family and background experiences.

By the time my family and I moved to Canada, I was already actively practising a new form of *transnational* citizenship; living in-between nations, or more precisely, belonging to different places at the same time. This expanded form of citizenship still continues. As stated previously, I have lived for prolonged periods, studied, and worked in three countries. I speak five languages and have relatives and close friends in various places around the world. While I am legally a dual citizen of Georgia and Canada, I feel part of Saudi too. I realize that I am *subject* to these complex relations, locations and belongings, which shape my dispositions and subjectivities, but I am also an *agent*, who chooses and constructs my evolving identity. For these reasons, I find myself hesitating to provide simple answers to questions such as, ‘where are you from?’ or, ‘what is your background?’ I avoid short answers because they are insufficient; they compartmentalize me to one particular ‘thing,’ misrepresenting my ‘reality.’ This ‘reality’ is complex, multifaceted, and necessitates many words to be fairly described. However, the short ‘label’ that best describes it, would be a *citizen of the world*. In particular, I see myself as a citizen of the world in a number of ways.

Based on my own experiences, I perceive world citizenship⁸ as an ethical rather than an institutional concept (Dower, 2002b). To be more precise, I view it as a collective notion of ethics, belonging, and responsibility that is conceived on an individual level and extended to the wider community. In other words, to be a citizen of the world, I have to have an inclusive, cosmopolitan outlook that is locally grounded but not restricted by the local. The idea of world citizenship to me is not an abstract notion of non-belonging, but rather rejecting the bonds that constrain me to be loyal to only one or more, particular groups. When I label myself as Georgian, or Canadian, I immediately create a separation between me – ‘us’ and them.’ This binary notion demonstrates exclusion. Hence, I cannot be a cosmopolitan nationalist. However, I recognise that this is not a traditional way of thinking and the existing social structures do not support such thinking either. The debate on co-existence of cosmopolitanism and nationalism still continues (Appiah, 2006; Calhoun, 2002). I also recognize that, in today’s context, it is impossible to be a ‘citizen of the world,’ due to the absence of a politico-legal system that can support such a form of political citizenship. However, I believe we can discern emergent features of the recognized global processes of an increased connectivity, mobility and exchange of ideas, and frequent exposure to and interactions with immediate and distant others. These features or ‘signs,’ such as worldwide aspiration/cry for peace, equity, and justice, push us towards collective negotiations, cooperation, and compromise. Thus, common aspirations of diverse populations may lead (willingly and unwillingly) to common understandings among these populations, eventually altering our current perspectives about human relations that can solidify into a tangible reality; for, what we understand

⁸ I use global, world, and cosmopolitan citizenship interchangeably.

about the world shapes who we are and what we do, just as being and doing shape our understandings (Gadamer, 2004).

During the process of crossing borders and establishing a new home, I often thought about my children, particularly my daughters, who were old enough to recall the transitions between places and cultures. As cross-cultural kids (CCK), “who for any reason had grown up deeply interacting with two or more cultural worlds during childhood” (Pollok & Van Reken, 2009, p. xiii), they already had a particular outlook on life. I could observe how they were influenced and produced by the contexts in which they lived; they were shaped by the interplay of the discourses, the relationships on institutional and individual levels (Biesta et al., 2009). For example, they liked certain activities, behaviours, and foods, depending on the location. I rarely noticed them being challenged by social differences in diverse settings. Rather, they were comfortable in a range of different environments, as far as they experienced a genuine attachment to that place/space and people (Saito, 2011). However, I also noticed that my children’s identities were similarly shaped by their personal values, goals, and aspirations. When shortly after arriving to Canada each one of them was asked to identify themselves. At first, they all hesitated because it was difficult for them to narrow their answers to one single signifier. Eventually, all four provided different answers: one identified as Persian, the other as Saudi, the third as Canadian, and the fourth chose to be “British for now.” While they each identified with a nationhood, albeit different ones, they foremost revealed inclusive and multiple identities; they viewed themselves as cosmopolitan.

Here in Canada, I also became aware that my family and I were just one of many, who grapple with multiple citizenships, cultural affiliations, and belongings. These phenomena according to scholars are the results of the contemporary developments taking

place in our modern world (Appadurai, 2000; Beck, 2006; Harvey, 2009). Giving due respect to technological advancement establishing global connectivity, it is furthermore possible to assume that the world will shrink far more rapidly, producing new complex and interdependent relationships. While reflecting on today's reality, I pondered on my children's' past and present lives. Moreover, I wondered about other youth who are not necessarily CCKs as Pollok and Van Reken (2009) have described, but have exposure to diverse places/spaces and have developed multiple belongings, particularly with the help of social media. Are today's youth lacking a stable sense of belonging because they have multiple belongings? Are they cosmopolitans who have no 'roots?' What does it mean to have 'roots' when you associate yourself with more than one place? Are contemporary youth able to identify with others, have a sense of solidarity, and be more caring, open-minded, and flexible? Do young people around the globe have common aspirations for well-being? And more importantly, is this younger generation different from previous generations in their outlooks and perspectives on life? While contemplating these questions, I remembered Arendt (1998), who stresses the vital importance of finding ways for our collective civilized co-existence through our understanding and participation on a shared human world, which necessitates that each new generation cultivates and brings their 'newness' into the world as they become adults who take responsibility for renewing a common world. According to her without challenging our own, and acquiring different perspectives, we will remain confined to our own subjective experiences of sentiments and desires (p. 52).

My experiences with my own children, my interest in global citizenship and cosmopolitan education, and an aspiration of existing in a world "without strangers" (Bauman, 2016), led me to my research study. According to Bauman (2000), today's

world has an “ability to interact with strangers without holding their strangeness against them ... to live with differences, let alone to enjoy such living and to benefit from it” (p.106). However, he adds that in order to achieve ‘togetherness,’ we should exert the effort for understanding, compromise and negotiation, which are essential qualities required to live with/amidst differences. Considering my children’s diverse interpretations of their national identity(s), and an intensification of ever-expanding transnational spaces/communities challenging national solidarity (Bayly et al., 2006), I hoped to discover that for today’s youth (the Global Generation), national identity can no longer be constructed on the idea of ‘other;’ it must be built differently in the emerging ‘cosmopolitan condition’ of a hyper-interconnected and interdependent world.

When approaching this study, I had to consider many nuances related to the lives and experiences of contemporary young people. No doubt that there are differences, even contrasting practices, between my children’s and my own experiences. Moreover, I acknowledge that there are possible differences between the experiences of my children and other youth. My identity started being shaped in my childhood under the Soviet educational system, and further encouraged by structural transformations, such as the collapse of Soviet Union, conflicts in Georgia, and integration into Saudi society as a foreign woman. Later, it was shaped by the observations of the contemporary developments and examination and study of the literature on global citizenship and cosmopolitanism. There are distinctions between me and my daughters, and other youth respectively. This younger generation has different experiences as the conditions they live in, are different from mine. Today’s digital technology, new ways of communication, various possibilities of maintaining ties with diverse places and peoples, and exchange of ideas, provide today’s young people with new capacities of connection. Some questions

to consider are: what kind of human relations do these connections produce? Might they potentially lead to a collective form of solidarity? Is this young generation a different kind of citizen than previous generations?

There is no doubt that the diverse experiences that life offered me have informed my perceptions, attitudes, and beliefs about the world in which I live. They also provided an opportunity for me to comprehend the significance of dominant nationalist discourses in different societies and their influence on my self-construction. While inspired by the underlying noble ideals of global citizenship and cosmopolitanism, I was interested in examining empirically how, in today's hyper-connected and interdependent world, young people from Western and other contexts perceive their lives in their local, national, and global contexts. I wanted to have a closer look at youth in the processes of becoming certain kind of people under global interconnectivity.

My positionality as a Georgian born individual who had an extensive experience of living in three different contexts, including becoming a Canadian citizen while working on this research, uniquely positioned me to undertake this study. The feasibility of this project was based on my access to all three countries and the ability to speak English, Georgian and Arabic. Also, given my close relations with my daughters, I had a good sense of, and could relate to, youth's daily conversations, interests, challenges, and aspirations.

1.6 Organization

Following this introductory chapter, there are seven more chapters in this thesis. In Chapter Two I present the review of the relevant literatures pertaining to globalization, citizenship education, and youth. Chapter Three focuses on the theoretical framework of

‘citizenship learning’ that guides this study. In Chapter Four I introduce the qualitative, comparative case methodology and the research methods. In Chapter Five I provide the details of the three geopolitical and sociocultural contexts and the demographic information of the interview participants. In Chapter Six I offer the key findings of the study and discuss the emergent themes from the findings in order to answer the research questions in Chapter Seven. In the final Chapter Eight I conclude the thesis with a summary and address some recommendations for future research.

1.7 Summary

The first chapter of this thesis introduced the context, the rationale, and the purpose of the study. It presented research questions and indicated the study’s conceptual approach and the theoretical framework. It discussed assumptions that underlay this project, as well as the significance of the study. The chapter also outlined the researcher’s own story and positionality. In the next chapter I review the relevant literature that informed this study.

Chapter 2 : A Review of Selected Literature

2.1 Introduction

The literature reviewed in this chapter illuminates both the research topic and the problem space of the study. The literature reflects several areas of inquiry relevant to the particular and broader contexts in which young people are situated in the world today. It consists of three sections as follows: research literature on globalization; youth and their characteristics in today's world; and citizenship education in the twenty first century.

Looking at the vicissitudes of human enterprises in the local and global arena across the past few decades, it is possible to recognize the rapid progress of global processes known as globalization (Beck, 2000; Friedman, 2007; Giddens, 2000). These ever-changing processes continuously challenge our understandings about the world. They prompt us to reexamine our human values, potentials, and interactions/relations with each other. Meanwhile, we also realize that these current global processes emerge as a result of ever-changing human practices and in return, continuously influence these practices (Appiah, 2006). In other words, to understand the world and all kinds of human enquiries, including learning, it is essential to ground any hypotheses for research in their historical and social contexts (Kuhn, 2007). Thus, it is important to position this study within contemporary historical and spatial conditions.

2.2 Features of Globalization

Globalization can be considered as one of the major phenomenon of our times that reflect unprecedented changes to, and various complex developments of, material and symbolic spheres of humanity. Most scholars, including the key theorists on globalization, agree that today's world is a complex assemblage, composed of many

interactive sub-systems, which are closely interrelated and interconnected. (Appadurai, 1996; 2006; Bauman, 2016; Beck, 2000; Giddens, 2000; Held & McGrew, 2000; Ohmae, 2008; Sassen, 2009; Singer, 2004). Earlier writings on globalization largely focused on the nation state and political economy. Relatively recent research started conceptualizing globalization as ongoing processes encompassing flows of information, capital, goods, and individuals, and the influence of these processes on humans' lives. Additionally, globalization is depicted as a movement producing simultaneously fragmented and unified developments, with complex set of relations, dynamics, and rules that connect diverse localities in numerous ways, which in turn have unique implications for people that inhabit those locations (Massey, 2002). According to Tarc (2013), “[g]lobalization has intensified interdependencies and complicities between peoples who are geographically distant” (p. 31) disrupting the notions of distance and space. As a result, it is possible to propose, that globalization has created a new global ‘imaginary’⁹ – new opportunities, albeit not without challenges, for intercultural exchange and cooperation (Appadurai, 1996; 2006; Tarc, 2011).

While there is no single agreed upon definition of the term, ‘globalization’ is primarily identified as a dialectical process (Giddens, 2000), which can be defined as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (p. 92). Globalization is used to describe various changes that result from international trade and economy, mobility of individuals, money and goods, technology and online

⁹ By ‘imaginary,’ Appadurai is referring to new cultural processes that have become organized social practices taken up by individuals worldwide shaping how individuals and groups ‘see themselves in the world.’ People simultaneously belong to communities that are local, trans-local, or not bound by place.

communication, migration and cultural and intellectual exchanges, which have become common phenomena in the world. Held and McGrew (2000) offer a concise definition:

Globalization denotes the expanding scale, growing magnitude, speeding up and deepening impact of interregional flows and patterns of social interaction. It refers to a shift or transformation in the scale of human social organization that links distant communities and expands the reach of power relations across the world's major regions and continents. (p. 4)

It is also often defined as a multifaceted process comprised of the flows of knowledge, values, and ideas across borders (Beck, 2006; Giddens, 2000; Sharma, 2008). In its processes, globalization has tended toward a global neoliberal discourse, cultural hybridization, and assimilation of social structures (Rizvi & Lingard, 2010).

The literature on globalization examines the ongoing processes of globalization and their effect on societies. In other words, it attempts to 'decode' economic, political, ecological and cultural forms of globalization (Sassen, 2009). Exploring globalization under each domain helps draw out particular nuances that take place within them. For example, economic globalization refers to neo-liberal free market relations, flows of services and symbolic commodities, and global free trade among individuals, corporations, and nations (Friedman, 2007). Political globalization alludes to fluid and multi-centric international relations that foster reduced or changing modalities of sovereignty of the nation state and emergences of powerful political organizations at local, national, and global levels (Beck, 2000; Strange, 2000). For environmental globalization the challenge is to understand our world's environmental unity, where environmental crises effect the populations across national borders (Bottery, 2000). Cultural globalization, which is the most symbolic of forms of globalization, denotes two simultaneous processes: homogenization and pluralization; while bringing different cultures together and promoting diversity, it also produces disintegration and heightened

awareness of differences (Appadurai, 2000; Bauman, 2016; Berger & Huntington, 2002; Tomlinson, 1999). According to the literature, these are the bonding threads and stimulators of the notion of interconnectedness and interdependence of the contemporary world.

Even though many of the above mentioned processes have been taking place for centuries, it is in the past few decades that discourses on globalization have become popular. Essentially there were three major ‘takes’ on globalization in the literature: the hyperglobalists, skeptics, and transformationalists (Held & McGrew, 2000). Hyperglobalists agreed that globalization is novel and widely influential. They often focused on the economic aspects (i.e. neoliberal) of globalization, which brings about ‘denationalization’ and global ‘market’ civilization. On the other hand, the skeptics argued that the extent of contemporary globalization was exaggerated; that the movement of goods, people, and capital/trade has a long history (Hirst & Thompson, 2000). They decried the negative consequences of the spread of oppressive global capitalism, uneven developments and benefits of globalization, and claimed that nation state was alive and well, particularly that there are still no transnational political entities that are democratic or effective enough to replace the role of the nation-state. Finally, transformationalists, whose position according to Tarc (2013) has become dominant in more recent literature, consider globalization as a driving force behind the major economic, cultural, social and political changes, which are affecting virtually all the peoples of the world. For the transformationalists, globalization is a complex historical process with unpredictable outcomes. They argue that globalization fosters the development of new forms of global stratifications/networks with often uneven power distribution, it cuts across the old schisms of East-West and North-South, and its interlinked forces promote new forms of

governance at the national, regional and global levels (Appadurai, 2006). The next section presents the debate on major aspects of globalization from the different perspectives of globalization scholars.

2.3 Globalization Debates

According to some scholars on globalization, capitalism, as a social order, has to constantly exploit new markets to maintain profits. Therefore, the argument is that “the history of the modern world order is the history of Western capitalist powers dividing and re-dividing the world up into exclusive economic zones” (Held & McGrew, 2000, p.5). Hence, according to them, our present economic globalization, namely the neoliberal economic reforms, promotes fragmentation of the world economy and is merely a continuing mode of Western imperialism. However, others, such as Ohmae (2008), see a great benefit in the spread of neoliberal economic policies to create the borderless economy, which is already constructing new forms of social organization that will replace the nation state as the primary economic and political unit of world society. The triumph of the capitalist marketplace over state power is largely attributed to the spread of neoliberal ideology. Neoliberalism, which is often recognized as a policy for “a global project” (Springer, 2012, p. 136), for the past few decades, is acknowledged as an ideology (Harvey, 2005). According to Beck (2000), neoliberal ideology is “the ideology of rule by the world market” (Beck, 2000, p. 100), which above all, promotes open economies (free movement for capital, goods and services), and advocates for competition in the world market in conditions of absolute freedom. This new world market dictates the rules and significantly influences the dynamics of political, cultural,

and social systems around the world transforming the world into a market society (Giddens, 2000).

One of the debates in the literature on globalization is around the national state, sovereignty, and identity. While some challenge the claim of the erosion of the nation-state, others argue that due to the forces of globalization contemporary territorial borders no longer correlate with the ever-changing political, economic, and sociocultural forces (Sharma, 2008). As Giddens (2000) points out, in the process of globalization the current nation-state has become too small for the big problems of life, and too big for the small problems of life. In today's global context, the serenity of nation-states has been eroded not only due to the expansion of global markets, but to the increasing influence of the local, regional, and global systems of governance. Multiplying international organizations including non-governmental groups, corporations, and banks, and the policy-making agencies including the United Nations (UN) are capable of influencing dynamics of both, the state and the civil society. Moreover, today's "[c]heaper, more rapid communications and travel, create new transnational communities [that] undermine national solidarity" (Bayly et al., 2006, p. 1458). Thus, globalization, driven by the forces (economic, political and social) that push and pull societies in different directions, has an inherent productive potential that shapes contemporary world order.

Another globalization debate focuses on global culture and global society. Some argue that, in today's world, where global ways of thinking and universal history are widely absent, the likelihood for a global society or global culture to emerge is very thin (Berger & Huntington, 2002; Smith, 2000; Thompson, 2000). According to them, due to strong ethnic and national roots, the ongoing widespread struggle for national identity, and the fact that people's identities are slow to change, there is a very small possibility for

international solidarity or a universal/global culture to emerge (Held & McGrew, 2000). For example, Smith (2000) argues that global culture is politically impossible to establish, due to different ethnic and national motives, and diverse human interests and values. He states, “[w]e are still far from even mapping out the kind of global culture and cosmopolitan ideal that can truly supersede a world of nations, each cultivating its distinctive historical character and rediscovering its national myths, memories, and symbols in past golden ages” (p. 245). Meanwhile, others, like Harvey (2009), claim that the advancement of neoliberalism has caused massive mobility that gave space to new ideas in approach to global economic, environmental, political and cultural issues. Hence, cultural transformation is already happening; national cultures and identities are changing, giving way to a global civil society (Appadurai, 2000; Appiah, 2006; Dervis, 2005; Giddens, 2000). Due to the advancement of global communication and exchange, the relations between geographical/physical localities and social conditions have diminished; “the world increasingly does not divide up neatly into particular, distinct cultures any longer” (Hall, 2002, p. 27). As Bayly et al. (2006) explain, in today’s context of transnational formations, attempts to distinguish between local and global cultures do not hold relevant any longer. Moreover, Beck and Beck-Gernsheim (2009) clarify,

[t]here is no longer so much talk of a life between cultures, but instead of a life with several cultures; and this life no longer appears as a deviation, disturbance, unusual exception, but as something altogether normal, even as a possible opportunity. (p. 31)

Therefore, in the current context of constant change, it is almost impossible to find culturally isolated places. Rather, it is possible to identify globally-circulating outlooks within small local cultures.

According to several authors, as a result of new global phenomena – tremendous increases in mobility and migration, today we are witnessing new forms of sociocultural intricacies that have “altered [the] face of social, cultural and linguistic diversity in societies all over the world” (Bloommaert & Rampton, 2011, p. 1). For example, one of these new developments is transnationalism, which is closely associated with a more complex form of diversity – that Vertovec (2007; 2010) names “superdiversity.”

According to Vertovec (2010), on one hand, superdiversity is enhanced by migrant populations’ ‘itineraries’ that carry along their nationality/ethnicity, language, religion, motives, cultures, practices and the ways of insertion into host societies. On the other hand, today, diverse languages are no more a barrier for information exchange, since English, as a ‘lingua franca,’ is providing communication between millions of non-native English speakers daily (Vertovec, 2007). As a consequence, these “enhanced transnational practices” (p. 1043), resulting from conjunction of large numbers of populations occurring at a scale and speed unknown before, are significantly altering several political, economic, and social structures and practices among worldwide communities. Most importantly, while the idea of an emergent common, global society is still vague, social relations are already extending across space and time (Sharma, 2008). Individuals and even communities already experience new shared understandings without direct contact. As Appadurai (2006) explains, “the new flows of money, weapons, information, people, and ideologies across national boundaries ... have produced forms of solidarity that exist on the same political plane as those that were traditionally monopolized by the nation-state” (p.24). Ultimately, according to Skrbiš and Woodward (2013), due to the “sum of the binding processes between people” (p. 54) within these new contexts of exchange and adaptation that transcend geographical and cultural spaces,

global society can evolve into a cosmopolitan society. Based on the above, it is possible to suggest that national cultures and identities are constantly transforming, giving way to a global civil society.

The most compelling argument in the literature surrounds the unifying versus fragmenting tendencies of globalization. According to Sharma (2008), the processes of globalization are not consistent at all times and in different domains. Rather, these processes are complex interactions of forces that simultaneously produce cooperation and conflict, integration and fragmentation, order and disorder, opportunity and risk. For example, while unparalleled technological advancements have provided instant access to unlimited amounts of information and have created global interconnection (McGrath, 2009), they also have caused multiple dimensions of life to become ephemeral and volatile (Burawoy, 2000). The processes of globalization, the interconnections (flows of people, information and capital) and interdependence (economic and environmental) of the human world simultaneously have “afford[ed] new possibilities as well as new anxieties” (Burawoy, 2000, p. 3). Furthermore, these great shifts/’scapes’ (Appadurai, 1996), with their irregular nature, have altered not only the traditional understandings of global trade (production/consumption), financial markets, and environmental issues, but conceptions such as citizenship and belonging. They have challenged concepts such as: local/global, time/space, national/international, ‘us’/’them,’ and particular/universal (Appiah, 2006; Cheah & Robbins, 1998; Harvey, 2009; Massey, 2005; Tuan, 1996; Warf, 2012). As a result, we are witnessing tensions within the global imaginary that is an oxymoron; superdiversity accompanied by linguistic and cultural hegemony, which is unpredictable but full of opportunities, irregular and irreversible, promising but chaotic.

2.3.1 The ‘Stickiness’ of Nationalisms

While some argue that we live in a post-national world (Blommaert & Rampton, 2011; Gaudelli, 2009a), others point out that one of the rising challenges in the world associated with globalization is an increased attraction to nationhood and ethnic nationalisms. Many scholars highlight the negative role and effects of nationalism, as an accompanying effect of globalization (Appadurai, 2006; Bauman, 2016; Cheah, 1998; Wharf, 2012). They provide a critical examination of the intertwined relations between politics, economy and culture, and the growing nationalism, which is to blame for many of the ills of the world (Gregory, Johnson, Pratt, & Watts, 2009). According to Wharf (2012), nationalism is rooted in historical and ideological contexts. Ideologically nationalism is the counterpart of the nation-state and its primary purpose is to reify the nation-state through everyday practices and rituals at schools, sporting events, or the media. From a historical perspective, he asserts that the power of nationalism, which has been emancipatory and even progressive at some points, in today’s context is “empty jingoism and vapid symbolism” (p. 274). He further notes that even though nationalism is usually associated with love of country, or patriotism, it has degenerated into a spatial fetishism that possesses dehumanizing qualities.

There is no clear distinction in the literature between nationalism and patriotism.

As Bauman (2000) argues:

there are reasons to conclude that there is little else to distinguish between nationalism and patriotism, except our enthusiasm for their manifestations or its absence or the degree of shame-facedness or guilty conscience with which we admit or deny them ...the difference made is mainly rhetorical, distinguishing not the substance of talked-about phenomena, but the ways we talk about sentiments or passions that are otherwise essentially similar. (p.175)

Bauman (2016) explains why nationalism prevails in modern times. According to him, for humans, the nation becomes a guarantee when society fails. By assessing the contemporary state of the world, he observes that a relatively recent increase of mass migration has inspired xenophobia, chauvinistic nationalism and racism. He asserts that “while we can do next to nothing to bridle the elusive and faraway forces of globalization, we can at least divert the anger they cause us and go on causing, and unload our wrath, vicariously, on their products, close to hand and within the reach” (p. 17). According to the author, nationalism is in direct contradiction to interconnectedness, and if the nations are to coexist, separation and ethnic autonomy will not benefit this process. Bauman’s warning resonates with the ideas of Appadurai (2006) and Sen (2006), who express their concerns regarding the rising power of nationalism, which if not restrained, ultimately leads to aggression and violence. Their argument in a sense draws a parallel with Tolstoy’s call raised more than a century ago: to destroy war, destroy patriotism. In some respects, and with hindsight that 2019 allows, the role of the nation-state, and the tension between its unification and fragmentation, is a really important through-line of globalization. In this context, it is interesting to observe, where has the nation-state quieted in response to ‘global forces,’ and where has it re-asserted itself. Likewise, how the two inter-related processes – governments and their sovereignty and individuals and their citizenship are developing (Ong, 1999).

2.3.2 Focus on Ethical/Moral Order

Several globalization scholars argue against the parochial perils of nationalism by focusing on a common global set of moral and ethical standards that guide human behavior. One of them is Nussbaum (2002), who openly states that in the current

globalized world it is essential to avoid local allegiances to the political life of one's group, and to recognize our moral obligations to the rest of the world. Her argument is that people can be morally equal if nationality, ethnicity, religion, class, race, and gender, get to be treated as "morally irrelevant" (p. 133). In other words, these superficial labels do not determine our moral worth and by consequence our rights and responsibilities as human beings. This argument resonates with Ree's (1998) hope for humanity, where "people could interpret themselves without any reference to the idea that their nation is their self" (p. 88). Robbins (1998) rationalizes the invalidity of nationalism in today's context via the following argument: modern technology provides us with a constant exposure to remote places and people, and if one gets emotional about relations with fellow nationals, in the same way he/she can get emotional about those who are not fellow nationals.

The call for common values, ethics and solidarity is another strong theme running through the literature on globalization. Many underline the necessity of a new world order, because the consequences of the global economy have profound effects on international solidarity, politics and ultimately stability of the world (Bauman, 2016; Dervis, 2005; Held & McGrew, 2000; Warf, 2012). Warf (2012) argues that the transformation from the national to global is already happening in the world. Since humanity already shares one economy and one ecosystem, one set of political and ethical concerns is unavoidable, suggesting "rethinking of the politically and philosophically 'isolationist' position" (p. 36). Similarly, Bauman (2016), attempts to provide the remedy for the pressing contemporary issues, or as he calls them "symptoms", through the replacement of mutual indifference by moral standards. He claims that for the better future of humanity, "there is no exit ... other than solidarity of humans" (p. 19). The

possibility of a new world order seems to be a serious demand of our times; while there are no global political institutions that can claim sovereignty over the entire planet, we are left with much weaker strands of moral/ethical global citizenship.

As a contra argument to the above, Rorty (1998), states that common humanity is too weak a force to generate sufficient solidarity. However, Nussbaum (2002) considers our “interlocking commonality” as means to establish the “community of dialogue and concern” (p. 9). Likewise, Singer (2004) argues that the reality of the current world is that the nations of the world are moving closer together and are facing the challenges of the global dimensions. The future of the world, going through the age of globalization, depends on how we respond ethically to the idea that the scale of our interests and responsibilities has become world-wide. According to him the current developments in the world have created a material basis for development of new ethical principles of international conduct, principles of “global fairness” (p. 7). Singer is not alone in his quest. When discussing possibilities for our collective prosperous future, Pigozi (2006) states that in order to achieve a mutual realization of humanity’s common destiny, which is driven by the forces of interconnectedness and interdependence, importance should be placed on our shared values.

Other authors propose the need for a new ethical regime to address the world’s problems. Hanley (2015) poses a question: how can and how should we move forward with the hope for a better future when the global population will soon reach eleven billion and the economy will expand by a five-fold, while the earth's bio-capacity is already dramatically threatened? To address these problems Hanley proposes an ethical revolution where everyone should change to solve our global issues. The new ethics will transform humankind’s inner and outer conditions, ultimately bringing forward a new

culture, a new agriculture, and a new human race. However, the variety of “ethical regimes” in the world that are in constant flux and interaction with one another and other social features in diverse environments, contest the very definition of traditional ethics. According to Collier and Ong (2005), “different ethical regimes compete for global status” (p. 12). Similarly, Lakoff and Collier (2004) consider contemporary human ‘living’ becoming problematic in the context of modern technological and political developments. To the authors the inadequacies of contemporary ethics derive from “the loss of past in which ethics was coherent, based on a common tradition and a shared vision of human nature” (p. 420). Ethical configuration or moral reasoning in the contemporary world is a challenging debate because ethics lack stable understanding (MacIntyre, 1984), and thus, solidarity on a global scale remains outside common imaginaries.

2.4 Youth in Today’s World: The Global Generation

According to many, the current context of globalization, which inspires and disorients at the same time, is challenging for all, but especially so for youth (Arnot & Swartz 2012; Bourn, 2008; Broadbent, Gougoulis, Lui, Pota, & Simons, 2017; Dolby & Rizvi, 2008; Wyn & Woodman, 2006). As Nilan and Fiexa (2006) assert, because “they construct their individual and collective biographies without the assurance of the past ... all of the global order transformations which affect people ... affect young people most strongly” (p. 11). Similarly, according to Wyn and Woodman (2006) “young people are living complex lives in which the meaning of age is shifting” (p. 506). When examining contemporary young people’s unique characteristics, practices and engagements, it is vital to examine the larger conditions that influence the construction of their identities. This

section of the literature review engages with literature about youth in a globalized world, a generation that has been labeled in diverse ways by different authors. These closely-related terms provided below reflect today's world as translated into young people's lives. For instance, a few terms that are used to define the generation born between the late 20th and the early 21st century include: the iGen (first used in a pop-culture), the Generation Z (Andersen, 2016; Horovitz, 2012; McCrindle, 2014), the Generation M (Koh, 2008), the Digitalians (Apuzzo, 2015), the New Millennials, the Generation Vista (McCrindle, 2014), the Post-millennials (Poggi, 2013), and the Global Generation (McCrindle, 2014; Philipps, 2018). According to McCrindle (2014) "[t]oday we have [the] world's first global generation" (p. 2).

Various authors have attempted to provide insights into the specifics of young people's self-construction processes within today's local and global contexts (Abu El-Haj, 2009; Biesta et al., 2009; Gejaeghere, Josic, & McCleary, 2016; Dolby & Rizvi, 2008; Hall, 2002; Maxwell & Aggleton, 2015; Nilan & Feixa, 2006; Pashby, Shultz, Godwaldt, & Pillay, 2017; Turkle, 2012; Yon, 2000). Even though, there is an ambiguous attitude towards youth in the English language research literature, many share a common understanding of the complexity of young people's daily practices and diverse interactions with the unpredictable forces of globalization with its neo-liberal ideology, economic discrepancies, nationalist and religious conflicts, and cultural dislocations. As Dolby and Rizvi (2008) explain, "[y]outh are now trying to find their place in this world, moving across this terrain in ways we are only beginning to understand and appreciate" (p. ix). While often at the centre of major civic movements (Day, 2019), signifying their willingness to confront the existing social practices, youth are repeatedly considered politically apathetic and disengaged from civil life (Fischman & Haas, 2012; Ménard,

2010; Pike, 2008). Despite the fact that young people are recognized to have better capacity than adults to appreciate foreign people and cultures (Saito, 2011), they are sometimes labeled as individualistic “deviants” and frivolous consumers indulging in materialism (Koh, 2008). While it is important not to deduce generalizations from a particular description, it is worthwhile to uncover young people’s diverse or possibly shared common experiences.

The contemporary developments accompanying this generation worldwide include technological advancements and mass media communications, financial crises, environmental degradation, and rising nationalisms and fundamentalisms. Each process is influencing young people’s identity construction, their attitudes and subjectivities. Some argue that youth around the world, comprising this generation are navigating massive amounts of information, are highly connected, open-minded and inclusive, and are excessively self-reliant (Anderssen, 2016; Broadbent et al., 2017). Most significantly, they have contradictory sensibilities. They are considered ‘confident citizens of a digital world’ exposed to the unlimited amount of information, however, they are worried about their future, suffering from performance anxiety, while maintaining an open-minded approach to diversity (Anderssen, 2016). A millennial engagement expert Waterworth (2013), explains that “[the Global Generation] are predicted to be highly connected, living in an age of high-tech communication, technology driven lifestyles and prolific use of social media” (p.7). Similarly, Andersen (2016) notes that “what really defines this generation is technology... [it] has never known a phone that wasn’t smart, or a fact it couldn’t Google” (para 4). This generation is also often considered as solid, serious and pragmatic (Anderssen, 2016; McCrindle, 2014).

According to some authors, the cultural shifts of our changing world, including the multiple identities and cultures of young people, can be better understood by studying the unique experiences of the Third Culture Kids' (TCK) (Fail, Thompson, & Walker, 2004; Pollok, 1999; Pollok & Van Reken, 2009). TCKs are those who have spent significant time in other culture(s) and practiced multiple transitions in today's globalized world (Pollok, 1999). TCKs are also known as "little missionaries," "little ambassadors," "global nomads" and "transcultural," whose identities "tend to be founded upon their goals and aspirations rather than upon their backgrounds. They view themselves as cosmopolitan people who feel comfortable in a variety of environments" (Fail et al., 2004, p. 323). These authors suggest that by studying TCK's experiences, we can better understand global cultural mixing and the outcome of this mixing, and foster the transition to the 'world of no strangers' (Pollok & Van Reken, 2009). Others argue that regardless of physical mobility, youth develop their "shifting identities" in the context of porous global culture, which consists of consumerist, mass, popular and on-line cultures (Dolby & Rizvi, 2008). Youth constantly navigate their fluid identities through changing temporal and spatial indexes (Hall, 2002). As a result, they often describe themselves as simultaneously belonging to diverse ethnic, religious and national groups, symbolizing their voluntary, multiple belongings (Abu El-Haj, 2009; Biesta et al., 2009; Nilan & Feixa, 2006; Yon, 2000).

In educational research several authors consider that in order to better understand the processes of young people's self-construction, micro and macro environments of learning and interactions, such as families, schools, communities, media, cultures and ideologies, should be considered (Biesta, 2011a; Dei, 1996; Kymlicka, 2001). It is believed that citizenship education, whether 'teaching citizenship' or 'learning

democracy' (Biesta, 2011a; Osler, 2001), can help young people develop adequate knowledge, skills and attitudes in order to function productively in today's societies and contribute to the betterment of the world (Evans, 2006; Westheimer & Kahne, 2004). While students are getting ready for the workforce of the future, citizenship education is expected to prepare them as 'effective citizens' for the world full of critical challenges (Bennett, 2018). However, according to Biesta (2011a), learning, including young people's citizenry and democratic outlooks, happens in everyday setting, by combining youth's experiences inside and outside of the school; "democracy can only be learned from life. And this kind of democratic learning is truly a lifelong task" (p.70). Thus, indicating the necessity of accounting for students' experiences and diverse practices in their processes of citizenship learning. I will explore these ideas in the next chapter in the context of my theoretical framework.

Nevertheless, the following questions permeate the literature: how to define "the changing nature of citizenship in a globalizing world" (Davies, et al., 2005, p. 72)? What does citizenship mean in a post-national age, when the relationship of the individual to the state has been altered, and the "agenced individual" has connections to multiple nationalities, cultures and international bodies (Gaudelli, 2009a)? How do young people practice citizenship? How to enhance citizenship education and its relevance to current political, economic, and social contexts, which are often quite different depending on spatial, temporal, cultural and ideological frameworks? How are contemporary educational strategies responding to the possibilities created by the processes of globalization that are recognized to have potential to expand and transform the critical, imaginative and ethical dimensions of education (Heilman, 2009)? The answers to these

questions are complex; the next literature sub-section will address some of these issues further.

2.5 Citizenship Education in the Twenty First Century

A contemporary challenge for all citizens in today's societies is how to interact with each other on micro and macro levels in order to advance common well-being (Beck, 2006; Oxfam, 2006). Similar aspirations of fostering humanity's peaceful coexistence infuse goals of education worldwide (UNESCO, 2012; 2014). The achievement of these aspirations is intrinsically connected to our understanding of global transformations and the role of the individuals in them (Hanley, 2015; Harvey, 2009; Singer, 2004). Efforts to incorporate global perspectives into education, as a result of new geopolitical developments, go back, at least, to the post-World War II era (Sutton, 1999; Tye, 2009). Since then, many thinkers, scholars, governmental and nongovernmental organizations around the world have attempted to integrate global dimensions and spaces of understanding in education (Hanvey, 1976; Merryfield, 2009; Pike & Selby, 1999; Parmenter, 2011; UN, 2013). By the end of twentieth century, Global Education (GE) was recognized as a pedagogical approach to "implement the vision required to move a model of partnership between people, cultures and religions at micro and macro levels" (UNESCO, 2012, p. 13). One of the fundamental goals of GE was to prepare students for responsible national and global citizenship in an increasingly interconnected and interdependent world, meaning that students had to develop global perspectives, cross-cultural sensitivity, knowledge of cultural value systems and personal concerns (Haakenson, Savukova & Mason, 1999; Hicks, 2003; Kymlicka, 2001; Pike, 2008).

Over time, citizenship became a significant part of the GE curricula focusing on the development of individuals as citizens of the world. This development continued alongside citizenship education, attention to which continues to expand and extend worldwide (Oxfam, 2006; United Nations, 2013). In the process of strengthening the global dimensions of citizenship education in school curricula, new approaches such as Global Citizenship Education (GCE) (Shultz, 2011), education for intercultural competencies (Deardorff, 2009; Dimitrov & Haque, 2016; Reid & Garson, 2017) and cosmopolitan learning (Rizvi, 2009) have emerged. Citizenship still remains a central aspect of all three approaches, which are identified as important features of school curricula in numerous countries (Oxfam, 2006; UN, 2013; UNESCO, 2012). Even though each approach is slightly different, it is possible to recognize many overlapping concepts across all three of them.

2.5.1 Different Approaches to Citizenship Education under Globalization

Global Citizenship (GC) is considered to be a relatively new term, even though, as a concept, it draws its roots back to ancient Greece and Rome. Ancient Stoics called themselves citizens of the world, arguing that there is a need to expand our alliances from local to the world community (Oxfam, 2006). Scholars of cosmopolitanism have adopted this concept in association with an inclusive identity that considers one being a part of the world, while being connected to others through common humanity (Nussbaum, 2002). Today, GC is a focus of scholars, educators and policy makers in various parts of the world, reflecting our understandings of this global era. According to the United Nations (2013), GC can be viewed as an interdisciplinary lens through which one can analyze the history and development of our changing world, cultural identity, economic fairness,

education, environment, gender equality, globalization, health, peace, social entrepreneurship, social justice, and sustainable development. “Global citizenship is an umbrella term for the social, political, environmental, and economic actions of globally-minded individuals and communities on a worldwide scale” (UN, 2013, p. 5). Likewise, many scholars recognize the above-mentioned themes as the key concepts of GC education (GCE) (Burnouf, 2004; Hicks, 2003; Landorf, 2009; Merryfield 2009). However, current research encompasses some different versions of globally minded citizenship. Just a few of these models include: critical global citizenship, ecological citizenship, gender-oriented citizenship, ethical and cosmopolitan citizenship (Andreotti 2006; 2010; Ghosh, 2008; Krogman & Foote, 2011; Osler 2010; Shultz, 2011).

Another approach to citizenship education focuses on intercultural competencies. According to UNESCO (2013) in today’s globalized world, the sociocultural fabric of our societies, combined with global interconnectedness and interdependence, requires unambiguous attitudes, knowledge, and abilities. In other words, “cultural diversity and intercultural contact have become facts of modern life [...] and intercultural competences become a requisite response (p. 8). Even though, the definition of intercultural competence is a complex and still evolving construct (Deardoff, 2006; 2009), according to UNESCO (2016) it is possible to name several components that are essential for the intercultural understanding, such as: communication, language, intercultural dialogue, universality, intercultural citizenship, intercultural responsibility, reflexivity, liquidity, creativity, cultural shifting and resilience. These are the qualities that competent intercultural citizens should acquire in order to embrace the diversity and even the superdiversity (Vertovec, 2010) of our contemporary world. Beyond engaging in activities that contribute to the advancement of their local cities and countries,

intercultural citizens must be active participants of the expanding geopolitical and sociocultural contexts.

At the same time, many governmental and non-governmental organizations, along with various institutions and policy makers around the world, have shown interest in promoting cosmopolitan ideals in education (Maxwell & Aggleton, 2015; Osler & Starkey, 2003; Rizvi, 2009). There are different versions of cosmopolitanism in the literature that generally focus on ethics and moral norms, political institutions and world culture. Numerous scholars from diverse disciplines have been encouraged to engage with cosmopolitan ideals and examine contemporary contexts through a cosmopolitan lens (Appiah, 2006; Beck, 2006; Cheah, 1998; 2006; Giaccaria, 2012; Harvey, 2009; Nussbaum, 2002; Rizvi, 2008; 2009; Robbins, 1998; Warf, 2012). Just a few versions of cosmopolitanisms offered by them include moral cosmopolitanism, based on Kant's ethical cosmopolitanism (Nussbaum, 2002), rooted cosmopolitanism (Appiah, 2006), discrepant cosmopolitanisms (Clifford, 1998), vernacular cosmopolitanism (Bhabha, 1996), critical cosmopolitanism (Rabinow, 1986) and everyday cosmopolitanism (Cheah & Robbins, 1998). Moreover, some consider cosmopolitanism a practice (Kurasawa, 2004), a process and a project (Robbins, 1998; Skrbiš & Woodward, 2013), an education (Papastephanou, 2011) or a form of cultural capital (Maxwell & Aggleton, 2015). Besides such a variety of interpretations, “the idea of cosmopolitanism appears to soothe the cravings for a better world, a world in which difference is a bridge rather than a gaping gorge, a choice rather than fate, and a hope to be embraced rather than a future to be feared” (Skrbiš & Woodward, 2013, p. 1). Even though cosmopolitan consciousness is still emerging and requires time and effort to be firmly established in public discourse, a ‘cosmopolitan turn’ has become central to many modern discourses around ethics,

citizenship, human rights, migration and multiculturalism (Giaccaria, 2012). Likewise, cosmopolitan learning, which is “a different perspective on knowing and interacting with others” (Rizvi 2008, p.111), overlaps with global citizenship, service, inter-cultural understanding, environmental awareness and international mindedness.

There are many similar principles underlying GCE, education for intercultural competences and cosmopolitan learning. The central aspect of these approaches remains an ‘every-day’ citizenship, which is about individuals’ roles in the life of societies and relationships amongst individuals, groups, and societies, but foremost is about the values and attitudes that encourage individuals’ willingness and participation in “collective deliberation and decision-making” (Biesta, 2014, p. 2). Albeit as Biesta highlights, these are democratic values of equality, freedom, and solidarity, which sustain public/collective interests, and not individual self-interests. In fact, in today’s context of neoliberalism, immediate individual self-interests do not necessarily coincide with the collective interests. It is these features that the study set out to explore. In other words, by examining the literature on citizenship education it is possible to gain a better understanding around the processes of young people’s ‘becoming’ or developing their identities, subjectivities, and values, that combined contribute to their character, which constitutes an every-day citizenship; what kind of individuals and members of the societies they are and may become.

2.5.2 Challenges and Ethical Concerns in Education for Citizenship

According to Giroux (1989), since the 1980s there has been a reorganization of the discourse around citizenship education juxtaposing competing ideologies. As a result, GCE has become “a conflicted conceptual space - ethically, educationally and

practically” (Tarc, 2015, p. 8). While a GC curriculum (or even learning for intercultural competences and cosmopolitanism) lacks a disciplinary heritage, it attempts to draw on various disciplines incorporating relatively new and emergent knowledge bases (Gaudelli, 2009b), and it includes different approaches to GC. Meanwhile, Abdi (2011) asserts that all education should be qualified as citizenship education. His claim suggests that citizenship education should happen at all times, but more importantly, that citizenship education, like education in general, is not immune to the influences of the modern power tensions and developments within political, economic, and various other social domains. As such, some criticize traditional models of citizenship education that do not correspond with recent world-wide changes. For example, according to Lawy and Biesta (2006), citizenship education is still heavily influenced by “Marshallian discourse” on citizenship, focusing on rights and responsibilities to a *polity*. This traditional approach is also concerned with ‘right’ instruction and teaching of citizenship, assuming that it will compel young people to “act and behave in a particular way in order to achieve their citizenship status” (p. 37). However, this kind of model – ‘citizenship-as-achievement,’ misses the opportunity to focus on duties rather than rights, to foster values and attitudes that correspond with contemporary needs, and to address diverse ways of learning about citizenship. According to Fischman and Haas (2012), traditional models of citizenship education are “organized around idealized forms of common culture, stable membership, finished identities, clear values, authentic models of participation, and truthful knowledge” (p. 173). Furthermore, these explicit instructions and ‘best pedagogic practices’ are recognized as capable to produce ideal citizens who would perform their civic responsibilities within their nation-state. However, in today’s context, due to the contemporary demographic changes, loosening of nation-state boundaries, and

transnational migration that have led to the development of multiple belongings and allegiances, citizenship education ought to engage with citizenship beyond national identification, with a focus on critical practices within and across national borders (Abu El-Haj, 2009; Fischman & Haas, 2012).

Scholars drawing upon critical theory argue that citizenship education, incorporating global, intercultural or cosmopolitan perspectives, emphasizes empirical understandings of global transformations from an ethical orientation and the development of a critical global imagination, which should lead to civic engagement (Abdi & Shultz, 2008; Burnouf, 2004; Davies, Evans & Reid, 2005; Dower, 2002a; Gaudelli, 2009a; Landorf, 2009; Larsen & Faden, 2007; Mundy, Manion, Masemann & Haggerty, 2007; Nussbaum, 2002; Karlberg, 2008; Krogman & Foote, 2011; Rizvi, 2008; 2009).

Moreover, it is believed that GC and cosmopolitan education are capable of fostering citizens who will ethically engage with new social developments; actively participate in democratic processes and address local/global issues; and strive for the betterment of the world (Andreotti & Pashby, 2013; Hicks, 2003; Evans, Ingram, Macdonald & Weber, 2009; Krogman & Foote, 2011; Osler & Starkey, 2003; Pike, 2008; Rizvi, 2009; Shultz, 2007; 2011).

However, according to Fischman and Haas (2012), a significant decline in young people's civic and democratic practices, suggests that schooling and citizenship practice are not directly correlated. Also, determining which model of citizenship education or what kind of methods can best promote "good," "responsible," "democratic," or "active" citizens remains inconclusive (Biesta, 2014; 2011a; 2011b; 2008; 2007; Biesta & Lawy, 2006; Mundy et al., 2007; Shultz, 2007; Tarc, 2015; Westheimer & Kahne, 2004; 2018). For example, Westheimer (2018) asserts that teaching students good behavior or "good

character is insufficient for safeguarding and strengthening democratic institutions and traditions” (p. 24). Similarly, Biesta (2008) argues that democracy cannot be upheld by producing committed and responsible citizens whose citizenship is an acquired capacity, based upon a particular set of knowledge, skills and dispositions. Many criticize the particular use of “active” in GCE literature (Andreotti & Pashby, 2013; Jefferess, 2012; Tarc, 2015). According to them, thin forms of action, which are largely concerned with fundraising and charity, does not foster the development of informed global citizens capable of challenging the root causes of injustice in today’s societies. These authors suggest that the focus should be shifted from action back to learning in school practices.

Further, it is argued that the existing citizenship discourse still focuses on “political socialization” through school curricula, rather than incorporating a broad notion of citizenship learning (Biesta et al., 2009). Using Dewey’s conception of democracy, these authors argue that good citizenry cannot be a mere outcome of school-based citizenship education. Rather, it is a result of a continuous process of learning based on young people’s daily practices and relationships in their communities. Youth according to Biesta et al. (2009), “learn at least as much about democracy and citizenship – including their own citizenship – through their participation in the range of different practices that make up their lives, as they learn from that which is officially prescribed and formally taught” (p. 3). While Biesta (2007) does not undervalue the importance of citizenship education and the role of schools as learning contexts, he asserts that schools alone do not produce democratic citizens; “the democratic citizen is not a predefined identity that can simply be taught and learned” (p. 152). He argues that learning and practicing democracy is an ongoing process that always emerges in new ways when people get exposed to the democratic processes in the public sphere.

The other contentious aspect of citizenship education revolves around educators. According to some authors, the understandings of the concepts of cosmopolitan and global citizenship among educators remain diverse causing discrepancies between the theory and practice (Goren & Yemini, 2015; Larsen & Faden, 2007; Tudball, 2012). For example, GCE teachers often opt for a neo-liberal approach that focusses on global competencies (Goren & Yemini, 2015; Pashby & Sund, (forthcoming)), or lack an adequate support and preparation for teaching contemporary global, and particularly controversial, issues (Hodgin et al., 2018; Larsen & Faden, 2007). Moreover, there is a lack of evidence about the degree teachers consider themselves being critical global citizens (Larsen & Searle, 2017).

According to UNESCO (2014), in the twenty first century we need education with an “emphasis on the importance of values, attitudes and skills that promote mutual respect and peaceful coexistence” (p. 5). However, a common understanding of an ethical framework to guide today’s societies towards unity and equity is absent (MacIntyre, 1984; Singer, 2004). Singer (2004) argues that the future of humanity depends on how we respond ethically to global developments. He states the necessity of replacing the partial ethics with impartial and development of new ethical principles such as: international conduct, principles of “global fairness,” (p. 7) and “the ethical foundations of the coming era of a single world communities” (p. 198), however does not clarify *how* this can be achieved.

As Arendt argues, the modern age is concurrent with the decline of authority, tradition and religion, which has in the past comprised the framework of individuals’ living and acting (Gordon, 1999). In fact, there is a tension in the research literature around understanding ethics, morals, personal responsibility and the common good

(Appiah, 2006; 2008; Lakoff & Collier, 2004; Skrbiš & Woodward, 2013; Skrbiš, Woodward, & Clive, 2014). Some scholars argue that there is a need for universal definitions of these concepts. For example, Appiah (2006) proposes “objective values,” and states that there are thick and thin universal values, such that “there are some values that are, and should be universal, just as there are lots of values that are, and must be, local” (p. xxi). Warf (2012) argues that today, when it is evident that the transformation from the national to global is already happening, it is most natural that humanity would share one economy, one ecosystem and one set of political and ethical concerns. While these authors do not provide any set of universal values, or explanation or justification for this need of values that transcend the local, other authors categorically dismiss the need for universal values.

According to Collier and Ong (2005), diverse contexts produce different ‘ethical regimes’ that are in constant flux and interaction with other social features contesting the very definition of ethics. Moreover, the additional challenge for ethics adopting a global form is that “different ethical regimes compete for ‘global’ status” (p. 12). In order to render better understanding of contemporary ethics, Lakoff and Collier (2004) examine some challenging dimensions of human ‘living’ that have become problematic in the context of modern technological and political developments. They highlight the notion of nostalgia, which is often used to explain the “inadequacies of contemporary ethics through reference to the loss of past in which ethics was coherent, based on a common tradition and a shared vision of human nature” (p. 420). In order to implement ethical configuration or moral reasoning, the authors suggest identifying the subjects, norms and techniques that come into play when ethical problems arise. According to them, good is understood in relation to the context and within a certain community, and the nature of

ethical reasoning in a contemporary world where ethics lack stable understanding, is contested. As a result, the authors suggest avoiding universal generalizations, and rather drawing on local contexts and actors' individual understandings of the ethics.

The above tensions in the literature suggest a need for closer examination of the meanings and understandings attached to the several concepts, and how these meanings are consequently translated into practice. Particularly, there is a need for more empirical research about how young people, who are active participants in their global or cosmopolitan education (Parmenter, 2011), understand and relate to the central concepts of citizenship education such as responsibility, solidarity, or cooperation, and how their understandings get implemented into their different ways of doing and being in the world. Moreover, the literature lacks representation of young people's voices and their perceptions on how youth are actually citizens in-the-making, on-the-ground, via everyday practices and relationships. Many studies on youth focus on Western contexts, such as Australia (Wyn & Woodman, 2006), the US (McDowell, 2018), Canada (Andersen, 2016; Kennelly & Dellabough, 2008), and Britain (Osler & Starkey, 2003). However, non-Western and particularly their cultural specificities are not sufficiently represented in the literature. This study contributes to the literature reviewed above by bringing in the voices of non-Western youth and providing new insights into their perceptions of living in the world. Also, as qualitative exploratory inquiry, using various research methods, the study contributes methodologically. These are the gaps that this study aims to engage, in addition to the examination of the possibility of the existence of what can be called a global generation.

2.6 Summary

This chapter provided a general review on the literature and research in the areas of globalization, youth perspectives and citizenship education. In the first section I presented current debate on the features of globalization. In the second section I reviewed the existing literature on youth identities and experiences. I concluded the chapter with the section that investigated different contemporary approaches/practices to citizenship education and the state of their applications and challenges, and bridges into my theoretical framing in the upcoming chapter. The ways in which this thesis addresses the significant gaps and limitations of the existing research literature was addressed at the end of the chapter.

Chapter 3 : Theoretical Framework

3.1 Introduction

I believe understanding young people's character and values that inform their being and doing, can be best done through the vocabulary of citizenship. Since citizenship is about how one sees their own place and role in relation to others and the wider world, engaging with the concept of citizenship when studying youth, can provide insightful information about their notions of responsibility, solidarity, cooperation, and positive change.

In this chapter I introduce and explicate upon a theoretical framework of everyday citizenship learning to guide my examination of Canadian, Georgian, and Saudi youth's perceptions of their lives as members of contemporary local, national, and global contexts, and to investigate the possibility of addressing these youth as the Global Generation. This framework is based on Biesta's approach to/of "citizenship learning" (CL) (Biesta, 2011; Biesta, Lawy & Kelly, 2009; Biesta & Lawy, 2006; Lawy & Biesta, 2006). By using Biesta's approach to CL, I am able to focus the inquiry to the ongoing construction of young people's sensibilities of themselves and others, their subjectivities and practices as already-existing local/global citizens, and the processes that influence them. I begin with the introduction of Biesta's work leading to his approach to CL. I then elaborate on three inter-related dimensions of CL approach that Biesta has derived from his own empirical studies with youth, namely: contexts, relationships, and dispositions. I also describe the significance of using the interplay between contexts, relationships, and dispositions as a framework to examine young people's perceptions and practices in everyday settings. In the final part of the chapter I expound on how the theoretical framework informs and benefits the analyses of the study.

3.2 Rethinking Citizenship in Transnational Context

Many contemporary social theorists argue that human cultures, beliefs, languages, and societal institutions and structures are socially constructed and “[i]n a sense, there are things that exist only because we believe them to exist” (Searle, 1995, p. 1). Not only do we participate in the process of construction of our social reality, we are constantly co-creating and re-creating it, and continuously establish shared understandings and agreements. It is these shared agreements that underpin our distinctive subjectivities, beliefs and behaviors.

In this study, I set out to investigate the ‘reality’ of and for today’s youth; how they construct and co-create reality that governs their lives, how they orient themselves in the world, how they navigate their lives, and whether or not there are emergent shared understanding or practices among young people across three distinct geopolitical and sociocultural contexts. I aim to explore young people’s sensibilities and practices in their local, national, and global contexts. Therefore, I also examine how different contexts and youth’s interactions within these contexts, shape their identities and their ways of doing and being in the world. In other words, I am compelled to consider youth’s daily practices, relationships and experiences within their *particular* and *broad* contexts. By *particular* or immediate contexts, I mean small intimate settings such as – friends, family, community (including social media), school, and club. *Broad* or wider contexts refer to far-reaching settings such as the national and transnational levels.

When examining broad contexts, I am examining discourses, because contexts give rise to certain discourses that become shared and social, and in return permeate those contexts (Foucault, 1972). Taking in consideration our contemporary contextual conditions – transnational and multifaceted nature of interactions of social groups

(including youth), it is reasonable to anticipate a number of discourses produced via these interactions, to transcend geographical boundaries and to be global in scale. Hence, I am exploring how youth are participating in producing and are produced through contemporary discourses associated with globalization in their particular and wider contexts. Particularly, I aim to find out how young people across three diverse contexts take up/participate (if at all) in contemporary discourses on cosmopolitanism, global citizenship, and youth (the Global Generation). Ultimately, I intend to discern whether or not there are emerging shared ideas, understandings, or practices among these youth, to understand the possibility of addressing them as the Global Generation.

While still looking for a suitable framework for this research, I discovered that recent studies related to young people's identities, their sense of belonging and civic engagements, had been challenging traditional conceptualization of citizenship education (Abu El-Haj, 2009; Biesta et al., 2009; Fischman & Haas, 2012; Josic, 2016; Lawy & Biesta, 2006; Tarc, 2011). Based on the finding of these studies, the authors argue the significance of considering citizenship as a relational practice, incorporating individuals' broad life experiences, rather than perceiving it as an explicit instructional outcome. According to the above authors, there are various concerns with traditional approaches to citizenship education, some which have been outlined in the previous chapter. For example, borderless economic policies, intensified mobility of people across national borders, have led to the creation of transnational spaces that cultivate multiple ethnic, cultural, and civic belongings. As a result, many, including youth, within these transnational spaces question the nature of their citizenship and belonging, including allegiances, rights and responsibilities (Abu El-Haj, 2009). Transnationalism puts a new strain on citizenship education, which today ought to address the claim to citizenship,

including civic, economic, social, and human rights, of everyone in society (not only its ‘full members’) (Abu El-Haj, 2009; Lawy & Biesta, 2006). Likewise, it is important to consider contemporary intensified world-wide scale individual, institutional, and social relations around the globe that are reaching beyond political-territorial borders. Hence, traditional conceptions of citizenship, which foster a strong sense of national identity have become inadequate (Abu El-Haj, 2009; Fischman & Haas, 2012). In fact, these complex interactions/relations are often shaped by today’s multifaceted “global imagined community composed of diasporic cultural groups, states, NGOs, social movements, multilateral organizations, media outlets and concerned citizens in the four corners of the world” (Kurasawa, 2007, p. 30). Thus, in today’s global context, individuals’ (youth’s) subjectivities are built upon multiple and diverse allegiances, engagements, and commitments (Abu El-Haj, 2009; Josic, 2016). Many, including the Global Generation, while not under the rule of global governance, exist beyond the nation-state through transnational relationships and belongings. Further, according to Lawy and Biesta (2006) and Fischman and Haas (2012), increased attention on ‘best pedagogical instructions’ on citizenship education in schools, have not produced ‘better’ or more democratic citizens. Furthermore, under the influence of neoliberal ideology, the emphasis of citizenship education has become highly individualized (Biesta et al, 2009; Tarc, 2011). All these authors propose the necessity for a different framing of citizenship education.

The commitment to transcend more formalist ways of conceiving core concepts of democracy, citizenship, and human rights has been emerging across various disciplines. For example, Kurasawa (2007) challenges formalist, institution power driven, so called top-down conceptions of global justice (including human rights), and proposes a bottom-up approach. According to him, the normative approach to global justice, focusing on

legal law and infrastructure, provide culturally and socio-politically ‘thin’ accounts of people’s practices of social justice. It does not account for comprehensive complex and diverse social relations that underlay our global civil society, particularly, when history demonstrates that global justice is often determined by the socio-economic-political struggles of local to local civil societies. Therefore, practices of global justice cannot be subsumed under philosophical norms, or politico-legislated and institutionalized directives. To address this gap, Kurasawa (2007) suggests moving beyond the preoccupation with ‘a legal-institutional outcome’ about what human rights ought to be, and instead to examine practices within the webs of social relations that underlie the activities of the social structures that are driving global justice from below. This driving force or struggle, often neglected, is comprised of individuals’/actors’ “arduous, contingent and perpetual processes of making and doing of global justice” (p. xii). Hence, he asserts that in order to theorize global justice in today’s transnational world, it is essential to examine alternative globalization movements that generate ideas and information from grassroots and across territorial borders.

According to Kurasawa (2007), global justice consists of already-existing ethical and political tasks or as he calls them ethico-political practices. These practices and enactments are closely associated with people's belief-systems and their socio-cultural-political rituals themselves shaped but not *determined* by politico-judicial forms. Also, enactments of global justice, which are produced by individuals or groups, are often transferred across historical or geographical contexts. Therefore, it is critical to “capture the substantive core of what constitutes global justice” (p. xii) and closely examine the ways that social relations contribute to it. Hence, the question becomes not what global

justice ought to be, or how it is institutionally legislated from above, but how global justice is practiced on the ground across different settings.

Kurasawa's 'bottom up' investigation of individuals' perceptions and practices, nicely parallels Biesta's (Biesta, 2011; Biesta, Lawy, & Kelly, 2009; Biesta & Lawy, 2006; Lawy & Biesta, 2006) approach to *citizenship learning*. Biesta contrasts the more traditional conception of citizenship education, which is concerned with 'explicit instruction' about citizenship, proposing a new orientation on citizenship. In order to better understand how youth construct their citizenship, Biesta (2011; Lawy & Biesta, 2006) suggests replacing an established normative conception of "citizenship-as-achievement," concerned with fostering 'good,' 'active,' and 'contributing' citizens who have 'right' knowledge and skills for civic engagements. Instead, he proposes an alternative inclusive and relational construction – "citizenship-as-practice" (Lawy & Biesta, 2006, p. 37). This altered construction centres on young people's daily interactions, relationships, and experiences, in their immediate contexts, which collectively contribute to their subjectivities, including citizenship. These complex practices, signifying the implicit modes of becoming a 'citizen,' are in the centre of Biesta's approach to CL. I found that Biesta's articulations of 'citizenship-as-practice' and particularly his approach to CL align well with grounded and more existential conceptions of youth's subjectivities, which this study aims to investigate. I will elaborate on Biesta's relational approach to CL below.

3.3 Biesta's Approach to Citizenship Learning (CL)

When choosing a framework or a lens through which I could examine the findings of my study in order to answer the research questions, I aimed to find an approach that

allowed accounting for ‘everyday citizenship’, which is more informal, rather than formal type of citizenship. In other words, an approach that views citizenship as being “caught,” rather than “taught” (Tarc, 2018). Therefore my interest is not in analyzing school curricula, such as a civics course; rather my focus is on youth’s everyday interactions across school, family and (online) community contexts. My objective in this research is to gain an understanding of young people’s sensibilities and subjectivities related to their lives in their immediate and broader contexts, and based on the shared understandings of these youth from three diverse contexts, explore a possibility of understanding them as the Global Generation. Since my goal is to examine young people’s practices – interactions, relationships, and experiences – that shape them as local/global citizens, more implicitly than textbooks, policies, and materials designed for citizenship education, I chose Biesta’s approach to CL, which accounts for the informal and implicit ways youth learn to be citizens. Overall, I look at Biesta’s heuristic as an approach that enhances my thinking about the process of youth’s ‘becoming citizens’ by examining their identities and subjectivities, rather than to provide optimal and normative answers as to what a citizen should be.

Biesta’s work at large examines complex relationships between education and democracy, multiple processes and practices of ‘civic learning,’ as well as the problematic nature of ‘responsible,’ ‘contributing,’ and ‘good’ citizens (Biesta, 2014; 2011a; 2011b; 2010; 2008; 2007; Lawy & Biesta, 2006). While concerned with the rising crises in democratic societies, Biesta (2014) offers a conceptualization of democracy as an “ongoing and never-ending experiment ... [which] should be understood as a process of transformation” (p.7). He suggests that transformation is also a learning process, however, not a mere learning of knowledge, skills, and attitudes, but a learning that

occurs in public places. According to Biesta (2014; 2010), public places are spaces where the experiment of democracy gets enacted, and individuals learn from their engagement with this process. In other words, Biesta proposes ‘learning democracy’ from participation, versus ‘teaching about democracy’ (Biesta & Lawy, 2006). Moreover, he asserts that engagement in the experiment of democracy is not based on possessing particular civic skills. Rather, it is motivated by “the desire for the particular mode of political existence” (Biesta, 2014, p. 3) inspired with the democratic values of equality, freedom and solidarity. He explains,

The desire for democracy does not operate at the level of cognition and therefore is not something that can simply be taught. The desire for democracy can, in a sense, only be fuelled. This is the reason why the most significant forms of civic learning are likely to take place through the processes and practices that make up the everyday lives of children, young people and adults and why the conditions that shape these processes and practices deserve our fullest attention if we really are concerned about the future of democratic citizenship and about the opportunities for democratic learning in school and in society at large. (Biesta, 2011b, p. 153)

Consequently, Biesta openly states that learning for democracy happens despite instruction and beyond schooling (Biesta, 2005; 2007; Biesta & Lawy, 2006).

The school/instruction based approach to citizenship education proves insufficient for Biesta (2007) for the following reasons: a) it individualizes young people’s citizenship, operating as a neoliberal strategy that blames the individual for social malfunctioning; and b) it assumes that the learning citizenship is the mere outcome of educational instruction. According to Biesta et al. (2009), so called “citizenship-as-outcome” (p. 2), or “citizenship-as-achievement” (Lawy & Biesta, 2006, p. 37), is problematic because “it fails to recognise that young people always already participate in

social life” (Biesta et. al., 2009, p. 3) and they learn democracy and citizenship through diverse practices and relationships that make up their daily lives.

It is only by following young people as they participate in different formal and nonformal practices and settings, and by listening carefully to their voices, that their learning of democratic citizenship can be adequately understood. This, in turn, makes it possible to acknowledge that the educational responsibility for citizenship learning is not and cannot be confined to schools and teachers but extends to society at large. (Biesta & Lawy, 2006, p. 65)

I should note, the authors’ intent is not to devalue the importance of citizenship education, rather to stress the significance of young people’s learning beyond formal instruction, and account for other/wider contexts where youth’s citizenship learning and civic engagement occurs, of which schools are only one portion.

Biesta (2005) calls this wider context where young people’s practices and daily interactions take place, a “condition of citizenship” (p. 692). According to him, the condition of citizenship is a sum of political, economic, and social dimensions/conditions and their interplays that influence people’s lives including their citizenship learning and practices, and the extent this sum empowers people to act upon the same conditions that influence their lives. Biesta asserts that it is vital to examine the condition of people’s citizenship because contexts and opportunities (in other words the condition of citizenship) enable or disable individuals’ citizenship practices. For example, according to Biesta, under the neo-liberal influence (condition), there is a rise of individualistic and market forms of citizenship, where acting takes the form of donating money, signing petitions and so on, without the need to interact with other people or consider collective political forms of action. So, while people are active, their participation is individualistic and apolitical. According to Biesta, the ‘individualization of citizenship’ and the emergence of ‘citizen-as-consumer’ leads to public organizations being concerned with

more individualistic and private rather than public issues, which is characterizing the ‘erosion of solidarity’ and is a sign of the decline of democracy. In fact he asserts, that “democracy has fallen victim to this desire for pure identity” (Biesta, 2017). In today’s context of neoliberalism, when individuals feel responsible for their own social and economic well-being, citizenship has narrowed to individual needs and roles in the society. It is not clear, if contemporary “atomised citizen can actually still be called a citizen, or whether atomised citizenship is an oxymoron” (Biesta, 2005, p. 693).

According to Lawy and Biesta (2006), the dominant policy and practice of citizenship education is still heavily influenced by “Marshallian discourse” on citizenship-as-achievement (p. 36), which focuses on teaching and learning *about* and *for* citizenship rather than *from* citizenship. Based on the several studies conducted on youth, the authors claim that young people’s citizenship learning is an ongoing process; something that young people do on daily basis, and thus, should be perceived as citizenship-as-practice. Citizenship-as-practice approach allows considering contemporary young people’s real life experiences, their relationships and complex and diverse interactions with other individuals, groups, institutional structures, and societies at large, in diverse contexts that are directly related to their citizenship learning. In other words, citizenship-as-practice, which is bounded by the condition of citizenship, depicts citizenship as an ongoing, multidimensional process of individuals’ multiple and diverse practices taking place in particular and wider societal contexts. Lawy and Biesta (2006), argue that the concept of citizenship-as-practice assists us to better understand what it means to be a citizen to youth. Young people learn to be and act, both as formal and informal citizens in myriads of places, such as family, schools, clubs, media, and work, and to understand the construction of their citizenship, it is vital to account for all the aspects of their diverse

practices, as “young people learn to be citizens as a consequence of their participation in the actual practices that make up their lives” (Lawy & Biesta, 2006, p. 45). According to the authors, moving from *teaching citizenship* to *learning citizenship*, can benefit not only overcoming the individualistic conception of citizenship education, but can provide a better understanding of how and where the learning is situated. It also discloses how the lives of young people are connected to the broader social, political and economic spheres. Instead of looking at citizenship as an attribute of an individual, it should be viewed as an ongoing process in a wider societal context; a practice of an ‘individual-in-context.’

Biesta (2011a; Biesta et al, 2009) explicates the argument further. He again stresses the importance of recognizing practices of young people that lead to their citizenship learning, beyond the formal instructions through citizenship education at schools, by stating that “[t]he potential impact of citizenship teaching is always mediated by what children and young people experience in their everyday lives” (Biesta, 2011a, p. 1). In addition, he argues that the citizenship learning should broaden its spectrum (beyond explicit school curricula) and incorporate understanding that youth absorb ideas and learn democracy from their daily life experiences; from the “interplay between contexts for action, relationships within and across contexts, and the dispositions that young people bring to such contexts” (Biesta et al., 2009, p. 2). Since young people are part of the social fabric, so is their citizenship learning – embedded in their daily interactions within the wider contexts:

Young people’s citizenship learning is not just a cognitive function; it rather is a process that is situated, that is relational and that is uniquely linked to young people’s individual life-trajectories. Understanding the role of contexts, relationships and dispositions in young people’s citizenship learning not only contributes to a better understanding of such learning processes both outside and inside the context of formal educational settings. (p. 4)

Biesta et al. (2009) provide a lens or an approach that assists understanding young people's citizenship learning in terms of the *interplay between contexts, relationships and dispositions*. I find this approach very much applicable to my research. Viewing citizenship as a process of learning through daily interactions, relationships, and experiences, which take place in different contexts, and accounting for youth's dispositions, is a suitable framework for the inquiry that I carry out in this study: examining young people's sensibilities and subjectivities as members of local, national, and global communities. I will elaborate on the key aspects of the three dimensions of Biesta's approach to CL that are particularly relevant to my study and inform my analysis next.

3.3.1 Dimensions of Citizenship Learning (CL)

According to Biesta et al. (2009), it is challenging to “pin down the moment of citizenship learning... [since youth's] citizenship learning is both *pervasive and elusive*” (my emphasis, p. 12). It is pervasive because “citizenship learning pervades all aspects of young people's lives because, in principle, any aspect of their lives can be relevant for their growth as democratic citizens” (p. 5). On the other hand, it is difficult to categorize youth's experiences, or interactions that provide opportunities for their citizenship learning, as purely democratic learning moments, and for this reason it is elusive. As these authors assert, due to the nature of everyday citizenship learning, it is also challenging for researchers to analyze these intangible processes related to citizenship learning. Accordingly, in order to better understand the complexity of how young people create their subjectivities, and how they orient themselves towards democratic citizenship, Biesta et al., (2009) propose an approach that accounts for contexts, relationships, and

dispositions, and the interplay between them, when examining the dynamics of young people's citizenship learning in everyday life. For this reason, I consider a conjunction of each dimension in my analyses. I view themes and sub-themes of my findings through the interplay of contexts, relationships and dispositions. I will briefly describe each dimension and its significance.

The first dimension in Biesta's approach to CL is context. For Biesta context denotes family, school, club, community group and other social organizations. These contexts are important because "[d]ifferent contexts provide different opportunities for acting and being, and thus different opportunities for citizenship learning" (Biesta, et. al., 2009, p. 12). The authors suggest organizing the vast range of contexts into a typology of contexts, consisting of four groups: *unavoidable*, *compulsory*, *ambiguous*, and *voluntary*. The closest to the unavoidable context is the family unit. The compulsory context would include schooling or attending any other mandatory training. The ambiguous context describes conditions where the features of more than one group of contexts are present. As for the voluntary context, it can comprise of any free choice commitments and associations and seems to offer greater opportunities for learning than the other three. For my theoretical framework, I choose to consider both particular and broad contexts. While Biesta's CL does not consider broad contexts such as national and global contexts, I feel it is important to name the wide contexts in this study, since young people's 'condition of citizenship' is composed of multiplicity of contexts, each playing a role/influencing their subjectivities. I name each context when observable, like an intimate context of peer group, or a large global context. By accounting for different contexts I can better understand youth's condition of citizenship. I can also examine how a specific context contributes to the citizenship learning of youth. Moreover, while examining different

contexts, I can discern if there are contexts that encourage critical thinking, or help young people develop cosmopolitan and global outlooks.

The second important dimension of Biesta's approach is relationships within a context, and across contexts. Particularly significant are the experiences from the relationships across contextual boundaries. Within this dimension I aim to explore young people's relationships on individual and societal levels, and identify how they relate to others, in their direct and broader contexts. Through their relationships I also intend to investigate how contemporary phenomena, such as social media communication, contribute to youth's diverse practices, belongings, complex interactions and exchange of ideas across contexts, and a possibility of developing shared understandings among diverse groups of youth leading to the notion of the Global Generation.

The third dimension of the approach to CL is individual dispositions. While young people's opportunities for citizenship learning are dependent on contexts and relationships, they also are "conditional upon their individual dispositions – the different ways in which they approach situations and relationships" (Biesta et. al., 2009, p. 14). According to Biesta et al. (2009), the challenge with this dimension is identifying distinctive factors that influence young people's perceptions and actions, in the same way their individual lives are unique. In the context of my study, it is useful to identify participants' backgrounds and support systems (e.g. family ties, belonging to a certain religious denomination or a non-governmental organization) in order to better understand how youth formulate their dispositions as personal characteristics. In addition, I also explore young people's ethical values that inform their perceptions and dispositions.

Adopting Biesta's approach to CL and exploring the interplay of contexts, relationships, and dispositions, enables me to examine how young people's daily

practices – interactions, relationships, and experiences, are contributing to their subjectivities; learnings about themselves and others in today’s hyper-connected and interdependent world. Using CL as a theoretical framework assists to recognize the dynamics of young people’s subjectivities in everyday settings, and to identify the role of specific contexts, and youth’s practices in these contexts that influence their ways of doing and being locally, nationally and globally. It also provides better understanding of the historical, cultural, and social nuances of the wider contexts in which young people’s relationships and dispositions take place. Moreover, this examination leads to identifying contemporary discourses that are significant and relevant to the lives of the contemporary youth. Analyzing young people’s subjectivities aids to illuminate whether or not there are emergent shared ideas, understandings, or practices among youth across three very different geopolitical and sociocultural contexts. In other words, after identifying common features of these youth that suggest addressing them as a group that shares a sort of common dispositions, values, and characteristics, it will be possible to propose a conceptualization of today’s young people as the Global Generation, who despite their unique biographies have a set of common orientations under hyper global connectivities. Finally, employing this framework in my analyses promises to produce insights into how youth’s citizenship learning might be enhanced, within and outside of schools.

3.4 Summary

The above chapter introduced the theoretical framework of everyday CL and its application for the study. The chapter provided the description of Biesta’s notion of CL and its three inter-related dimensions – contexts, relationships, and dispositions. I elaborated on how this approach aligns with the aims of my study to illuminate the

sensibilities and subjectivities of contemporary youth. In particular, I explicated the benefits of the implementation of the framework in exploring contemporary discourses within and across the geographical borders that are significant to young people's lives towards unearthing emergent ideas or practices shared among participants, constituting a global generation. This theoretical framework aided in the analysis of the multiple sources of data collected as outlined in the next chapter.

Chapter 4 : Methodology

4.1 Introduction

This chapter provides a broad overview of the methodology implemented for the comparative case study. In order to examine if contemporary youth are reflective of what we can call the Global Generation, this case study, through comparison, aims to bring to light sensibilities, subjectivities, and any shared common features of young people from across three distinct sociocultural contexts. I start this chapter by explaining how this study is situated within the paradigm of qualitative and interpretivist research. Then, I present the design of the study including data collection methods and outline the context of this study. Lastly I elaborate on how I approached data analysis and conclude by presenting limitations of the study.

4.2 Qualitative Research

Considering the nature of the research problem and purpose stated in Chapter 1, which is concerned with subjective interpretations, this research project adopted a qualitative methodology. Qualitative inquiry in general attempts to address issues in depth among a small number of participants, to produce a wealth of detailed data. However, in view of the possible challenges and the limitations of this project, such as time and resources (see section 4.7), I opted for an approach that allows for depth, but also for breadth of the inquiry, which combined can be suitable for a case study methodology (Patton, 2002). Patton (2002) advises that we can never completely understand subjectivities and experiences of another person (youth). However, he continues, within qualitative inquiry we can increase our understandings by “look[ing] at a narrow range of experiences for a larger number of people, or a broader range of experiences for a smaller

number of people” (p. 227). Following Patton’s logic, I implemented individual interviews and experiential activities (depth) for a small group of the participants, and e-surveys (breadth) to examine a larger number of youth in each setting. The degree to which a research study is broad or narrow “depends on purpose, the resources available, the time available, and the interests of those involved. In brief, these are not choices between good and bad but choices among alternatives, all of which have merit” (Patton, 2002, p. 228).

This qualitative research, which is a case study significantly based on exploration and interpretation over explanation, provides an understanding of a phenomenon in which the researcher is a primary instrument of the data collection and analyses (Denzin & Lincoln, 2013; Merriam, 1998). Keeping in mind the study’s exploratory character – examining a specific group of individuals/youth, the study fits within the interpretivist paradigm.

There is no one “right way” to conduct qualitative research (Freimuth, 2009). Moreover, according to Hamersley and Atkinson (2007), the social world cannot be understood with a universal law because human actions are influenced by different habits, intentions, beliefs or motives, making it difficult to develop standard measures for human behavior. By choosing an interpretivist approach I remained mindful that: a) there are multiple interpretations and perspectives of single events; b) reality is multilayered and complex; c) events and individuals are unique and statistically non-generalizable.

Locating myself within the interpretivist paradigm allowed me to investigate concepts such as individual perspectives, personal constructs, and negotiated meanings. Moreover, taking into consideration that meaning-making is a complex and interactive process, it can be argued that analyses that were produced are subjective and thus not fool-proof

(Freimuth, 2009). However, according to the advocates of qualitative research, subjectivity can be deeply descriptive and allow explorations of social realities that people in societies have constructed for themselves (Merriam, 2001; Phillips & Hardy, 2002).). In other words, subjectivity represents “a person’s internal reality rather than pure external and independent facts” (Freimuth, 2009, p. 7). The epistemological assumption of interpretive paradigm is that truth does not exist isolated from the context and participants. Hence, based on the understanding that meanings are socially constructed, I bear in mind that I interpret, or even re-interpret my participants’ interpretations, and acknowledge that subjectivist epistemology of interpretive paradigm promotes co-creation of findings and knowledge (Lincoln, Lynham, & Guba, 2011), or as Giddens (1987) calls it “double hermeneutics” – interpretation of interpretations.

4.3 Case Study Methodology

This study used a comparative case study (CCS) approach in order to illuminate how three diverse groups of young people understand their lives and the processes that possibly influence their understandings, and to produce the empirical basis necessary for comparison. The comparison of the findings – discovering shared common features among these youth, assists to reveal if participants indeed can be addressed as the Global Generation.

Case studies are one of the main strategies for qualitative inquiries (Cohen, Manion, & Morrison, 2011). A case, as a unit of analysis, can refer to a phenomenon, an organization, a person, a group, an event or a setting (Merriam, 1998; Yin, 2014; Stake, 2006). According to Yin (2014), a case study is often used in educational research when a social occurrence or a contemporary issue is examined in a real-life context. A case study

“constitutes a specific way of collecting, organizing and analyzing data” with an explicit understanding of social, political and historical influences (Patton, 2002, p. 447). A multiple case study (two or more) is recommended to produce rich data compared to a single case study, with emphasis on the comparisons within and across cases. It provides an in-depth understanding of the phenomenon under study by studying the entity in various contexts (Stake, 2014).

Vital to cases study methodology is to define what constitutes “the case” and its boundaries. The aim of the study, to examine and compare perceptions of young people from three diverse contexts, necessitated it to be a comparative, multiple case study. Therefore, the cases in this study were the samples of three groups of youth from the distinct national settings. The boundaries of each case consisted of age (15-18 years old), occupation (high school students), association (youth club or school), and location (geographical). Each is a case of the broader phenomenon under study: youth in today’s globalized world.

According to Bartlett and Vavrus (2016), a comparative case study (CCS) approach considers culture, context, comparison (three key concepts in case study research) and power relations, at its core. I should note that CCS aligns with the CL theoretical framework, which also focuses on contexts. As a new approach to case studies, a CCS builds upon Burawoy’s (2000) extended case study and Marcus’s (1995) multi-sited ethnography, in order to achieve understanding of the phenomenon by conducting “shorter-term periods of research in multiple sites across different scales to create a case study attentive to horizontal, vertical, and temporal comparison” (Bartlett & Vavrus, 2016, p. 40). A CCS approach is particularly suitable for international comparisons, and for the examination of globally interconnected phenomena. This

approach goes beyond traditional comparison of parallel studies and similar cases, by investigating the relations, similarities and differences, across different cases (Bartlett & Vavrus, 2016; Carney, 2009). By adopting a CCS approach, I aim to discover and compare how youth (interconnected locally and globally) from three different contexts perceive themselves, other, and their roles in relation to the world. The three countries, Canada, Georgia, and Saudi, with their specific and different characteristics, provide an interesting basis for cross-case analysis. Each case contributes to the qualitative comparative examination, which is used in the cross-case comparison (Goodrick, 2014). While each case presents its own unique data, it also provides an opportunity to be examined in comparison to the other cases to understand their similarities/differences, and ultimately contributes new empirical knowledge (Merriam, 2001; Stake, 2006) towards a better understanding of youth as a new generation, coming into adulthood in an interdependent, asymmetric, and hyper-connected world.

4.4 Research Sites, Procedures, and Participants

In order to present a clear picture of the research processes, I will first describe the sites of the study, followed by my research protocol and recruitment process, and finally, provide an overview of the demographic information of the participants.

4.4.1 Study Sites

Within the setting of this research, the general overview of the study sites where recruitment took place is significant because these spaces are foremost the contexts (within wider contexts) that influence my participants and their sense of themselves. Based on the nature of the sites (actual locations of the recruitment for the study) and the

contexts within which they are situated, it is possible to suggest that each site provides a relatively fair representation of the general public from the wider contexts.

The countries of Canada, Georgia, and Saudi were considered as three different wider contexts to get access to a comprehensive international range of participants for the study. These three countries were chosen as the geographical locations for conducting this research for the following reasons: 1) While residing in Canada it was practical to conduct a study in the area which is accessible to me; 2) My knowledge of Georgian (written and spoken) and Arabic (spoken) languages, and readiness to travel to Georgia and Saudi, and the personal contacts with the individuals who could potentially support the study in both countries provided assurance to initiate and later carry on the study process; 3) The choice of Canada, Georgia and Saudi was principally informed by the significant differences in their political, economic and social configurations, which I outline in Chapter 5 in detail. Moreover, in their exemplifications of legal recognition and legitimations of diversity composed of cultural, ethnic, linguistic and religious diversities, as well as social norms and customs. Ultimately, the data collected from such diverse contexts provided an excellent opportunity for cross-comparison and a sense of whether there are commonalities that transcend national and other boundaries among today's youth.

In order to have access to a more diversified group of youth between the ages 15 to 18 on each site, I decided to approach youth clubs or centres, where young people of different ages and social classes, come from various areas of that location. Often, schools happen to represent a relatively homogeneous group of students based on the neighbourhood (family environment and socio-economic status), particularly in the case of Canada. While I was able to locate a youth club in Canada and a youth center in

Georgia, I had to opt for a school in Saudi. There are no youth clubs in Saudi, except for the recreational centres for males only, which might have young male members, however, as a female I do not have access to it. Schools in Saudi¹⁰ are either only boys or only girls and in the case of public schools, females are not allowed to enter public boy's schools. Thus, in order to approach both genders my best option was to select a private National school, which represents local population better than an International school.

In Canada, the study took place at the youth club¹¹ in an urban city with a population of around 400,000 in southwestern Ontario. While the province of Ontario hosts the fastest growing communities of diverse backgrounds in Canada, the two thirds of the population of this city are white and one third visible minorities. The aboriginal population in the city is very small, the rest of the minorities include South Asian, Chinese, Black, Latin American and Arab populations, adding to the cultural/ethnic diversity. The two thirds of the population are followers of different religions/faith groups (mainly Christian denominations), and the one third has no religious affiliations. The city's economy is sustained by medical research centres, manufacturing, technological, and financial companies, and post-secondary institutions. However, the geographical location between one of the most populated, multicultural, and commercial metropolitan cities in Canada and the US border, also affects its economy. A significant number of city's population works outside of the city limits.

¹⁰ There are three types of schools in Saudi: Public or Governmental schools -using a centralized Ministry of Education approved curriculum, without any fees. Open only to Saudi citizens; Private National schools- called National schools, mandatory to use the same curriculum as Governmental schools, plus additional subjects in English, with applicable fee. Open to any nationals and Saudis; and Private International schools- closely related to the foreign country's embassy, using international curricula, with English as instruction language, with applicable fee. Open to any nationals except Saudi citizens.

¹¹ To maintain anonymity, the real names of all the institutions mentioned in the text are not revealed.

The youth club (in Canada) where the recruitment took place is located in the downtown area and is accessible to many young people from almost all the parts of the city. Youth attending this club come from various areas of the city, representing different socio-economic backgrounds, and attending different schools from four school boards that operate in the city. The club is a non-profit facility that provides recreational and educational activities for children and youth of the city during the weekdays throughout the school year. Particularly, the activities in this club focus on young people's physical, mental and emotional well-being. The other programs for youth are designed to provide leadership skills, development opportunities and some practical work experience. Some of these programs also offer academic tutoring and career guidance, particularly for the low income families. However, the community involvement and volunteer service opportunities are open (and are encouraged) for youth from all socio-economic backgrounds. Due to the accessibility and the variety of the programs, the club attracts different segments of the population. Hence, the youth recruited in this study represented a wide range of ethnic, cultural, religious, and socio-economic backgrounds. Participants of the study were purposefully selected (Patton, 2002) from the wide pool of youth either attending one of the programs, working, or volunteering at the youth club.

In Georgia, the study took place in one of the youth centres of a non-governmental organization (NGO). This centre is located in a semi-urban city with a population of around 100,000 in the southeast part of Georgia. This city, which is situated very close to the capital of Georgia, during the Soviet era was a major industrial center including the largest iron, steel, and chemical plants in the Trans-Caucasian region, attracting workers and specialist from various parts of the USSR that shaped its ethnic, cultural and social configurations. The collapse of the Soviet Union, including the disintegration of the

unified Soviet economy, had a devastating effect on the city, causing the shutdown of the most of its industrial plants, unemployment, poverty, and a high level of migration. Today, the city is home to smaller size industrial and manufacturing industries. It also does not reflect the ethno-cultural diversity of the past; 90 % of the population is Georgian and the rest include Azerbaijanis, Armenians, Russians, Ossetians, Abkhazians and Greeks. Similarly, the great majority of the population of the city practises the official religion of Georgia – Orthodox Christianity.

The location of the youth centre (in Georgia) where the recruitment took place is easily accessible to youth through public transportation. This centre was established with the support from an international NGO in order to provide a space for the local communities to gather, discuss and eventually plan their public activities. While there are not many such centres in the region, youth from diverse parts of the city and the outskirts, representing diverse socio-economic classes and ethnic groups, travel to attend the programs offered by this centre. Young people come to the centre to receive informal education, get together and conduct social events. Participants in this study were purposefully selected from the general group of the youth attending this center.

In Saudi, while there was no possible youth club to approach, the study took place at a National school in an urban city with a population of about 1 million, in the Eastern Province of Saudi. One of the world's largest oil companies is located in this city. Overall, the Eastern Province, which is the biggest by area and the third by population, accommodates the majority of oil and petro-chemical industries of Saudi. Therefore, it attracts many specialists from different parts of the country and around the world. Due to this process, the city represents a diversity of ethnic/cultural and socio-economic backgrounds. Moreover, compared to the other regions of the country, such as Central

and Western provinces, which are more conservative in their societal and cultural practices, the Eastern Province is considered to be relatively ‘modern,’ where women have better access to the employment and are less restricted by the societal norms and regulations. While the great majority of Saudi nationals are Sunni Muslims, the Eastern Province is home to a smaller population of Saudi nationals who are Shia (there are two major denominations of Islam – Shia and Sunni), which is an ongoing challenge in terms of peaceful coexistence of these two groups.

The school (in Saudi), where the study took place, like other National schools, has two separate boys and girls sections, starting from grade 1 through grade 12. The school follows the government curricula from the Saudi Ministry of Education for grades 1 to 12, with the additional subjects taught in English such as English language, math, and science. The school is attended mainly by Saudi (70 %) and the other Arab national students, with almost no non-Arab nationals. The large majority of the students in this school come from middle and upper-middle-class families.¹² However, the group of students who were recruited for the study still represents a diversity of social and ethnic backgrounds found in among the general population of Saudi. Participants for this study were purposefully selected from grades 9 to 12 in both, boys and girls, sections of the school.

Even though the three settings are categorically different, such as youth club, an NGO centre, and a private school, according to Bartlett and Vavrus (2016), they are all suitable in the elucidation/investigation of the phenomenon under study. By choosing diverse geographical, cultural, and social contexts, I aimed to avoid the notion of

¹² The definition of the “middle class” varies depending on the context. The Saudi participants, in comparison to Canadian and Georgian youth, had a high socioeconomic status.

representing a single culture. Moreover, I believe it is more fascinating to examine how each case in its relevant location was restrained (if at all) by their particular geographical boundaries, so called national “container,” as well as to investigate the influence of internal and external networks on young people’s understandings of themselves and the world around them.

4.4.2 Recruitment Process

The University of Western Ontario’s Non-Medical Research Ethics Board reviewed and approved the study in November 2016 (NMREB File Number 108405, see Appendix 1). Participants were recruited through coordinators¹³ (or an equivalent position) associated with youth centres and a school that potential participants were members of. After receiving approval, I started sending emails to each coordinator with an “Invitation to Participate in Research” letter (see Appendix 2 and Appendix 3 in Georgian). This letter included a description of the study process and a request for permission to conduct a study. Two languages, English and Georgian, were used for the correspondence and the other documents used in the study. All three coordinators held the authority to grant a permit to conduct a study in their establishments. Once permission was granted the “Letters of Information and Consent Form” (see Appendix 4 and Appendix 5 in Georgian) were distributed to the potential participants. Young people (15-18 years old) of mixed gender and social class were invited to participate in the study in all three settings. Even though the study was seeking 15-18 years old participants, due to the low risk/non-contentious nature of the study, parental consent was not required. The

¹³ I had already made a contact with each coordinator through publicly available information.

cultural and legal appropriateness in all three countries allowed seeking the consent directly from this age young people. Through the Letter of Information the details of the study process, the contact information of the Principal Investigator, Research Support Staff (me) and The Office of Human Research Ethics at the University of Western Ontario, as well as the inclusion criteria were outlined.

A “Second Consent Form” (see Appendix 6 and Appendix 7 in Georgian) was distributed to those participants who agreed to participate in the second part (individual interviews and activities) of the research. After the completion of the first part of the study (e-survey), all the participants received a “Letter of Appreciation (Student)” on the UWO letterhead, confirming their involvement in the study (see Appendix 8 and Appendix 9 in Georgian). Additionally, those participating in both parts of the study received monetary gift cards. As a token of recognition, the coordinators and other individuals who supported this study received a “Letter of Appreciation (Coordinator)” (see Appendix 10).

4.4.3 Inclusion Criteria

The only inclusion criteria for the participation in the study were age (between 15-18 years) and language proficiency either in English (for Canada and Saudi), or Georgian (for Georgia). While all the written responses with the Saudi participants were carried out in English, being able to connect with them on some level in Arabic was important. It was desirable to have participants representing both genders, diverse social class backgrounds, and interests. Furthermore, to qualify for the participation in the second part of the study (individual interviews and activities), participants had to have completed the survey, provided their preferred contact information (in order to be contacted by me directly if

selected), and be willing to participate in an individual interview and activities in the Consent Form. I self-selected participants from those who met the above criteria. While selecting participants, I accounted for the gender balance and those participants who expressed keen ideas in their surveys. The initial targets were to have a total of 60 youth (20 on each site) participating in the first part of the study (e-survey) and 18 youth (6 on each site) participating in the second part of the study (individual interviews and activities).

4.4.4 Participants' Demographic Information

The total number of participants in this study (from now on referred as *survey participants*) was 79; 27 from Canada, 25 from Georgia, and 27 from Saudi. Out of the 79 who completed the surveys, later, 21 were selected to participate in the interview and activity part of the study (from now on referred as *interview participants*); seven from Canada, six from Georgia, and eight from Saudi. Below I provide an overview of the survey participants in the study. Chapter 5 contains a more detailed description of the interview participants.

In Canada, 27 youth completed the e-survey, out of which seven were selected to participate in individual interviews and activities. The age range of all the Canadian participants was between 15 and 18 years. Fifteen of them identified themselves as male, 11 as female and one as other. Half of them indicated they were descendants of one ethnic group and the other, descendants of two or more ethnic groups. While all the participants spoke English, only 6 pointed out to speak two or more languages. All, with the exception of one, confirmed that they had traveled abroad; two-thirds had spent less than a month abroad, and one third had spent from up to 6 months to more than a year abroad (see

Table 4.1). The code assigned to the participant represents the country, gender, age, and the number/order in the particular age/gender group. For example, CM15C means Canadian (C), Male (M), 15 years old, third (C) in the 15-year-old/male group. Additionally, interview participants were assigned a pseudo name.

Table 4.1 *Canadian Participants' Demographic Information*

#	Code	Age	Gender	Ethnicity	Languages	Traveled abroad	Lived abroad
1	CF15A Maya	15	F	Two/more	Eng/Pers/Ar	Yes	More than 1 y
2	CF15B	15	F	One	Eng	Yes	Less than 1 m
3	CF15C	15	F	Other	Eng	Yes	More than 1 y
4	CF15D	15	F	One	Eng/Sp	Yes	More than 1 y
5	CF15E	15	F	One	Eng	Yes	Up to 6 m
6	CM15A Ben	15	M	Two/more	Eng	Yes	Less than 1 m
7	CM15B	15	M	One	Eng	Yes	Up to 6 m
8	CM15C	15	M	One	Eng	No	
9	CM15D	15	M	Two/more	Eng/Ar	Yes	More than 1 y
10	CM15E	15	M	Other	Eng	Yes	More than 1 y
11	CM15F	15	M	One	Eng	Yes	Less than 1 m
12	CM15G	15	M	One	Eng	Yes	Less than 1 m
13	CO15A	15	Other	Two/more	Eng	Yes	Less than 1 m
14	CF16A	16	F	Two/more	Eng	Yes	Less than 1 m
15	CF16B	16	F	One	Eng	Yes	Less than 1 m
16	CF16C Jasmin	16	F	Two/more	Eng/Turk/Kurd/ Pers	Yes	Less than 1 m
17	CF16D	16	F	Two/more	Eng	Yes	Less than 1 m
18	CM16A Daniel	16	M	Two/more	Eng	Yes	Less than 1 m
19	CM16B	16	M	Two/more	Eng	Yes	Less than a1 m
20	CM16C	16	M	Two/more	Eng	Yes	Less than 1 m
21	CM16D	16	M	One	Eng	Yes	Less than 1 m
22	CF17A Sophia	17	F	One	Eng/Sp	Yes	Less than 1 m
23	CM17A Kevin	17	M	One	Eng	Yes	Less than 1 m
24	CM17B Alex	17	M	Two/more	Eng	Yes	Less than 1 m
25	CM17C	17	M	One	Eng	No	More than 1 y
26	CM17D	17	M	One	Eng	Yes	Less than 1 m
27	CF18A	18	F	Two/more	Eng/Pers/Ar	Yes	More than 1 y

Note. Codes for languages: Eng = English; Pers = Persian; Ar = Arabic; Sp = Spanish; Turk = Turkish; Kurd = Kurdish.

In Georgia, 25 youth completed the survey on paper. Georgian participants were not able to do the e-survey due to the lack of reading/writing in English (Qualtrics does not provide Georgian translation). The survey was translated in Georgian by me and they did the survey manually. Out of 25, six became interview participants and participated in

individual interviews and activities. The age range of all the Georgian participants was between 15 and 18 years. Fourteen of them identified themselves as female and eleven as male. Most of the participants appeared to be descendants of one ethnic group, while five, descendants of two or more ethnic groups. The majority indicated that they speak two or more languages, except for four who spoke only Georgian. Two-thirds of the Georgian youth mentioned that they had not traveled abroad. Those who had traveled abroad had spent less than a month, and only two had spent abroad more than a year (see Table 4.2).

Table 4.2 *Georgian Participants' Demographic Information*

#	Code	Age	Gender	Ethnicity	Languages	Traveled abroad	Lived abroad
1	GF15A	15	F	One	Geo/Rus	No	
2	GF15B	15	F	One	Geo/Eng	No	
3	GM15A	15	M	One	Geo	No	
4	GF16A	16	F	One	Geo	No	
5	GF16B	16	F	One	Geo/Rus/Eng/ Fr	No	
6	GF16C	16	F	One	Geo	No	
7	GF16D	16	F	One	Geo/Eng	Yes	More than 1 y
8	GM16A	16	M	One	Geo/Rus/Eng	No	
9	GM16B Luka	16	M	One	Geo	No	
10	GM16C David	16	M	One	Geo/Eng	No	
11	GF17A	17	F	One	Geo/Arm/Grk/ Rus/Eng	Yes	More than 1y
12	GF17B Mary	17	F	One	Geo/Rus/Eng	Yes	Less than 1 m
13	GF17C	17	F	One	Geo/Eng	Yes	Less than 1 m
14	GF17D Nino	17	F	Two/more	Geo/Eng	Yes	Less than 1 m
15	GF17E	17	F	Two/more	Geo/Rus/Eng	No	
16	GM17A George	17	M	One	Geo/Eng	Yes	Less than 1 m
17	GM17B	17	M	One	Geo/Eng/Ger	No	
18	GF18A Nataly	18	F	One	Geo/Rus/Eng	No	
19	GF18B	18	F	Two/more	Geo/Eng	Yes	
20	GF18C	18	F	One	Geo/Eng	Yes	Less than 1 m
21	GM18A	18	M	One	Geo/Rus/Eng	No	
22	GM18B	18	M	One	Geo/Rus/Eng/ Sp	No	
23	GM18C	18	M	Two/more	Geo/Rus	Yes	Less than 1 m
24	GM18D	18	M	Two/more	Geo/Rus	No	
25	GM18E	18	M	One	Geo/Rus/Eng	No	

Note. Codes for languages: Geo = Georgian; Rus = Russian; Eng = English; Fr = French; Grk = Greek; Ger = German; Sp = Spanish.

In Saudi, 27 youth completed the e-survey and eight later became interview participants who partook in individual interviews and activities. The age range of all the Saudi participants was between 15 and 18 years. Sixteen of them identified themselves as female and eleven as male. Most of them specified to be descendants of one ethnic group

and only seven, descendants of two or more ethnic groups. All the participants spoke two or more languages. All, with the exception of one, confirmed that they had traveled abroad. Half had spent abroad less than a month, and the other half had spent abroad for up to 6 months or more than a year (see Table 4.3).

Table 4.3 Saudi Participants' Demographic Information

#	Code	Age	Gender	Ethnicity	Languages	Traveled abroad	Lived abroad
1	SF15A Reema	15	F	One	En/Ar	Yes	Less than 1 m
2	SF15B	15	F	One	En/Ar/Ur	Yes	Less than 1 m
3	SF15C	15	F	Two/more	En/Ar	Yes	More than 1 y
4	SF15D	15	F	One	En/Ar	Yes	Less than 1 m
5	SF16A	16	F	One	En/Ar	Yes	Less than 1 m
6	SF16B	16	F	Two/more	En/Ar	Yes	Less than 1 m
7	SF16C	16	F	One	En/Ar	Yes	More than 1 y
8	SF16D Joudi	16	F	Two/more	En/Ar	Yes	More than 1 y
9	SF16E	16	F	One	En/Ar/Fr	Yes	Less than 1 m
10	SF16F Hala	16	F	One	En/Ar	Yes	Up to 6 m
11	SF16G	16	F	Two/more	En/Ar	Yes	Less than 1 m
12	SM16A	16	M		En/Ar	Yes	Less than 1 m
13	SM16B Kamal	16	M	Two/more	En/Ar/Sp	Yes	Up to 6 m
14	SM16C	16	M	One	En/Ar	Yes	Less than a1 m
15	SF17A	17	F	One	En/Ar	Yes	More than 1 y
16	SF17B	17	F	One	En/Ar	Yes	More than 1 y
17	SF17C	17	F	One	En/Ar	Yes	More than 1 y
18	SF17D Amal	17	F	One	En/Ar	Yes	Up to 6 m
19	SF17E	17	F	One	En/Ar	Yes	More than 1 y
20	SM17A Saud	17	M	Two/more	En/Ar	Yes	Up to 6 m
21	SM17B	17	M	One	En/Ar	No	
22	SM17C	17	M		En/Ar	Yes	More than 1 y
23	SM17D Salman	17	M	One	En/Ar	Yes	Less than 1 m
24	SM17E	17	M	Two/more	En/Ar	Yes	Up to 6 m
25	SM17F	17	M	One	En/Ar	Yes	Less than 1 m
26	SM18A	18	M	One	En/Ar	Yes	Less than 1 m
27	SM18B Bader	18	M	One	En/Ar	Yes	Up to 6 m

Note. Codes for languages: Eng = English; Ar = Arabic; Ur = Urdu; Fr = French; Sp = Spanish.

4.5 Data Collection Methods

The goal of case study research is to understand each case within its context, which aligns with the theoretical framework of this study, which focuses on different

contexts where citizenship is learned. To examine the complexity of each case, a researcher needs to choose necessary tools (Stake, 2005, Creswell, 2007; Patton, 2002). Since students (youth) are regarded as “the best sources of information about themselves” (Cohen et al., 2011) and the accurate way to examine young people’s perceptions and sensibilities is by carefully listening to them (Biesta, 2011), I decided to implement different methods/“sources of evidence” (Yin, 2009) in my study, namely: *qualitative e-survey, semi-structured individual interviews and a set of experiential activities*. These multiple methods allowed me generation of data that helped to better understand each case. They also assisted to implement the theoretical framework in analyses, because “[w]hat makes a research technique discursive is not the method itself but the use of that method to carry out an interpretive analysis” (Phillips & Hardy, 2002, p. 10). Moreover, according to Yin (2009), diverse data provides validity for the case study. I describe each of the data collection instruments in the next section.

4.5.1 E-Survey

Qualitative surveys (questionnaires) provide an opportunity to study a process on a large scale. Qualitative surveys include forced – choice questions, along open-ended questions (Hansen, 2010). When developing the “Global Generation” survey (See Appendix 11 and Appendix 12 in Georgian) I aimed to collect demographic information about the participants and to address some of the research questions. This survey, which consisted of open and closed ended questions, allowed for the exploration of how young people perceived today’s globalized world, its developments, challenges, and particularly the use of technology, and how they understood being part of the hyper-connected and interdependent world. The three open-ended questions delivered participants’

interpretations of various concepts, such as “Global Generation,” things that need change in today’s world, and a ‘good person.’ These questions provided responses from a significantly larger number of young people than it was possible to interview. The majority of the 17 close-ended survey questions were based on a Likert scale. In order to help youth articulate their dispositions and think of their lives from an ethical/moral perspective, I included several questions in the survey and the interview, and encouraged them later to express their ideas during the experiential activities. Given the purpose of my study, and in order to facilitate a better understanding of young people’s perceptions/sensibilities, I tried to avoid prescribing any particular interpretation of the terms and concepts (e.g. “citizenship” or “global citizenship”) and chose to address broad questions. Such an approach allowed participants to define terms and concept on their own, and provide unique responses.

The survey was developed by me, in English and inserted into online research software Qualtrics. Qualtrics is an online survey tool for gathering information and analysis. Participants from Canada and Saudi completed the e-survey in English. Since the software was not able to provide the Georgian translation of the survey, and many Georgian participants did not read/write in English, I translated the survey in Georgian and emailed it to the coordinator who distributed hard copies of the survey to the participants. Participants from Georgia completed the survey manually. The coordinator then scanned and emailed me each survey. After receiving the completed manual surveys, I translated each individual survey in English and entered the data from each individual survey into the software myself. The survey, both online and manual, took place once, in the participants’ corresponding institution for about 15-20 minutes. In Canada, the total number of the participants who completed the e-survey was 27. In Georgia, the total

number of the participants who completed the manual survey was 25. In Saudi, the total number of the participants who completed the e-survey was 27. The results of the survey in many cases determined participants' eligibility to participate in the second part of the study. Those who were keen to share their ideas and had access to the smartphone or computer were invited to participate in the individual interview. All surveys were completed anonymously with no personal identification attached to each survey. However, each participant was requested to choose a numerical value (and remember it) to label their survey. This kind of identification later allowed identifying the surveys of the interview participants.

4.5.2 Individual Interviews

An interview is a fundamental research method in qualitative research and constituted the second data collection method for this study. I chose semi-structured individual interviews, which consisted of several prepared questions, but allowed for some flexibility with follow-up questions and back-and-forth conversation with the participants. Semi-structured interviews are most often used with the CCS approach (Bartlett & Vavrus, 2016). When designing the 30 interview questions, I aimed to explore participants' thoughts about ethical values that guide their lives, their hopes and aspirations related to their personal lives and the world at large, their understandings of personal and social responsibilities, and their interpretations of several concepts that are associated with the contemporary world. I also included questions that enabled me to better understand and see how the participants *practise* citizenship (see Appendix 13 and Appendix 14 in Georgian).

The main strategy I used during the interviews was to “listen more, talk less” (Seidman, 2013). The interviews with Canadian and Saudi participants were conducted in English (with an occasional use of Arabic with Saudi participants) and in Georgian with Georgian participants. In order to select participants who would provide diverse and rich data for the case, I used purposeful sampling (Patton, 2002). My goal, while maintaining gender balance (if possible), was to recruit those participants whose information provided in the survey appeared to be rich and interesting, and who explicitly expressed their willingness to participate in the second part of the study.

Most of the interviews, in all three settings, were conducted through Skype or iPhone/Android Apps, such as WhatsApp, SOMA, and IMO and were audio recorded. These Apps were very useful in placing free phone calls with the Saudi and the Georgian participants. Moreover, a choice of a voice phone call was particularly helpful with the Saudi participants. The majority of the Canadian participants opted for a phone /Skype interview as well. I had planned to interview a total of 18 participants (6 in each setting) however, the number increased to 21. One of the participants from Canada was not able to complete all the activities, thus another participant was invited, increasing the number to seven. As for Saudi, after the selection of the six participants, two more requested to be included, and were added, totaling the number to eight. I had to accommodate the suitable time for each interview, particularly that the time difference between Canada and Saudi is seven hours, and Canada and Georgia is eight hours. Depending on the intricacies of each interview, including the problems with the connectivity online, the length of the interviews varied from 25 to 40 minutes. At the end of the interview, interview participants were given instructions about the experiential activities, which they were asked to participate in.

4.5.3 Experiential Activities

To further understand how youth perceive themselves as members of today's world, I designed and used an additional data collection method – experiential activities. Initially, these activities consisted of a) recording a written or digital journal about how youth perceive themselves as members of the contemporary world; b) making a “Time capsule” – collecting items that capture participants' understandings of global generation; and c) designing a “Global Generation Collage” using images collected by the participants. The completion of these activities necessitated about fifteen minutes daily from each participant, for about fourteen days, as well as four visits to their corresponding institutions. However, at Canadian site, participants did not show interest in the above activities. Moreover, I learned that I was not able to travel to Saudi at that point. Using the suggestion of Bartlett and Vavrus (2016), that comparative case studies require “intellectual dexterity and methodological flexibility” (p. 124), I modified all three activities into the following: a) listing ten items for the “Time capsule,” b) writing a letter to the authority figure, and c) visual representation (through any media) of the concept of the Global Generation, contemporary world state, and citizenship. The revised set of activities was less time consuming and more manageable.

Many argue that critical interpretation of visual media is valuable in reading cultural, ideological and social meanings and their influence on us (Gaudelli, 2009b; Giroux, 2002). According to Prosser (2011), qualitative researchers are trying to understand a “society increasingly dominated by visual rather than verbal and textual culture” (p. 479). As such, visual methods are becoming one of the significant qualitative research methodologies in the twenty first century, which is also known as a “media age.” After providing participants with the detailed written and oral instructions of the

activities, seven to ten days were assigned for their completion. I was available to be contacted during this period in case participants needed some clarification regarding the task. In some cases, participants requested extra time to complete their assignments, particularly the selection of the visual images. Once the activities were completed, I initiated contact with the participant to have a final conversation. During these conversations, participants had a chance to provide their own interpretations of the images/drawings they submitted in a written form, and to go over any other relevant concepts. Each such session took about 10-20 minutes (see Figure 4.1). All of the data collection took about six months, from December 2016 to June 2017.

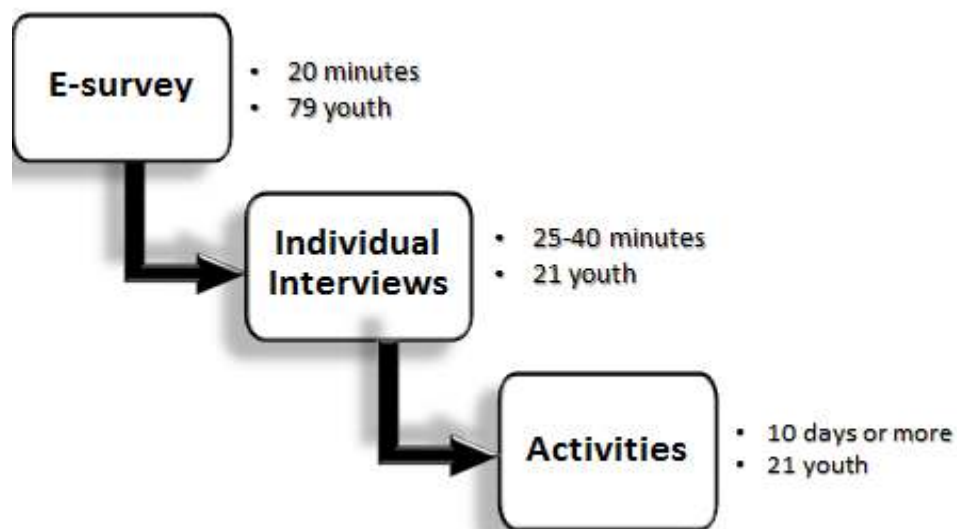


Figure 4.1 A Sequence of Data Collection

4.6 Data Analysis

Data analysis is a critical step in the research process to find and clarify the meaning(s) of the phenomenon under study (Stake, 2006). Moreover, data analysis should aim at the synthesis of the data collected across multiple methods and sites (Bartlett & Vavrus, 2016). The analysis of the data from multiple sources consists of transcribing and

categorizing, which provides the possibility for further triangulation. In this study, data collected from the survey, individual interviews and activities were analyzed in two stages; within each individual case and across cases. Single case analysis provides a thorough analysis of each site, while cross-case analysis helps to unveil possible convergence and divergence of data (Merriam, 1998; Yin, 2014). In order to gain a better understanding of participants' perceptions across the multiple sites and contexts, I used different analysis strategies.

Firstly, I used the Qualtrics online research software to generate data visualizations and some text analysis, as well as to download reports in different formats from the e-survey. I use percentages and numbers as value labels when reporting the findings. With the Qualtrics I produced various graphs to summarize and analyze the data generated from the surveys for each site. Also, for the in-text citations, when quoting/citing participants in this document, I use codes, as each participant in this study was assigned a code. However, in the case of the interview participants, I use both, codes and pseudonyms. All 21 interview participants were given pseudonyms in addition to their codes. For the purpose of visualization, I incorporate different charts, bars, and graphs that demonstrate similarities and differences in the data between the three groups of participants.

Secondly, in order to enhance the analysis, I implemented deductive and inductive coding methods for the qualitative data. A deductive coding method allowed identifying the initial sets of categories/themes based on the research questions and the main concepts from the theoretical framework. However, through an inductive coding method, which involved carefully studying/examining the data for the reoccurring key words/ideas, it was possible to identify additional categories/themes. On one hand, this process of

identifying the key themes, involved applying thematic categories to the data, and on the other hand, multiple readings/examinations of the participants' responses to the e-survey, interviews, and the data from the experiential activities. According to Patton (2002), the grouping of data into themes contributes to richer interpretation of the data and the research topic. I used the key concepts/areas/phrases present in the e-survey and the semi-structured interview to guide my initial groupings of sub-themes. Lastly, in order to provide a better structure for interpretation, I refined these initial general groupings of sub-themes, by merging or collapsing some of them. These themes, sub-themes, and the comparative aspects within them are discussed in Chapter 7.

To better understand young people's opinions, ideas, and aspirations, I aimed to connect the "voices" and "stories" of my participants to the historic/structural/economic relations in which they are situated (Weis & Fine, 2000). By implementing my theoretical framework of everyday citizenship, I was able to study the perceptions and subjectivities of my participants in the particular historical, sociocultural and political contexts in which they reside. A lens, the interplay between the three dimensions, contexts, relationships, and dispositions (generated from Biesta's approach to CL), in my theoretical framework enhanced my view, understanding and evaluation of young people's daily practices, interactions, and experiences. Additionally, I followed the advice of Bartlett and Vavrus (2016) that data collected through qualitative inquiry often requires "iterative approach to analysis" (p. 122). For accuracy of observation and future triangulation, I wrote notes the same day of the activities, providing detailed accounts of the events, my perceptions and insights during the research process, and prospective keywords or units of meanings. The survey data from each participant was linked to data from individual interviews and activities, in order to increase the validity of the data collected.

I believe it is important to state that my positionality as outlined in Chapter 1, also informed how I understand my data. I made a decision to code and analyze the data myself, manually, rather than using qualitative data analysis software. This decision was based on the fact that the data was produced in two languages (English and Georgian) and I wanted to avoid a possibility of losing the meaning of some words in translation. The challenging task of interpretation of visual images, and my immersive approach in conducting multiple readings of the transcripts also supported my decision.

Qualitative inquiry is not a neutral activity. Interpretation is a reflexive, reactive interaction between the researcher and the data, which are already interpretations of social encounters (Cohen et al., 2011). Hence, a significant concern, before taking up qualitative research, is self-reflexivity. Reflexivity requires the researcher to be aware of his/her effect on the process and outcomes of the research (Freimuth, 2009). Nevertheless, while we (researchers) are part of the social world, we are capable of reflecting upon our actions (Gille, 2001), and employ self-reflection, which is more important than seeking objective detachment (Henstrand, 2006). Reflexivity provides understanding of how the process of research influences its outcomes, and how empirical data is a result of interpretations, thus identifying researcher as one of the actors contributing to the collective construction of knowledge (Phillips & Hardy, 2002). Reflexivity is about the researcher becoming also consciously aware of his/her own biases, contradictions, and emotional attachments throughout the research process (Byrd Clark & Dervin, 2014). While analyzing the discourses, which contribute to the unpacking of linguistic, textual or symbolic representations, I emphasized reflexivity by reminding myself that by producing texts, I also become part of the many constructive effects of discourses.

Additionally, I should note that now that I have undertaken this study, I have added a new identity – a researcher, to my other identities. As a researcher, I recognize that while I am part of the social world that I attempt to study, I also bring my own understandings of this world, the same way my participants' do, which are influenced by individual biases, ambiguities of language, and social power (Foucault, 1977). I acknowledge that I am an active participant in the research process, who aims to produce knowledge while trying to minimize distortions in the findings and analysis of those findings (Hammersley & Atkinson, 2007; Gille, 2001; Patton, 2002). I believe that I qualify to being considered insider and outsider in each context (Kelly, 2016; Phillips & Schweisfurth, 2014). However, during the research process the participants foremost perceived me as a researcher and not as their countrywomen.

4.7 Limitations of the Study

While less concerned about conducting research in Canada, I had to be prepared for any expected and unexpected challenges during the study process in Georgia and Saudi. However, difficulties and limitations associated with conducting this research in all three settings included anticipated challenges associated with time and resources/finances. I had to be aware of time restriction set by the Ethics Board, and the expenses related to travel, study materials, and monetary gift cards, which were eventually covered by me. I also had to keep in mind that I had limited access to the number of youth. I had to work with the groups of youth assigned by the coordinators. During the study process, to avoid possible delays, I had to contact some participants and remind them to complete the study process more than the expected number of times. Additionally, there were other challenges and limitations in regards to Georgia and Saudi.

After waiting for a prolonged period of time, I learned that I was not granted a visit visa to Saudi. I had to change my initial travel plans and start contacting individuals in Georgia and Saudi that were willing to support me in the course of my research. I had earlier traveled to Georgia and chose the site for the study with the help of the coordinator of the youth center. However, the coordinator had to leave to commence her graduate studies abroad and I started the correspondence with the new coordinator. I also had to make quick decisions and adapt to some other changes during the study process.

According to Yin (2009), and Cohen et al. (2011), case studies have limited generalizability. Nevertheless, the themes and theoretical constructs developed from this international comparative case study provided valuable insights into how young people understand their roles in connection to the particular and wider contexts, and how these understandings are translated into their ways of being and doing in different settings (Creswell, 1998; Stake, 2006). Moreover, through analysis it was possible to identify common features of the participants, thus understanding a possibility for the Global Generation. Multiple case studies add to the pool of data and thus contribute to some form of generalizability. While qualitative case studies do not aim for statistical generalization, this comparative case study provides an opportunity for theoretical generalization (Bartlett & Vavrus, 2016).

Another concern is validity, which encompasses a researcher's objectivity and honesty, and the richness, depth, and scope of the data achieved (Winter, 2000). To ensure validity, I have not manipulated variables or conditions and presented realities of situations as they occurred naturally through detailed descriptions and consistency of findings with the collected data. And finally, to "identify different realities" and to demonstrate concurrent validity in my research, triangulation was implemented (Stake,

2005, p. 454). Triangulation is possible when more than two data collection sources are used to cross-check the reliability of data collected from these sources (Creswell, 1998; Denzin & Lincoln, 2013). To gain credibility for my study I implemented a systematic triangulation of the descriptions and interpretations originating from all three research methods.

Finally, this study, aiming to uncover the emic perspectives of youth on their emergent ‘learning citizenship’ as the Global Generation, was very ambitious, requiring multi-modal data collection methods. My initial assumption that there might be a cohort of global youth, who can be addressed as the Global Generation, guiding my inquiry from the start, also has shaped or influenced how I carried out the study and how I analyzed the data. In other words, it is possible that this guiding assumption enabled me to ‘see’ particular things and not the others. Although helpful, the data were still limited and partial; they act as proxies to produce a set of answers to my research questions. These limits further illustrate the rationale for my study as exploratory—as producing inter-subjective data, analysis and insights to further understandings, alongside other researchers and educators, on youth subjectivities and citizenship in a dramatically-changing world.

4.8 Ethical Considerations

To ensure confidentiality, I did not include any identification marks, names or addresses, in the survey and interview transcripts. All the survey participants’ names were substituted with codes, and additionally with pseudonyms in the case of interview participants. All the documents containing information about the codes and pseudonyms, and their correlation with the participants, as well as the password-protected files and

audio recordings, are securely stored on my personal laptop and are accessible only to me. All of the hard data collected (paper) is stored in my locked cabinet.

4.9 Summary

This chapter provided an overview and justifications of qualitative research, the interpretive paradigm, and a comparative case study methodology chosen for this project. I presented three data collection methods as the tools for generating the data. I provided a description of the research procedures, three research sites, as well as the demographic information of participants. Lastly, I presented the data analysis procedures. The chapter concluded by highlighting limitations of the study and some ethical considerations. In order to better understand the data, in the next chapter, I offer a description of each context for the three countries in which the study took place, and provide in depth profiles of the interview participants.

Chapter 5 : Contexts and Interview Participants

5.1 Introduction

While this comparative case study examines how youth perceive their own lives in relation to their local, national, and global communities, it is useful to consider the three geopolitical and societal contexts of Canada, Georgia, and Saudi, to surface the complex interactions/impacts between their respective political, religious, economic and other social structures and institutions.

The first section of this chapter elaborates on the geographical locations, economic status, current history, and educational circumstances of the three cases. The second section provides the detailed description each of the interview participants: seven from Canada, six from Georgia, and eight from Saudi.

5.2 Contexts

5.2.1 Canada

Canada is the second largest country in the world. It stretches across 9.98 million square kilometres of land, from the Atlantic to the Pacific Ocean, on the northern half of North America. Canada's population currently is 37.4 million people (22% are children ages birth to 18). The majority of its population (82%) lives in the southern part of Canada, closer to its border with the United States. It is composed of 10 provinces and three territories. Canada is the native land to many Indigenous peoples. It is a 'settler nation' with ongoing treaties with first nation peoples. It also has a long history of immigration and continues to have a large-scale of immigrants from various places in the world. It is recognized as one of the most ethnically diverse and multicultural nations in the world. Canada is officially bilingual (English and French) at the federal level, while

the number of the population that speaks other languages than English and French, is increasing. While Canada supports religious pluralism, it is a secular nation, with an increasing number of population that does not identify with any religious group (Statistics Canada, 2019).

The year 2017 marked 150 years since Canada's Confederation. Today, it is governed by the federal system of parliamentary democracy and a constitutional monarchy. The monarch (represented by a governor general) is the head of the state, while the prime Minister is the head of the government. The Cabinet of Ministers and the Parliament (the House of Commons and the Senate) have legislative and executive powers. Canada has a multi-party system. All Canadian citizens of 18 years old or older are eligible to vote. Canada is recognized as one of the strongest upholders of 'full democracy,' egalitarianism, and tradition of liberalism. It also emphasizes social justice, equality and inclusion for all its people.

Canada is a developed country, mainly due to its strong economy, inclusive values and stability. Canada is a member of several major international and intergovernmental institutions including the United Nations (UN), the North Atlantic Treaty Organization (NATO), the G8, the G20, the North American Free Trade Agreement (NAFTA) and the Asia-Pacific Economic Cooperation forum (APEC). While committed to religious pluralism, Canada is a secular country with no official religion. Freedom of religion in Canada is a constitutionally protected right. Some significant changes in Canada's social and demographic structures that have taken place in the past few years include: the highest number of immigrants in Canada's history (22% of the total population); the

increase of number of individuals belonging to a visible minorities¹⁴ (23% in Ontario); fundamental changes in the relationship/improvement of the quality of life between First Nations people and Canada; and advancing diversity and inclusion in domestic laws and policies (Statistics Canada, 2019).

Education in both English and French is available across Canada. The public school system, which the majority of students attend, consists of elementary (Grades K-8) and secondary school (Grades 9-12), is publicly funded and mandatory from six to 16-18 years of age. After successfully completing their high school diploma students can be considered for acceptance at Canadian colleges and universities. Canada does not have a centralized, national department of education. Instead, each province and territory has its own Ministry of Education in charge of its educational needs including organization, delivery, and assessment, even though the funding comes from federal, provincial and local levels. In addition to provincial-territorial ministries, there are various school boards that operate on a district level and are directly involved in operation and administration of schools, as well as curriculum implementation (CMEC, 2016). The goals outlined in the Ontario secondary school curricula, for example, are to promote high-quality learning while giving each individual student an opportunity to choose subjects that are supporting their interests (Ontario Ministry of Education, 2018). The wide range of subjects provide a strong support for all learners to “develop the knowledge, skills, and perspectives they need to be informed, productive, caring, responsible, healthy, and active citizens in their own communities and in the world” (Ontario Ministry of Education, 2018, p. 3).

¹⁴ Under the *Employment Equity Act*, members of visible minorities are persons, other than Aboriginal persons 'who are non-Caucasian in race or non-white in color'. The ten groups include Chinese, South Asian, Black, Filipino, Latin American, Southeast Asian, Arab, West Asian, Japanese and Korean.

5.2.2 Georgia

The country of Georgia (a former Soviet republic) is located in the South Caucasus region of Eurasia. It covers a territory of 69,700 square kilometres including region of semi-arid plains in the East, Caucasian Mountains and Black Sea beaches on the West. The inhabitants of this land (Georgians), like other native Caucasian peoples, do not belong to any of the main ethnic categories of Europe or Asia, rather they have unique ethnic and linguistic roots. Georgians, or Kartvelians, are descendants of an Indigenous Colchian and Iberian tribes. The Georgian language, which is one of the ancient languages in the world, belongs to the Kartvelian language family and is different from Cyrillic and Latin scripts. Georgia currently has an estimated population of 3.7 million (22% children ages birth to 18), with 1.5 million of Georgian nationals living abroad. Bordered by Russia, Turkey, Azerbaijan and Armenia, this country is home to diverse ethnic groups (about 20% of the total population). Georgia is recognized for its ancient civilization, and particularly is known for its strategic crossroad positionality along the “Silk Route” connecting the West with Asia (National Statistic Office of Georgia, 2019). Despite the long historical conflicts, different religious minorities have peacefully lived in Georgia for centuries (before and during the Soviet era) and religious discriminations are almost unknown to this republic. However, today, most of the population of Georgia practices Georgian Orthodox Christianity. Georgian Orthodox Church is independent from the state but is constitutionally distinguished. The official language of the country is Georgian.

Georgia is a unitary, democratic, semi-presidential republic since 1990. The Prime Minister of Georgia is the head of government, while the President of Georgia is the head of the state. The President, who is elected for a term of five years, appoints a Prime

Minister. Both, the President and the Government (the Prime Minister and Parliament) hold the executive and legislative powers. All Georgian citizens of the age of 18 years are eligible to vote in multi-party parliamentary elections. Georgian state is centralized, except for the autonomous region of Abkhazia.

Today, Georgia is a member of the Council of Europe (CoE) and an international regional Organization for Democracy and Economic Development (GUAM), along with Ukraine, Azerbaijan, and Moldova. However, Georgia's recent turbulent history has significantly affected the country's socio-economic situation; it is currently economically developing. It became an independent state following the collapse of the Soviet Union in 1989. The end of the Soviet Union and the subsequent social transition had a serious impact on the Georgian population due to general economic collapse and severe reduction in government social services. Economic crisis, civil strife and external conflicts increased and aggravated poverty. The armed conflicts in 1991 to 1993, and again in 2008 resulted in almost 10 % of the internal displacement of the general population (National Statistic Office of Georgia, 2019). Georgia's capacity to meet citizen's basic needs, including public education, significantly weakened.

Georgia has a centralized national department, namely, The Ministry of Education and Science of Georgia (MESG), which governs all the activities related to the educational system in the country. Education in public schools in Georgia is free (as it was during the Soviet time) and mandatory from the age of six to 17-18 years. A 12 year school consists of Elementary (Grades 1-6); Basic (Grades 7-9); and Secondary (Grades 10-12) or vocational studies (two-year program). In order to enroll in a state-accredited higher education institution, students with a Secondary school certificate have to pass the Unified National Examinations. All subjects at school are taught in Georgian.

Following the civil war, from 1991 till 2012, there were four educational reforms implemented in Georgia. In 2012 the Ministry of Education changed the existent Educational Goals and implemented new standards called “National Educational Plan.” The aim of this 2012 plan is to create an environment and resources necessary to accomplish the National Educational Goals (ჭკუასელი, სანაძე, & ქიტიაშვილი, 2014). The fundamental principle of the plan is to equip students with the practical knowledge and skills. Some of the significant additions/changes to the previous educational plans include: student-centered education; mandatory and elective subjects (civic education is an elective subject, offered in grades 9 and 10); and nine prerogative competences including: social and civic competence, constructive cooperation, problem resolution, critical and creative thinking, decision making, tolerance, respect of rights of others, and recognition of democratic principles (MESG, 2012).

5.2.3 Saudi

The Kingdom of Saudi Arabia (KSA) is located in Western Asia covering a land of about 2,150,000 square kilometres of the Arabian Peninsula. It borders with eight countries, some of which make up the peninsula: Jordan, Iraq, Kuwait, Qatar, Bahrain, The United Arab Emirates, Oman, and Yemen. Most of its landscape is arid desert and mountains. Saudi has a population of 33 million, of which 23 million are Saudi nationals and up to 10 million are non-Saudis, foreigners of various nationalities referred to as expatriates (Saudi expatriates, 2017). Saudi Arabia is a totalitarian absolute monarchy, ruled by Al Saud royal family in conjunction with the Islamic Sharia, or Islamic law. The Kingdom of Saudi Arabia is sometimes called “The Land of the Two Holy Mosques” (in

the cities of Mecca and Medina), underlying the significance of Islam being an inseparable part of Saudi culture. The official language of the country is Arabic. The vast majority of the Saudi population is *Sunni* Muslims, with a small minority of *Shia* Muslims, primarily residing in the Eastern province of the Kingdom. Tribal identity is very strong in Saudi culture and tribal leaders have significant influence outside the royal family.

In Saudi, the King is both, the head of the state and the government. Which means, that he combines royal decree and legislative, executive, and judicial functions. Even though, all Saudi males of the age of 18 years can attend the *majlis* (special gatherings in Islamic countries) and directly approach the prince of that province with their petitions, the ultimate decision-making belongs to the prince. The kingdom does not have a separate legislative body, thus political participation outside the royal family is restricted. While the senior members of the royal family, the Council of Ministers (who are appointed by the King, who is also the prime minister), the Ulama (religious establishment that interprets Islamic doctrine and law), and the Consultative Assembly (appointed by the King), consult on various domestic and foreign matters and can propose legislation to the King, the legislative power belongs to the King. In 2005 Saudi took a step in modernizing the society by holding its first so called municipal ‘elections;’ the half of the members of these municipal councils were appointed, while women could neither vote nor be elected. However, such a step was considered by many as an introduction of democratic processes.

Saudi is an economically advanced country. It is part of G20 and the Organization of Petroleum Exporting Countries (OPEC). Nowadays the country is changing very rapidly and is often referred as a country of ‘extremes’ by the general public. Two

simultaneous processes are reconstructing the composition of the country: a) Saudization¹⁵ (giving priorities to Saudis' employment), and b) New regulation and laws, some groundbreaking, that have emerged since 2016. Just a few of these laws include: first time in the history of Saudi, implementing a 5% Value Added Tax (VAT) from 2017; loosening regulations on women's' employment (from 2016 women are allowed to be employed); opening life sports events to women (2017); making public cinema accessible to men and women (2018); and allowing women to drive (royal decree issued in 2017 enacted in by July 2018) (Al Omran, 2017; Chulov, 2017; Saudi expatriates, 2017; SMOE, 2018).

These socio-economic changes are directly affecting learners and educators, and at the same time fostering some ambiguities within the education system. For example, due to Saudization, the cost of residency for expatriates has tripled, challenging the stability of their stay in Saudi (Saudi expatriates, 2017). As a result, the number of expatriate students and teachers in the National schools is decreasing, triggering schools' sustainable system. Moreover, the decreasing number of highly qualified expatriate teachers, in both, public and private sectors, is challenging the standards of education. For example, in 2016 physical education became a mandatory subject in girls' schools for the first time. However, the number of physical education teachers is not sufficient to accommodate physical education classes, which have started in September 2017. Additionally, all the curricula documents are currently under the revision and even though, only minor changes have been done so far, modifications seem to be eminent (SMOE, 2018).

¹⁵ Saudi nationalization scheme; the policy implemented by Saudi Ministry of Labor whereby companies are required to hire Saudi nationals up to certain levels.

Saudi has a centralized Ministry of Education that governs all the educational guidelines and policies (SMOE, 2018). There are three types of schools in Saudi: Public or Governmental schools, using a centralized Ministry of Education approved curriculum, without any fees that are open only to Saudi citizens; Private National schools, called National schools that use the same curriculum as Governmental schools, plus additional subjects in English, with applicable fee, and are open to any nationals and Saudis; and Private International schools (the smallest school system) closely related to foreign countries' embassies, using international curricula, with English as instruction language, with applicable fee, open to any nationals except Saudi citizens. Boys' and girls' separate schools are mandatory starting from grade 1. Schools in Saudi consist of Primary (Grades 1-6), Intermediate (Grades 7-9), and Secondary (Grades 10-12) or specialized technical institute (three-year program). Starting from grade 1, students take mandatory exams at the end of the school year, in order to move to the next grade. In order to develop sustainable human resources in Saudi, the Saudi Government, with support of the Ministry of Education, launched the King Abdullah Scholarship Program (KASP) in 2005 (Saudi Cultural Bureau, 2015). From 2005-2015 through KASP top-ranking Saudi students were able to study at Western universities for undergraduate and postgraduate studies. The highest number of Saudi students received KASP scholarship was in 2015 at 125000 (Saudi Cultural Bureau, 2015). However, since 2016 the number of scholarships has dramatically decreased, making it more challenging for Saudi youth to study abroad.

In 2016 Saudi adopted a plan to diversify the Saudi economy and develop public services including education called "Saudi Vision 2030" (Vision 2030, 2016). The plan reinforces a "multi-faceted education" (p. 36) that seeks "collaborating with private and non-profit sectors to offer innovative educational programs and events that can improve

this academic partnership” (p. 33). As a response to the Vision 2030 plan, the Ministry of Education has initiated a campaign to involve 10000 parents in discussing the relationships between families and schools including: 1) enhancement of national identity; 2) assurance of the importance of the role of the family in students educational process; 3) enhancing parents skills in order to support their children; 4) creating programs for parents enrolment /support of schools (Al Youm, 2018). Also, in order to foster positive moral standards schools now aim to “work with families ... reinforce the fabric of society by providing students with the compassion, knowledge, and behaviors necessary for resilient and independent characters to emerge, [to] focus on the fundamental values of initiative, persistence and leadership, as well as social skills, cultural knowledge and self-awareness” (Vision 2030, 2016, p. 28). The major focus in the plan is on promoting cultural, volunteering and athletic activities through strengthening educational institutions. As an example of this was a recent competition for volunteer projects (offered by the JUDE volunteer society that aims to have one million volunteers in the Eastern province by 2030) that took place among public girls’ schools, on December 5, 2017, International Volunteer Day (Al Swaidan, 2017).

5.3 Interview Participants

There was a total of 79 survey participants (who completed the e-survey) in this study; 27 from Canada, 25 from Georgia, and 27 from Saudi. Out of the 79 who completed the surveys, 21 participated in the second part of this study, which included interviews and a set of experiential activities. There were seven from Canada, six from Georgia, and eight from Saudi who participated in the interview and activity part of the study. (See details about the methodology of the study in section 4.5 Chapter 4). As it is

mentioned in the previous chapter, the interview participants were involved in the study process from December 2016, until the end of May 2017. This process included completion of the e-survey (manual survey in Georgia), participating in the individual interview, and carrying out the experiential activities. After finalizing the study process each interview participant had a chance to provide some final thoughts or comments with regard to their participation. Below, I will provide a detailed description of each individual participant from Canada, Georgia, and Saudi, in the order they were interviewed.

5.3.1 Canadian Interview participants

Table 5.1 *Canadian Interview Participants' Profiles*

Pseudo name & Code	Born in	Age	Gender	Class	Family Composition	Parents' Education	Ethnicity	Languages	Travel abroad	Lived abroad
Sophia CF17A	Colombia	17	F	LM	Both parents; 2 siblings	F-U M-U	One	Eng/Sp	Yes	Less than 1M
Ben CM15A	USA	15	M	M	Both parents; 2 siblings	F-HS M-HS	Two/more	Eng	Yes	Less than 1M
Maya CF15A	Middle East	15	F	M	Both parents; 3 siblings	F-U M-U	Two/more	Eng/Per/Ar	Yes	More than 1Y
Kevin CM17A	Canada	17	M	M	Both parents; 3 siblings	F-C M-HS	One	Eng	Yes	Less than 1M
Alex CM17B	Canada	17	M	M	Both parents; 2 siblings	F-C M-C	Two/more	Eng	Yes	Less than 1M
Daniel CM16A	Canada	16	M	LM	Single parent; Single child	—	Two/more	Eng	Yes	Less than 1M
Jasmin CF16C	Canada	16	F	M	Both parents; Single child	F-U M-U	Two/more	Eng/Tur/Per/Kur	Yes	Less than 1M

Note. Class LM, M, UM=low middle, middle, upper middle; Parents' Education F=father, M=mother, U=university, C=college, HS=high school; Participants' codes and Language codes (see Chapter 4).

There were three females and four males between the ages of 15 and 17 among the Canadian participants. Two identified as descendants of a single ethnic group and the

rest of multiple ethnic groups. Three could speak two or more languages and four spoke only one. They were mainly from a middle social class background. All, except one who lived abroad for a prolonged time, had traveled abroad for less than a month.

Sophia is a 17-year-old girl, from a lower-middle-class family, who lives in southwestern Ontario, Canada, with her both parents and two older brothers. Both her parents are university graduates. Sophia, a first-generation Canadian, was born in Colombia and identifies herself as a descendant of one ethnic group. She speaks English and Spanish and cherishes her cultural roots; “my ethnic identity through my family, I think is a big part of me” (CF17A, Sophia, personal communication, April 9, 2017). Sophia has traveled abroad for visits shorter than one month periods. Sophia is a student at a public high school. She works at the fast food location and at the youth club with children. She enjoys art if time allows.

Ben is a 15-year-old boy, from a middle-class family, who lives in southwestern Ontario, Canada, with his parents and is youngest of the three siblings. Both his parents are high school graduates and working. Ben is a descendant of two or more ethnic groups, but speaks only English. He is a first-generation Canadian with extended family in Colombia. Even though he was born in the United States and raised in Canada, he considers Colombia as his country. Ben has traveled abroad for visits shorter than one month periods. Ben attends a public high school, particularly likes math, science, and art, and is a competitive soccer player, thus has “no time for Mall or movies” (CM15A, Ben, personal communication, April 9, 2017).

Maya is a 15-year-old girl, from a middle-class family, who lives with her parents and other three siblings in southwestern Ontario, Canada. Her parents are university graduates who recently immigrated to Canada as skilled workers. While getting

established in a new country, her father is often away from home for various work-related reasons. Maya (who is not a Canadian citizen yet) was born in an expatriate family, in the Middle East, where she grew up before coming to Canada. She is a descendant of two or more ethnic groups, and speaks English, Persian, and some Arabic. She has traveled and lived abroad for more than a year. According to Maya these travels have impacted her worldview: “I consider myself to be lucky because by default I think ... I have developed diverse and more inclusive worldview” (CF15A, Maya, personal communication, April 22, 2017). She is a student at a public school, is part of school choir, band, and swim team. Maya volunteers with younger youth.

Kevin is a 17-year-old boy, who lives with his parents and three other siblings in southwestern Ontario, Canada. He comes from a middle-class family. His mother is a high school graduate and his father, a college graduate. Kevin is a second-generation Canadian, born in Canada, a descendant of one ethnic group, and English is his mother tongue. His dad works in a different city so often has to be away from home. According to Kevin, this fact is a sad reality of today; work often overtakes other components of our human life “we lack balance ...to have a sustained profession, working reasonable hours, have enough sleep and spend time with the family” (CM17A, Kevin, personal communication, April 28, 2017). Kevin has been abroad for short periods of time. He attends a public school and is on the school council. Besides that, he likes art, plays guitar, and is also part of the debate, environmental leadership, and swim teams.

Alex is a 17-year-old boy, who lives with both his parents and two other siblings in southwestern Ontario, Canada. He comes from a middle-class family; both parents are college graduates and working. Alex is a first generation Canadian, born and raised in Canada, a descendant of two or more ethnic groups, and monolingual in English. He has

traveled abroad for visits shorter than one month periods. Alex attends a public high school, enjoys graphic design, and digital arts. He also is a Peer Helper at school.

Daniel is a 16-year-old boy, who lives with his mom in a single parent, lower-middle-class household. He lives in southwestern Ontario, Canada. He is a third-generation Canadian, born and raised in Canada, a descendant of two or more ethnic groups, and speaks only English. Daniel has been abroad for visits shorter than one month periods. He attends a public school, likes writing and music. Daniel does volunteer work with children at the youth club.

Jasmin is a 16-year-old girl, the only child, who lives with both her parents in southwestern Ontario, Canada. Jasmin's parents are university graduates and belong to a middle-class. Jasmin was born in Canada and is a first generation Canadian. She is a descendant of two or more ethnic group and speaks English, Turkish, Persian and Kurdish. Jasmin closely associates herself with the country she was born in, but also with the countries of her descendants: Persia and Kurdistan, "this is where my bloodline started [Iran], and when I go there it feels home more than I guess Canada does" (CF16C, Jasmin, personal communication, April 21, 2017). Jasmin has traveled abroad for visits shorter than one month periods. She attends a public high school, and likes photography and politics. She is an active member of the local Liberal Youth Council (LYC).

5.3.2 Georgian Interview Participants

Table 5.2 *Georgian Interview Participants' Profiles*

Pseudo name & code	Born in	Age	Gender	Class	Family composition	Parents' education	Ethnicity	Languages	Travel abroad	Lived abroad
George GM17A	Geo	17	M	M	Both parents; 2 siblings	F-U M-HS	One	Geo/Eng	Yes	Less than 1M
Luka GM16B	Geo	16	M	LM	Both parents; Single child	F-HS M-HS	One	Geo	No	
Mary GF17B	Geo	17	F	M	Single parent; Single child	M-U	One	Geo/Rus/Eng	Yes	Less than 1M
Nataly GF18A	Geo	18	F	LM	Both parents; Single child	F-U M-U	One	Geo/Rus/Eng	No	
Nino GF17D	Geo	17	F	M	Both parents; 1 sibling	F-U M-U	Two/more	Geo/Eng	Yes	Less than 1M
David GM16C	Geo	16	M	M	Both parents; 2 siblings	F-U M-C	One	Geo/Eng	No	

Note. Class LM, M, UM=low middle, middle, upper middle; Parents' Education F=father, M=mother, U=university, C=college, HS=high school; Code (see Chapter 4).

There were three females and three males between the ages of 16 to 18 among the Georgian participants. They were all from a middle social class background. One identified as a descendant of multiple ethnic groups while the rest identified belonging to one ethnic group. All, except one spoke two or more languages. Only three had traveled abroad and this was for less than a month.

George is a 17-year-old boy, born in Georgia, who lives with his parents and two older brothers in the southeast part of Georgia. He comes from a middle-class family; his father is a university graduate and his mother, a high school graduate. George, a Georgian citizen, was born in Georgia, is a descendant of one ethnic group, and speaks Georgian and English. His extended family members live in Georgia and he is very much fond of them. George has traveled abroad for visits shorter than one month. He attends a public high school, is getting ready to graduate in summer and take up the Unified National

Examinations (university entrance exams). George is particularly interested in political science.

Luka is a 16-year-old boy, a single child, who lives with his both parents in southeast part of Georgia. He comes from a lower-middle-class family; both parents are high school graduates. Luka, a Georgian citizen, was born in Georgia, is a descendant of one ethnic group, and speaks only Georgian. He has not traveled abroad. He attends a public high school, loves music and plays guitar. Luka regularly travels to the countryside to help his grandfather.

Mary is a 17-year-old girl, a single child, who lives in a single parent household in southeast part of Georgia. She comes from a middle-class family; her mother is a university graduate. Mary was born in Georgia and is a Georgian citizen. She is a descendant of one ethnic group and can speak Georgian, Russian, and English. She has traveled abroad for visits shorter than one month. Mary attends a public high school, is getting ready to graduate in summer and is determined to do well on the Unified National Examinations. She is involved in the environmental club at school and carries on her childhood hobby – collecting stamps.

Nataly is an 18-year-old girl, a single child, who lives with both her parents in southeast part of Georgia. She comes from a lower-middle-class family; both parents are university graduates. Nataly is a Georgian citizen, was born in Georgia, is a descendant of one ethnic group, and speaks Georgian, Russian, and English. She has not traveled abroad. Nataly attends a public high school, is a member of a debate club and actively participates in other school-related activities. She is also taking private tutoring in certain subjects in order to succeed in the Unified National Examinations.

Nino is a 17-year-old girl, who lives with both her parents and a brother in the southeast part of Georgia. She comes from a middle-class family; both parents are university graduates. Nino, a Georgian citizen, was born in Georgia, is a descendant of two or more ethnic groups, and speaks Georgian and English. According to her, her motherland is a central feature of her identity. She has traveled abroad for visits shorter than one month periods. Nino attends a public high school, likes literature, arts, and painting. She is particularly interested to learn about world religions. Nino took a year off after graduating from the high school in order to figure out what she wants to become in the future, “I want to make sure I choose the right path” (GF17D, Nino, personal communication, April 3, 2017).

David is 16-year-old boy, born in Georgia, who lives with his both parents and two other siblings in the southeast part of Georgia. He comes from a middle-class family; father a university graduate and mother a college graduate. David is a Georgian citizen, a descendant of one ethnic group, and speaks Georgian and English. He has not traveled abroad. He attends a public high school, likes music and art. George acts at the local theatre and often participates in charity events organized by the theatre. He is interested and fascinated to learn everything about England.

5.3.3 Saudi Interview Participants

Table 5.3 Saudi Interview Participants' Profiles

Pseudo name & code	Born in	Age	Gender	Class	Family composition	Parents' education	Ethnicity	Languages	Travel abroad	Lived abroad
Saud SM17A	Saudi	17	M	UM	Both parents; 5 siblings	F-U M-HS	Two/more	Ar/Eng	Yes	Up to6M
Reema SF15A	Saudi	15	F	UM	Both parents; 4 siblings	F-U M-U	One	Ar/Eng	Yes	Less than1M
Salman SM17D	Saudi	17	M	M	Both parents; 4 siblings	F-C M-C	One	Ar/Eng	Yes	Less than1M
Bader SM18B	Saudi	18	M	M	Both parents; 5 siblings	F-C M-C	One	Ar/Eng	Yes	Up to6M
Kamal SM16B	Spain	16	M	UM	Both parents; 3 siblings	F-U M-U	Two/more	Ar/Sp/Eng	Yes	Up to6M
Joudi SF16D	Jordan	16	F	M	Both parents; 3 siblings	F-U M-U	Two/more	Ar/Eng	Yes	More than1Y
Hala SF16F	Saudi	16	F	M	Both parents; 4 siblings	F-U M-U	One	Ar/Eng	Yes	Up to6M
Amal SF17D	Saudi	17	F	UM	Both parents; 3 siblings	F-U M-U	One	Ar/Eng	Yes	Up to6M

Note. Class LM, M, UM=low middle, middle, upper middle; Parents' Education F=father, M=mother, U=university, C=college, HS=high school; Code (see Chapter 4).

There were four females and four males between the ages of 15 and 18 among the Saudi participants. Five identified as descendants of a single ethnic group and three of multiple ethnic groups. All could speak two or more languages and all had traveled abroad for various periods of time from one month to a year. They were from a middle and upper-middle social class backgrounds.

Saud is a 17-year-old boy, who lives with both his parents and five siblings in Eastern province of Saudi. Saud comes from an upper-middle-class family; father is a university graduate, and mother is a high school graduate. He is a Saudi national, was born in Saudi, and is a descendant of two or more ethnic groups. However, according to him his connection/attachment to his “non-Saudi part” does not carry much significance,

while his national and religious identities are inseparable. Saud speaks Arabic and English and has traveled abroad for visits up to six months long. He attends a National school (see details in Chapter 4). He likes video games, baking, and playing the piano.

Reema is a 15-year-old girl, who lives with her both parents and four siblings in Eastern province of Saudi. Reema comes from a wealthy family; both her parents are university graduates. She is a Saudi national, born in Saudi, and a descendant of one ethnic group. Reema speaks Arabic and English and often travels abroad for visits shorter than one month periods. She attends a National school, likes music and socialization. She considers herself ambitious but at the same time grateful, summing up her motto into “clear eyes, full heart, can’t lose” (SF15A, Reema, personal communication, March 18, 2017).

Salman is a 17-year-old boy, who lives with both his parents and four siblings in the Eastern province of Saudi. Salman comes from a middle-class family; both parents have college degrees. He is a Saudi national, born in Saudi, a descendant of one ethnic group, who speaks Arabic and English. Salman has traveled abroad for visits shorter than one month periods. He attends a National school, likes video games, and soccer.

Bader is an 18-year-old boy, who lives with both his parents and four older sisters in the Eastern province of Saudi. Bader comes from a middle-class family; both parents are college graduates. He is a Saudi national, was born in Saudi, and is a descendant of one ethnic group. Bader speaks Arabic and English and has traveled abroad for visits up to six months long. He attends a National school, likes video games, and is keen on keeping things in order.

Kamal is a 16-year-old boy, who lives with his both parents and three siblings in the Eastern province of Saudi. Saud comes from an upper-middle-class family; both

parents are university graduates. He is a Saudi national, was born in Spain, and is a descendant of two or more ethnic groups. Saud speaks Arabic, Spanish, and English, and has traveled abroad for visits up to six months long. He also has spent some of his childhood abroad. According to Kamal his cultural inheritance, being exposed to two different cultures, helps him to be open-minded and ‘be at ease with others’ (SM16B, Kamal, personal communication, April 12, 2017). He attends a National school. His passion is sports. Kamal plays different sports and teaches taekwondo.

Joudi is a 16-year-old girl, who lives with her both parents and three siblings in the Eastern province of Saudi. Joudi comes from a middle-class family; both parents are university graduates (pediatricians). She is a Jordanian national, was born in Jordan, but raised in Saudi from infancy.¹⁶ Joudi is a descendant of two or more ethnic groups and speaks Arabic and English. She has traveled abroad for some visits up to one year long. She attends a National school, likes painting, reading, and writing poetry. According to Joudi, her family and friends had and have a great influence on her identity.

Hala is a 16-year-old girl, who lives with her both parents and four siblings in the Eastern province of Saudi. Hala comes from a middle-class family; both her parents are university graduates. She is a Saudi national, was born in Saudi, and is a descendant of one ethnic group. Hala speaks Arabic and English and has traveled abroad for visits up to six months long. She attends a National school.

Amal is a 17-year-old girl, who lives with her both parents and three siblings in the Eastern province of Saudi. Amal comes from an upper-middle-class family; both her parents are university graduates. She is a Saudi national, was born in Saudi, and is a

¹⁶ Saudi Arabia does not grant citizenship by naturalization.

descendant of one ethnic group. She identifies religion as an intimate part of her disposition, “religion is very important ... my life is infused with it” (SF17D, Amal, personal communication, March 16, 2017). Amal speaks Arabic and English and has traveled abroad for visits up to six months long. She has stayed and attended school in Canada at some point. She attends a National school, and likes reading and drawing.

5.4 Summary

In order to contextualize this study, the first section of the above chapter I expounded on the three broader contexts of Canada, Georgia, and Saudi, in which the study took place. I presented a general picture of the contexts of these localities as well as the glimpse into contemporary developments/changes in their corresponding social structures, including educational systems. In the second section, I offered the detailed description of the 21 interview participants’ profiles: seven from Canada, six from Georgia, and eight from Saudi. The interview participants were all between the ages of 15-18 years. In total there were 10 girls and 11 boys. They were all attending public high schools, except for the Saudi youth. They had a wide range of interests such as working, volunteering, playing sports and video games, and doing/performing arts. In braking down the data by country/location we see some differences emerging. The Canadian students were the most ethnically diverse, with almost all having two or more ethnic roots, while the majority of the Georgian and the Saudi youth were descendants of one ethnic group. In terms of social class, the Saudi students were primarily from middle to upper classes, while the Georgian and Canadian youth came from middle and lower-middle classes. Saudi and Canadian students had more traveling abroad experience than their Georgian peers.

In the next chapter, I display the findings from the surveys, interviews, and experiential activities. I demonstrate my participants' perceptions/ sensibilities and subjectivities about themselves and the world.

Chapter 6 : Findings

6.1 Introduction and Analytic Approaches

In this chapter I present the findings of the comparative case study that investigated how 79 high school age youth (15-18 year-old) from Canada, Georgia, and Saudi understand their lives as members of today's globalized world. I *inductively* analyze the qualitative data, which is comprised of participants' responses, opinions, sentiments, and artistic expressions, collected through three collection methods (see details in section 4.5, Chapter 4). Collectively, these research methods helped to: 1) capture participants' perceptions about themselves and others, and the ethical sensibilities that guide their lives; 2) discover participants' practices of citizenship, on local/global levels and their rationales behind those practices; and 3) examine the degree to which these participants consider themselves as part of the Global Generation.

I used two analytic approaches to generate the findings: a) an integration of the data obtained from the three research methods; and b) a comparative cross-case analysis of the findings. To optimize the clarity and understanding of the data, I organized it under the three main comprehensive themes and their relevant sub-themes (see Table 6.1), and expounded them below in the following order: *Perceptions on Self*: Multiple Identities and Belongings, Upright Character, Aspirations and Anxieties; *Perceptions on Others*: Global Connectivity, Global Affinities, Global Generation; *Perceptions on the World*: Local/Global Perspectives, Positive Change, Common Humanity. It is important to note that sub-themes sometimes overlapped. In such cases, I applied my judgement and discretion to isolate the spirit/meaning and significance of the data so as to locate and discuss it under the most appropriate sub-theme. Some sub-themes present as more

extensive, due to the participants' portrayed interest in the topic and the thickness and quality of their responses.

Table 6.1 *Themes and Sub-Themes Used for the Classification of the Data*

Theme 1 Perceptions on Self	Theme 2 Perceptions on Others	Theme 3 Perceptions on the World
Sub-themes: <i>*Dispositions: Multiple Identities and Belongings</i> <i>*Dispositions: Upright Character</i> <i>*Dispositions: Aspirations and Anxieties</i>	Sub-themes: <i>*Global Connectivity</i> <i>* Global Affinities</i> <i>*Global Generation</i>	Sub-themes: <i>*Local/Global Perspectives</i> <i>*Positive Change</i> <i>*Common Humanity</i>

6.2 Thematic Analysis

6.2.1 Perceptions on Self

Some key ideas that emerged from the data surrounding young people's identities, belongings, ethical sensibilities, aspirations, and concerns that guide their lives are: 1) youth across the contexts have multiple identities and belongings. Yet, they consider a 'human' identity (core identity that all human beings share) as the most significant identity; 2) young people recognize having upright character and the willingness to contribute to the common well-being very important. The most significant quality according to them while interacting with others is tolerance/acceptance; 3) youth desire to speak English, attend Western post-secondary schools, and be technologically savvy. They aspire for material prosperity, a balanced lifestyle, which their parents' (previous) generation is lacking, and acknowledge ethical responsibility towards others; 4) young people's understandings of ethics differs across the contexts; 5) youth across the sites admit not always being able to find sufficient answers to their questions about life, and being overwhelmed/anxious about their futures.

6.2.1.1 Dispositions: Multiple Identities and Belongings

In the survey participants were asked to rank the following identities from “very important” to “not important:” national, religious, ethnic, local/community, profile on social media, and human (common humanity) (see Figure 6.1).

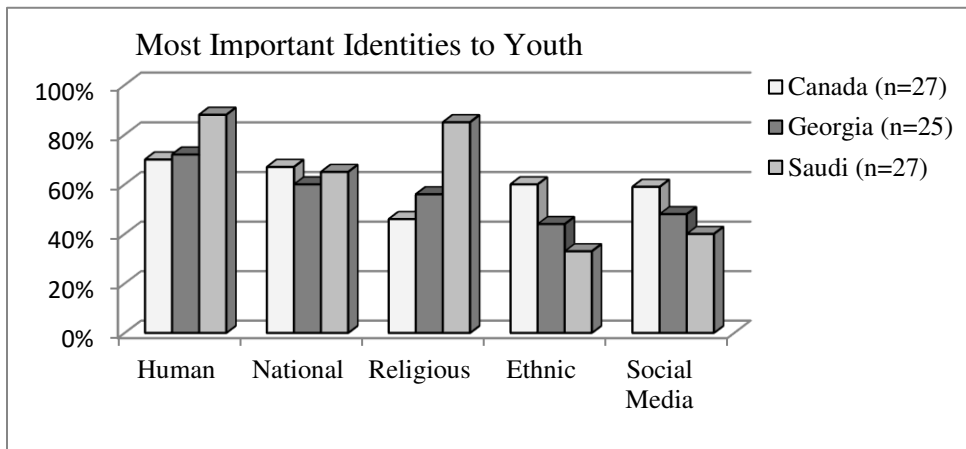


Figure 6.1 Most Important Identities to Youth

Three quarters of the Canadian and Georgian participants and almost all Saudi participants ranked human identity as the most important type of identity. Approximately two-thirds of the participants from each three countries selected the national identity as the second most important type of identity. The third choice for Georgian (56%) and Saudi (88%) youth was religious identity, while for Canadian (63%) youth ethnic identity was very significant. It seems that while residing in religion-infused contexts, Georgian and Saudi youth still have strong attachments to religion, Canadian youth, who live in a secular society, are substituting their religious affections with ethnic ties. Nevertheless, while youth identify themselves with their national, ethnic or religious groups, they foremost recognize and relate to the underlying/universal human attribute of ‘common humanity,’ independent of nation-state or other boundaries.

Additionally, almost all of the participants provided similar answers to the question “what is home?” highlighting the complex nature of their ways of belonging. Sophia, whose understandings were representative of other participants views, explained, “Home can be multiple. Home is not a place, it’s the people. I have home with my immediate family, I have a home with my friends and I have a home with my relatives in Columbia” (Sophia, CF17A, personal communication, April 9, 2017). Youth unanimously agreed that home is essentially about the people/family and not a location/place. The idea that belonging is not place bounded was further supported by their understandings of the ‘global village.’ A significant number of the survey participants (Canada, 54%; Georgia 84%; Saudi 67%) acknowledged that they live in a “global village” and simultaneously belong to different communities/groups around the world (see Figure 6.2). It is possible to suggest that youth across the sites have multiple belongings and identifications, while upholding an inclusive identity that is connected to others through common humanity.

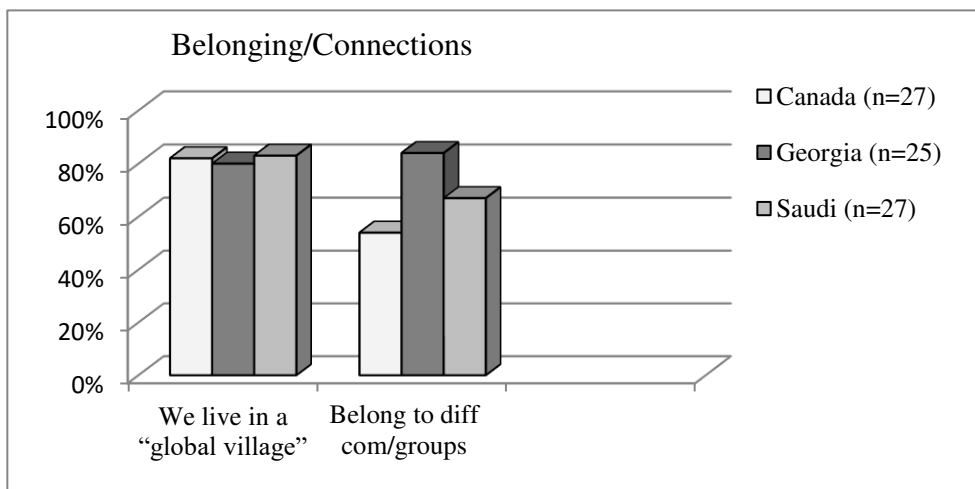


Figure 6.2 Belonging/Connections

6.2.1.2 Dispositions: Upright Character

When thinking how to describe themselves, primarily, the participants from three sites chose ethical/moral values/qualities,¹⁷ avoiding indicating their origins, status, talents, or achievements. They named honesty, care, empathy, tolerance, and purposefulness most frequently. While young people across the sites indicated learning these dispositions from their families, or from religious teachings (Saudi), the majority of young people did not refer to any specific ethical frameworks. An exception was the answer of the Georgian survey participant, who believes that a good person is “the upholder of American ethical norms ...having progressive world view” (GM18D, personal communication, March 27, 2017). Unfortunately, he did not elaborate further on what this answer meant in this instance or in other responses.

To better understand young people’s ethical dispositions, I asked them to identify a ‘good’ person. When describing a ‘good’ person youth frequently referred to a broad construct of an idealized character encompassing good intentions, ethics/morality, altruism, and a sense of purpose. For example, according to Kevin from Canada it is important to have a “bunch of qualities” (See Figure 6.3). Similarly, Bader from Saudi noted that “a person’s background doesn’t make him a good or bad person, it’s his ethics” (Bader, SM18B, personal communication, March 3, 2017).

¹⁷Youth had some difficulty finding the right terms for the values, and often provided different names for the same value/quality. Based on their interpretations of the underlying concepts of the value, I could recognize the value they described. Hence, while providing participants’ descriptions of values/qualities, I also occasionally link a few synonymous ones when applicable. For example, the overlapping constructs in their understandings of friendliness, empathy, open-mindedness, and tolerance, suggest that these three values/qualities can be combined in one – tolerance.



Figure 6.3 Qualities of a Good Person by Kevin (CM17A)

Among various qualities of a ‘good’ person, tolerance/acceptance was named by the participants from all three settings (see Figure 6.4). This is how Alex from Canada framed the importance of this quality: “as a global community we need to recognize that tolerance without discrimination is what humanity needs to cooperate and thrive” (Alex, CM17B, personal communication, April 7, 2017).



Figure 6.4 Values/Qualities of a Good Person

Participants from across the sites agreed that in order to increase tolerance towards others, which can also lead to solidarity, it is important to demystify stereotypes, promote intercultural sensibility and cross-cultural awareness among populations. Mary, from Georgia, noted that while in today’s global times coming together is very much desirable and possible; it is only achievable after accepting each other. According to these youth,

the practical applications of fostering intercultural sensibilities include: learning and exposure to the foreign/new places, people, and activities/traditions, learning other languages than one's mother tongue, participating in global non-profit organizations, and attending international sports/art events that are examples of 'citizenship-as-practice.' For example, George from Georgia admitted how his exposure to a different culture challenged an existing stereotype around Georgians, "I went to Estonia last summer and I basically debunked the myth about Georgian hospitality; it turned out that Estonians are pretty hospitable too" (George, GM17A, personal communication, March 30, 2017). Two interview participants from Saudi also shared their citizenship-as-practice experiences when describing how music and artistic performances altered and advanced their appreciation of the 'other.'

Some youth across the sites additionally saw a 'good' person having a strong sense of purpose and responsibility. For Canadian youth, like Alex and Maya, a significant characteristic of a contemporary good person was being a "worldly person" (Alex, CM17B, personal communication, April 27, 2017), as well as having a world oriented perspective, meaning that such person "takes into consideration the whole world" (Maya, CF16C, personal communication, April 22, 2017). Georgian participants also shared similar views, like Nataly, who noted that, "a good person is an active citizen ... and is involved in activities that are beneficial to people" (Nataly, GF18A, personal communication, March 27, 2017). Based on the above, youth seem to perceive a 'good' person in two ways: passive, mainly concerned with obtaining an upright character, and active, possessing a holistic character that includes willingness and deeds to contribute the world. These two understandings are closely associated with young people's impressions of citizenship.

In summary, young people across the sites indicated that everyone has a capacity to obtain an upright character. Some identified important components of an upright character as deeds directed to common well-being. While they acknowledged that moral/ethical values differ on the individual level and cannot be generalized, youth from all localities agreed on the importance of practicing tolerance/acceptance that can lead to solidarity.

6.2.1.3 Dispositions: Aspirations and Anxieties

Young people in the study revealed various aspirations and dreams in relation to their lives (see Figure 6.5). The Saudi youth indicated to be the least concerned in being rich or famous, most probably due to their high socio-economic status among the three groups. Also, because the issues of wealth and inequality are deeply political, and societies around the globe approach them with different interpretations and policies (Piketty, 2014), it is possible to suggest that youth across the sites had different interpretation of ‘being rich.’ Likewise, Canadian participants did not attribute much significance to holding multiple citizenships/passports, since Canadian citizenship/passport is recognised as one of the most accepted in the world. However, there was a significant similarity in young people’s responses to: 1) speaking English (Canada 85%; Georgia 96%; Saudi 100%); 2) going to university/college in a Western country (Canada 67%; Georgia 68%; Saudi 68%); 3) having the Internet (all sites 89%) and the skills in modern technology (Canada 77%; Georgia 84%; Saudi 89%) (this point is discussed in section 6.2.2.2); and 4) conducting selfless acts of service.

Canadian youth, coming from an English—speaking nation, did not elaborate on the survey results regarding significance of English language, or post-secondary

education, which can be explained by them already being fluent in English and taking for granted an opportunity to study in Canada. However, for Saud from Saudi, learning English was equivalent of acquiring ‘knowledge.’ He said, “My English was not good, so my knowledge was not that good” (Saud, SM17A, personal communication, March 23, 2017). Similarly, David from Georgia wished to live/study in England and speak ‘good’ English. These responses suggest both, infinity for global connections through English, and the desire to advance cultural capital and social prestige.

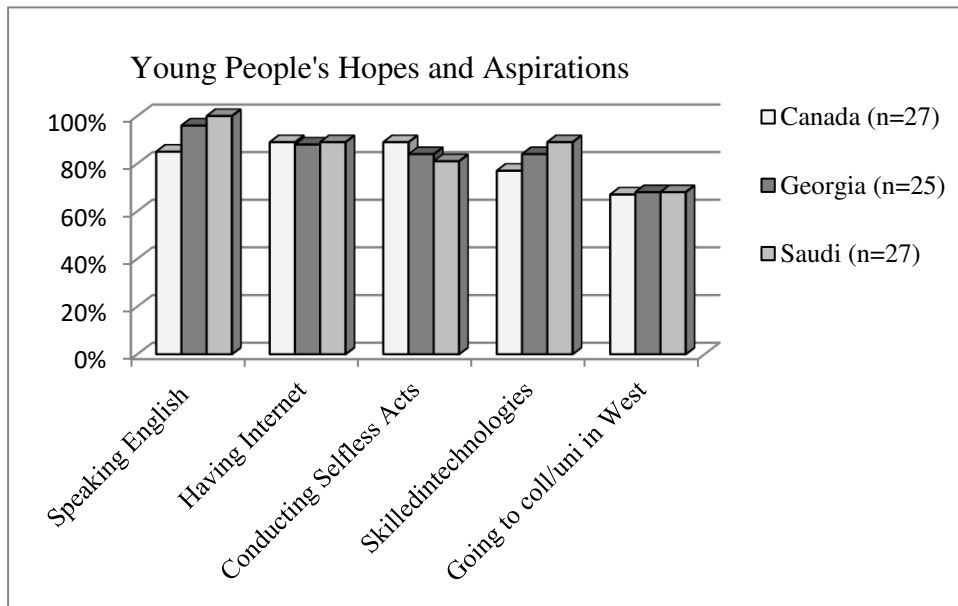


Figure 6.5 Young People’s Hopes and Aspirations

A very large number of survey participants from all sites (Canada 89%; Georgia 84%; Saudi 81%) asserted that conducting *selfless acts of service* were as equally important as having the Internet. The concept of ‘service’ surfaced during interviews as well, when participants shared thoughts about their future and the world, wishing for a *good* life. There were two main types of responses related to the interpretation of a ‘good’ life across the sites: one – material prosperity, and the other – ethical responsibility/worldly contribution, which was closely related to service.

There was a great consensus in the responses describing a ‘good’ life in terms of material achievements/possessions. According to the participants the most essential components of a ‘good’ life were good education/knowledge (completing post-secondary education), family, friendships, health, career/jobs, money, personal satisfaction/comfort, and adventure (see Figure 6.6). For example, for Mary from Georgia, education is superior to health and is an equivalent of a ‘good’ life, and for Reema from Saudi, family is the guarantor of the happiness – aka ‘good’ life. As for Luka from Georgia, a ‘good’ life is a life of luxury and wealth, which he imagined possibly beneficial to others, “I would want to be wealthy, rich ... so I can do things freely, and help others” (Luka, GM16B, personal communication, March 30, 2017). However, some of the interview participants across the sites considered a life dedicated to service to humanity as a ‘good’ life. For example, for Maya, from Canada, a ‘good’ life means recognizing the interconnection between the personal development/progress, and the willingness to contribute to the society; “helping people ...I believe it is very important. [A] good life for me would be, knowing how to improve myself and how to help others ... use my knowledge for the good of the globe” (Maya, CF16C, personal communication, April 22, 2017). David from Georgia and Bader from Saudi echoed Maya’s response by describing a ‘good’ life as commitment to the public good. This is another example of citizenship-as-practice: being committed to the public good.

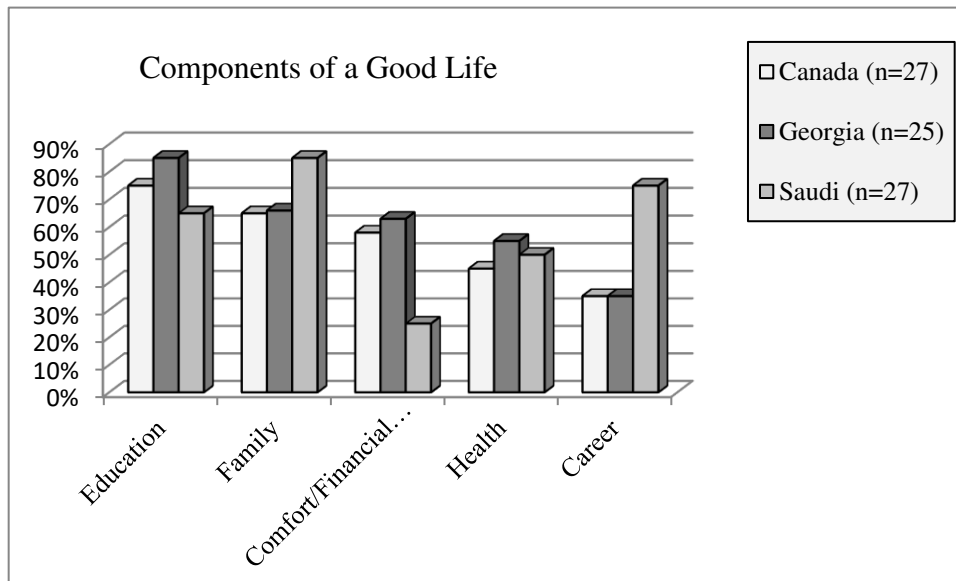


Figure 6.6 Components of a Good Life

Meanwhile, many participants across the sites also agreed that each individual has a different interpretation of a ‘good’ life, which is rooted in personal satisfaction. This understanding is similar to their interpretation on moral/ethical values that vary on the individual level. According to Alex from Canada, “whatever makes person happy is the most important for them and that’s what they value as a good life ...” (Alex, CM17B, personal communication, April 27, 2017). To a degree, participants’ answers were incongruent. A large number of youth in the survey (n=79), wished to conduct selfless acts of service. Nevertheless, when actually verbalizing the concept of service, young people’s responses demonstrate the challenge of choosing between personal and societal ‘good,’ or like in Luka’s case, the compromise between personal and public interests. The findings about young peoples’ understandings of life (if not completely attributed to their lack of maturity), demonstrate wide-spread contemporary challenge of moral reasoning (Lakoff & Collier, 2004) and “individualization of citizenship” and the emergence of

“citizen-as-consumer” (Biesta, 2005), which enclose the dominance of individualistic concerns over communal ones.

The aspirations of the young people were not separate from their anxieties. Many participants across the sites disclosed that they are not able to find answers to their questions about life, nor do they know exactly what they want in life, or what their purpose is in life. Six of seven Canadian and five out of six Georgian interview participants confirmed that they find it difficult to differentiate between ‘good’ and ‘bad’ or ‘right’ and ‘wrong’ in the process of decision-making. Participants from these two sites admitted that finding answers to the profound questions is difficult for them, like Sophia who stated, “I do find that I struggle ...” (Sophia, CF17A, personal communication, April 9, 2017), or George, who noted, “Mainly I do not find answers to my questions” (George, GM17A, personal communication, March 31). Some admitted that talking about profound questions, such as the purpose of life, was uncommon and too complex for them to discuss due to their young age and absence of experience.

On the contrary, seven out of eight Saudi interview participants stated that they are confident when making decisions and have an understanding of their purpose of life as a result of their upbringing/beliefs. Kamal explained it in the following manner, “deciding between right and wrong has to do with my soul ...” (Kamal, SM16B, personal communication, April 12, 2017). My interpretation of this is deriving from an understanding of contemporary condition of incoherence of ethics, common traditions, and shared understandings among individuals (Lakoff & Collier, 2004), particularly in secular societies. For this reason, moral reasoning seems to be challenging for Canadian youth the most, while easier for Saudi youth because their stable understanding of ethics is cultivated by religion across all the societal units, from family to nation-state.

Additionally, participants from diverse socio-economic backgrounds, across the sites shared their dispositions in relation to the 'skinny girl image' promoted by media, their high school work load and exams, and choosing a right path of study to find sustainable jobs in the future. (Their worries included also world issues and excessive amount of information online, which is discussed later.) For example, Alex, said, "I wish I had the money and the means to go to the university that I want to because for now, it has been quite a barrier. Another thing would be job security after the university, and to be able to live wherever I want" (Alex, CM17B, personal communication, April 27, 2017). Furthermore, participants (Canada and Georgia) expressed their concerns related to balanced lifestyle; moderation between work and family. According to them, work-family balance is a serious concern of many contemporary youth. Kevin, whose father often is away due to work, wished for him to work reasonable hours, have enough sleep and spend time with the family. David from Georgia shared his concerns in the following way

In Georgia today, and maybe everywhere else... I think the greatest challenge is the lifestyle, parents are working excessively, conditions of the country are stressful, youth are confused... so they need support but moreover they themselves should try to get in touch with each other ... (David, GM16C, personal communication, April 4, 2017)

In conclusion, youth across the sites wish for material prosperity, a balanced lifestyle, the ability to speak English, attend Western college/university, and being skilled in modern technologies. They acknowledge ethical responsibility towards others, but meanwhile they cannot always find answers to the questions about life and are anxious about their futures.

6.2.2 Perceptions on Others

The other set of key findings that emerged from the data about young people's lives in relation to other youth, and their interpretations of what it means to be a young person in today's contemporary world are: 1) youth believe that digital communication plays a vital role in young people's lives; 2) the idea of "West" and "non-West" is rejected in place of a sense of common humanity, and similar interests and challenges; 3) youth *do* consider themselves as members of the Global Generation, which according to them is a present-day phenomenon attributed to the advancement of technological and digital communication; and 4) the Global Generation is more competitive, well informed, and internationally oriented than the previous generation.

6.2.2.1 Global Connectivity

Youth frequently identified digital communication, particularly the use of social media, as the main tool of communications/connections with people/groups around the world. In the survey almost all the participants declared having/using smartphones (Canada 25/27; Georgia 19/25; Saudi 26/27), as well as Tablets/iPads, computers, and Gaming Consoles to connect with others (friends, persons, and groups/sites) on a daily/regular basis. According to George from Georgia, it is impossible to imagine young people's lives today without technology and to Reema from Saudi, "we are all connected through social media" (Reema, SF15A, personal communication, March 18, 2017). Once again, youth affirmed having access to the Internet and staying connected as being very important.

The findings of the experiential activity, the 'Time Capsule,' further supported the importance of the modern techno-device communications in young people's lives. During

this activity interview participants had to list ten items to symbolize things that have sentimental or concrete importance to them, and are reflective of their contemporary contexts. Almost all the youth across the sites included the latest smart phones, computers/laptops or iPads/Tablets in their Time Capsule lists. Many supported their understandings with the multiple images (see Figure 6.7).



Figure 6.7 Youth Shaped by the Use of Technology.

Images chosen by Amal (SF17D), Joudi (SF16D), Ben (CM15A), and Maya (CF15A).

According to the participants, their phones and computers are the first things that come to mind when thinking about very important things. Hala, from Saudi, whose views are the representative of the other participants views, explained, “phones are the most dependable devices for our generation... and computers can do things that goes beyond phone’s ability” (Hala, SF16F, personal communication, April 9, 2017). Youth identified technology¹⁸, including the Internet, as ‘a gift’ that has brought people together, and has created possibilities of myriads of connections. Moreover, participants argued that contemporary global connectivity, not only plays a significant role in shaping young people’s lives, it also fosters further similarities among diverse groups of people.

Taking participants’ responses in consideration I aimed to examine one of the assumptions of the study; while new technologies have advanced connectivity among

¹⁸ From this point when using technology, I will be referring to techno-devices, the Internet, and digital communication.

youth, they also have brought social isolation (Turkle, 2012). I wanted to inquire into participants' feelings on sustaining their human interactions and relationships with others on local/global levels as active users of digital technologies. Young people from all three contexts provided very similar comments regarding this matter. They admitted that communication online was easy and convenient, particularly for a long-distance contacts, and useful for introverts who find it difficult to express themselves in person. However, participants also affirmed the need and preference of face-to-face interactions. They agreed that it is essential to sustain both, stay online and maintain human/social connections. Maya, whose views were representative of the rest, remarked:

I think being on the phone, has made me less comfortable talking to people face to face, but I do realize the negative effect that it had and I do try and not rely on the phone at all times. We are humans and humans should have the ability to show emotions across ... like with the person in front of you rather than screen. We need to communicate with one another as people, instead of through texting. Technology can be used for so many good things; we just need to be aware of the negatives not to take over. (Maya, CF15A, personal communication, April 22, 2017)

Further, participants from all three sites also acknowledged the important role of the Internet in terms of accessing information/learning. According to the Canadian and the Saudi interview participants, the Internet was the main source (and context for) of their learning/knowledge, compared to parents, the school/teachers, and peers. While Salman from Saudi believed that social media and religious teachings are the main sources of knowledge, Kevin from Canada explained, "there is my school education and what I learn in the classroom, and there is home, what my parents taught me, and the third thing is the Internet ... It's a big factor" (Kevin, CM17A, personal communication, April 28, 2017). Even though for Georgian interview participants school was still the major source of knowledge, possibly due to the strong structure of Soviet education being

inherited by many post-Soviet countries, it was closely followed by the Internet and parents. While young people asserted that the Internet is the most reliable source and the space to find answers to their questions, they also admitted that the vast amount of information available online, is often confusing and difficult to sift through. This point supports the notion that contemporary youth face numerous challenges while seeking knowledge to navigate their lives.

Essentially, young people across the sites stressed the vital role of the Internet, modern techno-devices, and digital communication in their lives. They recognized the Internet as the main source of learning and confusion, but also as a mechanism for fostering similarities among them. While noting the benefits and the necessity of modern techno-device communication, youth also acknowledged a great importance of human face-to-face interactions.

6.2.2.2 Global Affinities

Participants were in strong agreement about many common traits/similarities among today's young people from across the globe, due to the connectivity through modern technologies. According to Amal from Saudi, these similarities are a direct outcome of the constant exchange and communication provided by the Internet. Young people agreed that contemporary global youth share common interests, thoughts/ideas, aspirations, and feelings. They also want to learn, to have friends, to be healthy, and to have fun. Moreover, participants suggested that youth around the world face similar challenges and are affected by the same global issues, such as the environment. In addition, participants attributed to their generation a capacity and willingness to lead the world towards tolerance and wellbeing, meanwhile commenting on the challenges of

being a young person in today's context. Kevin from Canada disclosed these tensions in the following manner:

I think that youth are more similar rather than different. We are all growing, we are learning about the world, life, everything, changes are happening to us still, we are trying to become adults about now, members of the society that have a desire to contribute to the betterment of the world, and there is that scary transition, there is a general fear as well... (Kevin, CM17B, personal communication, April 28, 2017)

In support of Kevin's statement, Nino from Georgia submitted her drawing titled "In the moment of thinking" during the experiential activities (see Figure 6.8) suggesting that this image can relate to any young person in the world for a simple and a multifaceted reason of being able to think and imagine.



Figure 6.8 In the Moment of Thinking by Nino (GF17D)

A large number of participants believed that they have things in common with youth from Western countries (Canada 70%, Georgia 74%, Saudi 90%), and a slightly smaller number (except for Georgia) believed that they have things in common with the youth from other countries (Canada 65%, Georgia 48%, Saudi 86%). Even though, Georgia is not commonly perceived as a Western country, Georgian participants wished to be recognized as Westerners. I interpret this as a result of a lingering remnant of

imperialism, when the concept of ‘The West’ became an aspiration and a “standard model of comparison” (Hall, 2006) for the rest of the world. It seems that imperialism from the West is very much still present in digital forms.

To further examine participants’ perceptions of the concept “West and non-West,” I used these terms intentionally during the interviews. Interestingly, many participants did not accept these terms as legitimate, like Daniel from Canada who stated that “there is no reason we should even be dividing the world into West and non-West” (Daniel, CM16A, personal communication, April 21, 2017). In fact almost all of the interview participants across the sites considered these terms outdated and asserted the importance of recognizing evident similarities among youth from around the world.

Overall, participants across the sites demonstrated a humanist attitude. They related to the young people from around the world. They considered global youth to be more similar than different in terms of their attitudes, their understandings and the challenges of being a young person in today’s world, and as such they rejected the use of binary terms such as West and non-West.

6.2.2.3 Global Generation

In the survey, participants were offered the prompt “Global Generation” as referring to today’s youth born around the year 2000, often considered being similar with one another (e.g. accessing social media networks, appreciating diversity, and being internationally connected). They were asked to identify the degree they relate to the above description of this term. Almost all the participants across the sites related to the description of the Global Generation provided in the survey, with the majority choosing “A great deal” and “A lot” (Canada 52%; Georgia 76%; Saudi 85%), the rest identifying

with “A moderate amount” (Canada 26%; Georgia 20%; Saudi 11%). While a few indicated that they were not sure about the term, others stated that the Global Generation, as a term, makes sense and is an actual “thing,” which is comprised of the youth that disclose various similar traits and practices. Almost all the interview participants from three localities identified belonging to the Global Generation, with technological connectivity at its heart. Once again they affirmed that connectivity – the use of social media, the Internet and other technological shifts, allows for similarities to arise among contemporary youth. According to them, due to this connectivity young people across the globe share common characteristics, values, habits, interests, hobbies, sense of fashion. They watch the same videos and even think in the same manner. Moreover, participants came up with other terms defining the Global Generation, a generation raised alongside technological advancements and accustomed to using social media tools: “the generation of technology” (Kamal, SM16B, personal communication, March 3, 2017), or “technology infused generation” (Amal, SF17D, personal communication, March 16, 2017). The above definitions signify the importance and the influence of the use of modern technologies on the lives of these youth.

Many interview participants provided insightful ideas by elaborating on their understandings of the phenomenon of the Global Generation, particularly in terms of its organic emergence in today’s context of hyper-connectivity. Maya from Canada clarified:

I do think there is a Global Generation. We can see that people all over the world are connecting with one another, meaning that there is a global interaction, meaning that people do have the ability to communicate with people across the world and be aware of different things happening and this awareness helps to become a global community. (Maya, CF15A, personal communication, April 22, 2017)

Similarly, Mary, from Georgia, explained: “I think I belong to the Global Generation. I believe there are conditions and pre-requisites for its existence... It is also related to the global community, and we are taking tiny steps towards it” (Mary, GF17B, personal communication, April 4, 2017). Saud from Saudi, who used an image of the world map/clock, powerfully conveyed the notion of the connectivity – all parts working together, powered by the Internet, and the integration of the Global Generation into the global community; “my idea of the Global Generation is that the world works as a clock, which means that all have a role to play, and the world from all its youth to all its elders has to work and live together... And the Internet plays a huge part in this” (Saud, personal communication, April 14, 2017). See Figure 6.9.



Figure 6.9 The Global Generation as Part of a Global Community by Saud (SM17A)

Youth across the sites identified competitiveness as another significant characteristic of the Global Generation. According to them, their generation is more competitive than the previous one. The majority agreed that competition is a natural human phenomenon and is necessary for personal and societal improvement; it generates knowledge and encourages progress. Some asserted that in order to be successful in contemporary conditions one needs to be constantly competing, like Jasmin who stated, “competition is required to maintain progress” (Jasmin, CF16C, personal communication,

April 7, 2017), and Ben suggesting that “one needs to compete for their position” (Ben, CM15A, personal communication, April 9, 2017). At the same time, some, like Alex and Nataly suggested having a “moderate” competition, pointing to a negative effect of competitiveness; “too much competition could lead to more unique people out there being pressured” (Alex, CM17B, personal communication, April 27, 2017). However, just a few youth identified it as detrimental. Sajeda from Saudi pointed out how competition at school lowers students’ self-esteem and makes it difficult for them to thrive. According to Daniel from Canada, in today’s societies winning has become the ultimate goal from sports to education/schooling. He suggested replacing competition with cooperation

I disagree that competition is the natural way of progress. I think cooperation is key, and I think what we should teach it ... and especially starting with younger generation, because my generation is already taught a few things and you never gonna be able to completely un-teach something you taught a generation. (Daniel, CM16A, personal communication, April 21, 2017)

Participants’ answers demonstrate their understandings of the effects of competition that have permeated all human endeavors, particularly in the sphere of education, which is directly related to their own lives. However, they do not perceive competition as necessarily an opposite of cooperation (Harari, 2014), indicating an influence of the neoliberal view of competition as an essential attribute of human relationships (Monbiot, 2016).

Nevertheless, participants also identified the Global Generation as open-minded, internationally oriented, capable to resist prevalent stereotypes, and even able to foster a positive change in the world (the latter point is discussed in section 6.2.3.2). Youth across the sites pointed out that their generation is “just different” from the previous generation as Kamal from Saudi articulated. For Alex from Canada, the Global Generation is more progressive and more tolerant than their parents’ generation and for Mary from Georgia,

the young generation has more knowledge and capacities that make it different from the older generations. Moreover, according to Bader from Saudi, the Global Generation is able to put aside differences and work together for the wellbeing of all on this planet. Some identified the Global Generation as global thinkers, who are aware of global events and other cultures, of the interconnections of various human enterprises, and the consequences of their actions. For example, Jasmin from Canada conveyed this idea saying

I would say the term “Global Generation” means that the values the members of this generation are based on global issues, events, and factors... issues such as wars and the economic crisis/downfalls that many countries and regions are currently facing. The Global Generation is most probably more culturally aware whether they respect cultural variation or not. (Jasmin, CF16C, personal communication, April 7, 2017)

Interestingly, Georgian youth raised their concerns about the necessary support from the educational institutions to enrich their skills and knowledge, and better prepare them for the future. Nino, whose views were representative of the rest, stated

I think a Global Generation is a group of people who have a big responsibility in promoting a positive change in the world. What can help us [the Global Generation] in this endeavor are the skills and knowledge that we generate from schools, universities and other similar establishments. (Nino, GF17D, personal communication, March 27, 2017)

It is possible to conclude that young people across the sites related to and considered themselves as members of the Global Generation. They attributed the emergence of the Global Generation to the contemporary global developments, with the recent technological shifts at its heart. They believed that the Global Generation exists beyond the national borders, is highly connected, community oriented, well informed, competitive, and more tolerant and world-oriented than the previous generation. As part of this generation, youth saw themselves being an integral part of the global community

and acknowledged the need for adequate knowledge and skills to be better prepared for their roles in the future.

6.2.3 Perceptions on the World

The third set of the key findings touches upon young people's perceptions of their roles and practices as members of their local, national, and global communities, including their concerns about the state of the planet they are to inherit. In other words, these are the citizenship practices that include: 1) youth reject the binary of the concepts "local" and "global," suggesting a local/global approach to challenges/issues, human interactions, and citizenship; 2) youth lack knowledge and skills to be actively involved in the local/global communities; 3) youth consider acts of service or small scale actions as social movements, however, entrust the decision-making to the authorities; and 4) youth consider common humanity as a binding force of humankind.

6.2.3.1 Local/Global Perspectives

When examining young people's ways of knowing, doing, and being, a few significant findings surfaced. Youth from all three settings disclosed an array of various contemporary issues/challenges, relating them to their local and global communities. According to the participants from Canada and Georgia these issues were causing them to be deeply concerned about the contemporary world, which they perceived as heading backwards towards destruction. For instance, Nino from Georgia said: "unfortunately my view of today's world is not a good one. I would not describe it as nice, particularly due to the religious antagonism. I don't think humanity knows how to solve this issue" (Nino,

GF17D, personal communication, April 3, 2017). Similarly, Sophia from Canada was skeptical about the future of the “messed up” world with myriads of unresolved problems.

On the contrary, the majority of the Saudi interview participants while acknowledging prevailing ills of the contemporary world, viewed today’s world as rapidly becoming more connected and peaceful. Amal’s views were representative of how other Saudi participants felt about this, “I think the world is becoming closer, global relations are easier obtained, thanks to technology, but also awareness and seeing things beyond our immediate society” (Amal, SF17D, personal communication, March 16, 2017). Based on the responses, youth across the sites acknowledge positive and negative developments taking place simultaneously on local/global levels. However, they remain apprehensive about the future, considering environmental and social conditions of the world.

Nevertheless, when it came to understanding the reasons behind the local/global issues, majority of the participants across the sites admitted that they lack the adequate knowledge about these issues. Some indicated that they ‘knew’ more about local than global issues and others vice versa. Kevin from Canada remarked on this common perspective:

I think I belong to the generation ... who don’t understand what should be done to help the issues in the world ... but I also think that I am more aware than others about certain issues. I believe we don’t get chance to question certain things, you are told and there is no room to question... often, at least for my generation, we skip over global issues, like a lot of times there is no solid thought about it ... we acknowledge that there is a problem and it has to be solved but there is no contribution or thought how to solve it... (Kevin, CM17A, personal communication, April 28, 2017)

This thoughtful comment suggests that today’s youth have the information about the needs/issues of the world, but lack the skills, the knowledge, and the critical

understanding of the matters, which is essential for their participation in the lives of their local or global communities. This disconnect between the information and a real life experience/application resonates with what Biesta et al. (2009) call the “socialization of citizenship,” mainly concerned with school based instruction of citizenship curriculum. The above conversations led to exploring young people’s understandings and practices of their roles as citizens of their local and global communities, eventually examining the meaning of global citizenship.

In the Canadian context, half of the youth felt proud to be Canadians; being upholders of Canadian values of acceptance, diversity, and neutrality. However, the other half did not show much attachment to their Canadian citizenship. For example, Daniel stated: “being citizen of Canada....it doesn’t have much meaning for me. The only legal definition of it is that I live in Canada. I don’t attribute more to this term” (Daniel, CM16A, personal communication, April 21, 2017). For Georgian youth, Georgian citizenship, first of all, was associated with their culture, traditions, and people. While a few noted rights and responsibilities, obedience to the laws and contribution to the well-being of their country, the majority highlighted emotions attached to their citizenship. Similarly, half of the Saudi youth described their Saudi citizenship in a sentimental way, associating it with nationality, love and respect to culture, traditions, and people, like Amal, who took time to draw a picture to depict her perception of Saudi citizenship (see Figure 6.10). Meanwhile, the other half disagreed that nationality and citizenship were synonymous. For Kamal, “Saudi citizenship means that I have responsibilities to this country because I benefit from many things. However, for me Saudi nationality is not the most important thing, humanity is first” (Kamal, SM16B, personal communication, April 12, 2017).



Figure 6.10 Saudi Citizenship by Amal (SF17D)

Based on the above, it appears that Saudi and Georgian youth have a bit stronger understanding of state citizenship than their Canadian peers. Youth across the sites have emotionally-charged mixed understandings of the concept of citizenship. They perceive it mainly as a relational construct and rejected the significance of citizenship as a status.

When exploring young people's perceptions about global citizenship (GC),¹⁹ I found out that they understand GC as a natural outcome of the processes of globalization and a rightful attribute of anyone on the planet. While a few participants identified the difference between the local and global citizenships in terms of different responsibilities (particularly the Saudi youth), a significant majority from across the sites often conflated local and global citizenships, justifying it by the interrelated meanings of the two concepts. Alex from Canada captured his perceptions of local/global citizenship in an image (see Figure 6.11) and commented:

Each person is a citizen of their own community, which is why each person is holding a unique puzzle piece. But even though all the people in this image are representing different cultures and citizenships, they are all able to fit together perfectly, because while it is an important trait of who they are as a person, it does not define or segregate them. Additionally, all the cultures and citizens of our

¹⁹While I tried to avoid prescribing any particular interpretation of the term "global citizenship," in order to help the participants grasp the meaning of questions, I often had to refer to some additional related terminology such as cosmopolitanism, or a world citizenship. For example Georgian youth were familiar with the term world citizenship. For the sake of the consistency I use global citizenship (GC) as a collective term throughout the chapter.

planet must contribute their own piece of the puzzle to make up the world that we live in. (Alex, CM17B, personal communication, May 1, 2017)



Figure 6.11 Local/Global Citizenship by Alex (CM17B)

Participants associated local/global citizenship mainly with responsibility, respect, tolerance, help/service, and awareness of our common humanity, which are the attributes of a ‘good citizen.’ Note that these attributes are similar to the values/qualities of a good person that were discussed earlier under the first theme. It seems that both forms of citizenship for youth engage primarily with their personal/individual roles, emotions, and ethics, rather than ‘political citizenship.’ Moreover, youth attribute the possibility and actualization of GC to human characteristics of world-mindedness, respect, and acceptance/tolerance. Thus, according to the youth, the qualities of citizenship are the same regardless of the context, suggesting that the three concepts: a good person, a good citizen and a global citizen, are equal and interchangeable (see Figure 6.12).



Figure 6.12 Diagram of Interchangeable Character of a Good Person/Local/Global Citizen

Regarding youth's citizenship practices, participants from three localities identified several initiatives as their contributions to local/global communities: living by the principle of doing versus talking; practicing solidarity; planting trees and park clean ups; raising money on line or in-person for different charities, such as "Bare foot walk" and "Save the whales"; contributing to various donations; participating in the Model United Nations activities, and other clubs, such as Equity and Environmental clubs; tweeting about certain movements and following them on social media; and volunteering at schools, youth clubs, local community centres, with young children and homeless shelters. (Volunteering was new to Saudi youth.) Only one participant, Daniel from Canada, declared himself to be an activist. None from Georgia or Saudi claimed to be activists. While all the interview participants across the sites could elaborate on selfless acts of service, and confirmed being part of different activities/movements, they were not sure if those activities qualified as social actions or social justice movements.

Overall, participants from all three sites felt that small scale individual actions can qualify as social actions/movements. Yet, they expressed a strong desire to be part of some kind of movement that addresses a local/global social problem. Ultimately, youth associated participation in social justice movements with active and responsible citizenship, which is correlated with their understandings of local/global citizenship. Nataly from Georgia, drew links between social action, GC, and the responsibility to promote human well-being, in the following way:

To be an active citizen means to be concerned with your country's problems, to be involved in its advancement and prosperity. Be part of the current developments and take up actions that promote its well-being. The same applies to global citizenship. (Nataly, GF18A, personal communication, March 30, 2017)

The discussion about social justice movements/actions eventually led to the idea of promoting social change, or a positive change in general.

6.2.3.2 Positive Change

When survey participants answered an open-ended question, “if you had the power to change things, what would those things be?” they shared several similar understandings. The first was about the interconnection and interdependence of the local/global issues/aspects. While some suggested that the change should start locally, others asserted that due to the complex nature of local and global issues, it is difficult to make clear distinctions among the two. Sophia, from Canada, explained this interdependent relation accordingly: “one can think local, like shop locally, but at the same time be helping global community” (Sophia, CF17A, personal communication, April 9, 2017). Similarly, Nataly from Georgia, suggested that because of the interconnection of the local/global issues, solving a particular issue can lead to the solution of the rest of the issues.

The second shared idea was around people’s apathy and the lack of initiative. Participants across the sites agreed that collective responsibility is extensively absent in today’s societies. This is how Daniel, from Canada, expressed this common notion:

we have this bystander effect when everybody thinks somebody else is going to do it. We need more people in the world who are gonna say –this is wrong and they are gonna do something about it. Right now we have so few people who are doing something ... working together to save the world. (Daniel, CM16A, personal communication, April 21, 2017)

Many participants pointed out that the underlying cause of the local/global issues is directly related to lack of human understanding and consciousness. This indicates that youth are attributing contemporary issues to diverse or even polarized systems of thought

around the globe resulting in the absence of common understandings. Their third shared notion stemmed from the previous one; participants spoke of the need for altering our mindsets and elevating our consciousness/morality. For example, Luka from Georgia wished for more friendship and solidarity among people, which according to him is crucial for today's world. Sophia from Canada proposed moving away from consumerism toward care of the environment and people. Likewise, Amal from Saudi blamed consumerism for skewed morals in her comment:

I would like to change how people think and shift their attention from fancy cars to helping people in need. I would like to change the way this world works, terms like- greed, evil, position, self-centers, mine ... change into love, happiness, help, care, share. This world can be changed 180 percent if we can change these things. (Amal, SF17D, personal communication, March 16, 2017)

Young people from the three settings raised many insights and concerns in relation to the social and environmental issues such as refugee crises, human rights, gender equality, poverty, exploitation of the natural resources, global warming, peace, nationalism, racism, and terrorism, that require immediate change. However, participants from across the sites agreed that education/schooling, the fourth common idea, was in need of change the most. Several youth across the sites mentioned that there was a necessity to improve school education, and to have access to good and better standards of education. When Georgian and Saudi participants discussed their understandings of a 'good/high standard education,' they referred to Western or European standards of education.

Sophia, from Canada, whose views were in line with others,' saw a possibility of a positive change at large, through the change in education system

I would focus on the education system. I would do everything possible to make the students' mental health an important priority as well as encouraging them to find their purpose that will help contribute to society. Through education a lot of

wrongs can be fixed and it will help society avoid mistakes. (Sophia, CF17A, personal communication, April 7, 2017)

Based on the participants' responses it can be stated that all the participants across the sites expressed awareness of the need for positive change on local/global levels. They were able to identify a variety of human traits and endeavours that need alterations/improvements, and emphasized the role of education as very significant in this process. However young people did not necessarily see themselves capable of promoting any systemic change, rather they relied on authorities and individuals with power. As Saud from Saudi commented, "global issues should be solved by the governments not people" (Saud, SM17A, personal communication, March 23, 2017). Similarly, Luka from Georgia suggested that those in power, like president of the country, have the authority to solve issues, while his peer Nataly argued that the

rich are educated, and they are not struggling to provide for themselves (like food), so they are in a better position to make a change. If rich take a first step towards the solution of issues, eventually we will be able to eliminate them. (Nataly, GF18A, personal communication, March 30, 2017).

This finding was supported by some answers in the survey and the responses in participants' "Letter to the authority," in which participant addressed an issue(s) related to their lives or the population in general and discuss a possible solution. Young people across the sites shared their thoughts about issues close to them, but they did this differently.

In the Canadian context, three out of seven interview participants chose not to write such a letter, justifying their choice in the following manner, "I would write something but I feel whatever I have to say to these people they already know ... so there is nothing I can do. I don't personally feel comfortable writing such a letter ..." (Sophia, CF17A, personal communication, April 15, 2017). The other four participants directed

their letters to General Electric, the Canadian Prime Minister, and pop-star Beyonce, predominantly stressing the importance of the environmental issues, post-secondary education tuition fees, and fair trade. According to the Canadian interview participants, these authorities, in comparison to ordinary people, were powerful, influential, and like Ben said, capable to solve problems “in an instant.”

While all the Georgian interview participants composed a letter to an authority figure, the topics/issues addressed in these letters were diverse. The addressees included celebrities: Steve Vai (an American guitarist, songwriter, and producer), Mark Zuckerberg (technology entrepreneur and a co-founder of Facebook), and Bill Gates (business magnate, philanthropist, and a founder of Microsoft Corporation), and Georgian Minister of Education. Similar to Canadian youth, Georgian participants considered the above-mentioned authorities and wealthy philanthropists having influence, power, or the ability to draw people’s attention and promote a change. While the half of their letters conveyed a concrete statement about local/global issues, the rest included inquiry about success in life, or simple curiosity to “have a chat.” While seeing Mark Zuckerberg as a powerful entrepreneur, Ketii, in her letter, came up with a solid suggestion how to provide education to all children

მიუხედავად იმისა, რომ თქვენ ხშირად ეწვიოთ ქველმოქმედებას, კარგი იქნებოდა თუ მსოფლიოში შეიქმნებოდა „სარეზერვო ფონდი“, რომელშიც ყოველთვიურად დიდი კომპანიები გადარიცხავენ მოგების 1%-ს. შემდგომ კი ამ თანხით დაეხმარებოდათ გაჭირვებულ ბავშვებს, რომელთაც არ აქვთ განათლების მღების შესაძლებლობა.

[while you are known for your charity work, it would be more beneficial if the world had a “reserve fund.” Big companies/businesses would set aside 1% of their monthly income to meet any educational costs of disadvantaged children.] (Ketii, GF18A, personal communication, April 7, 2017)

With the exception of one, seven Saudi interview participants wrote their letters to an authority figure. They shared various concerns in these letters, from child labor, environment/pollution, women's rights, and equality, to Saudi's international reputation. However, many letters were not addressed to anyone in particular and the rest of the letters were directed to the Saudi Minister of Foreign Affairs, and a famous YouTuber, Thnyan Khaled. According to the Saudi youth, these individuals were known for their confidence, influence, and the ability to have an impact on people's lives. An interesting exception was Amal's letter to an authority. While elaborating on the changes required in today's world, she argued that, "no matter how powerful this person [an authority, the recipient of the letter] is, the change can only come from within the people" (Amal, SF17D, personal communication, March 28, 2017). However, she did not specify an addressee of her letter, suggesting that hypothetical recipient was most probably a man.

In summary, participants from three localities displayed some characteristics of active citizenship when identified human attitudes and social issues that require change. They however did not necessarily see themselves capable of promoting any systemic change, rather relied predominantly on a male figure, popular media figure, or the world's richest individual, as examples of an authority figure with the power to bring about change in the world.

6.2.3.4 Common Humanity

Young people's aspirations for the better world and the human capacity for change were closely related to their understanding of the common humanity. To define common humanity participants used terms such as: human nature, universal values, and basic ethics and morals. Youth from across the sites agreed that while all human beings

are different in a unique, special ways with different needs, there is something that they all share. According to them, we have similar desires/challenges, universal values: sense of curiosity, love, compassion, and sense of fear, the need to learn and to be healthy.

Participants conveyed beliefs that our differences are based on external attributes and individual personalities. Maya from Canada provided detailed explanation of this concept, elaborating

I think there are certain values that are universal that people share... I guess it's called human nature, sort of thing ... But we are all different in different ways. We are raised in different environments. Some have certain wants and needs due to the environment and the situation they live in, compared to others. But we all want to succeed in life; if you are a parent, you want your kids to be successful. We want to live healthy life; we want to have education that would help our communities to grow. (Maya, CF15A, personal communication, April 22, 2017)

While Sophia from Canada, argued, "I would like to believe that shared humanity is something that everyone has, but look at Trump ... that's not a thing" (Sophia, CF17A, personal communication, April 9, 2017). Other participants, by examining the nature of common humanity, suggested that our similarity cannot be measured by physical characteristics; it exists beyond the segregation of the labels of race, nationality, and ethnicity. According to them, humans are similar based on humanity/human soul, which is the same as fundamental moral values, or human goodness. As Joudi from Saudi explained, "anyone in the world seeing the homeless child feels compassion towards this child, regardless of their background, so this proves that we are more similar than we think" (Joudi, SF16D, personal communication, March 18, 2017). Alex from Canada further elaborated on the importance of perceiving humanity as similar rather than different. He suggested that if common humanity is accepted as the base for this similarity, we will be able to relate to each other regardless of external differences. Below

is Alex's comment that he provided for the image "One Planet, One Humanity" depicting the view of the Earth from space (see Figure 6.13).



Figure 6.13 One Planet, One Humanity by Alex (CM17B)

Alex explained:

The reason why I have chosen this particular image of Earth is because I believe seeing humanity from this angle is very impactful to the way we see one another. On Earth, people often disagree, and conflict with one another because of petty reasons like race, age, and gender. However, when we look at humanity from this perspective we can see how small these problems really are. When we look at the big picture, we don't see blacks, or whites, or Muslims, or Asians. We only see humanity. Because from this angle we can see how insignificant these problems really are, and that we are all human. (Alex, CM17B, personal communication, May 1, 2017)

Moreover, interview participants from three settings also advocated that human beings are good by nature. According to them no one is born 'bad.' It is the environment, the upbringing, and the education that influence people, fostering them to become bad or good. They noted that even though there are examples of both, good and bad acts in history, there are definite signs of improvement in today's societies, and one of the requirements for that is open-mindedness. Kevin from Canada, whose opinion was reflective of the other participants', said, "I think people are generally good... the majority of things that I see in people are good. Because, if that's not true, that's a scary

answer. I just hope that's true" (Kevin, CM17A, personal communication, April 28, 2017). George from Georgia shared his understanding of common humanity by providing an image of a fingerprint that consists of the numerous flags of the nations (see Figure 6.14). In the description of this image he argued the temporary and limited nature of the external labels that are not sufficient to define our human nature.



Figure 6.14 Differences and Similarities of Humanity by George (GM17A)

George explained why he chose this image to define human nature:

ეს პოსტერი განსაკუთრებით მიყვარს... გასაუბრებისას გითხარით ყველაზე მეტად ადამიანობა გვაერთიანებს მსოფლიოს თქო... დიახ ჩვენ ყველა ერთნი ვართ არ აქვს მნიშვნელობა ეროვნებას, შესაბამისად რელიგიასა და კანის ფერს... თუმცა თითის ანაბეჭდი ამავდროულად თითოეული ქვეყნის და ჩვენგანის ინდივიდუალიზმს გამოსახავს რომელიც გვინდა არ გვინდა ყოველთვის იარსებებს... ყოველთვის ვიქნებით განსხვავებულები გარეგნობით აზიელები, აფრიკელები, ევროპელები და კავკასიელები ერთმანეთისგან... მაგრამ მთავარია მივხვდეთ რომ ეს არაფერს არ ნიშნავს და არავიზუზე ნაკლებობას და მეტობას არ ნიშნავს...

[I particularly like this poster... like I said during the interview what makes us/the world similar/one is the common humanity... Yes, we are all one and it doesn't matter what our nationalities, races or religions are... Even though, the fingerprint represents the individuality of each person and nation, which will always be there... we will always be different from each other based on our appearance ... Asians, Africans, Europeans, and Caucasians. But what's important is to

realize/understand that these differences do not mean anything; they do not define us enough...] (George, GM17A, personal communication, April 7, 2017)

Overall, almost all participants across the three sites acknowledged that despite outward differences all human beings are good by nature and share common humanity based on human soul, aspirations/dreams, and values. They recognized common humanity as a fundamental entity of similarity between people, and pointed out the importance of perceiving humanity as similar rather than different.

6.3 Implications of the Findings

What I presented in this chapter is my way of telling a story of breadth and depth (Patton, 2002) of this large qualitative study. In other words, breadth that captured broad and common themes/notions among youth, and depth that revealed their unique individual perspectives on a small set of themes. I should note that these two ways of representing the data, combined, produced and provided more rounded views and understandings of young people's perceptions and subjectivities. While providing individual perspectives of my participants, I tried to determine a collective spirit of each separate setting, and eventually to bring out similarities that emerged through comparison between the three localities.

The findings of this research confirm the "new reality" (Meeker, 2015) of today's world, which is a techno-device based communication, and its significance for contemporary youth; extensive reliance on social media for information, knowledge, guidance, and rebellion of social norms that collectively influence their lives. Through connectivity youth participate in the exchange of information/ideas and develop relationships with diverse individuals, groups, and spaces, which result in their multiple

attachments, identifications, and “fluid belongings” (Dolby & Rizvi, 2008) that transcend geographical boundaries. Most significantly, through connectivity, which continuously produces similarities among young people, also challenges old conceptions of ethics, identity, and citizenship.

Youth across the sites share similar attitudes, understandings, aspirations – including speaking English and attending Western post-secondary institutions, and anxieties – over good education, balanced lifestyle, and a sustainable future of the world. Youth consider being better informed and inclusive of different peoples, cultures, and ideas than the previous generations. Young people in the study are self-reliant, competitive, and have materialistic goals. They are smart, but are not always able to find answers to their questions. They are idealists, wanting to be ‘good’ to others and the world. However, while having a sense of local/global issues, and the desire to contribute to the human well-being, they are lacking agency (Goudelli, 2009a) and do not see themselves as part of solutions to the bigger problems. The youth are apolitical citizens, who conflate local and global citizenship, consider citizenship qualities the same regardless the context, and perceive their citizenship primarily as an emotional and relational construct (Biesta, 2005). They believe that open-mindedness, tolerance, and elimination of stereotypes can promote international connections/relations, leading to solidarity. Young people in the study perceive humanity as similar, emphasizing a ‘common humanity’ as a fundamental universal human attribute and a binding force of humankind.

Building on the evidence, young people in this study, despite their differences based on their geopolitical contexts, national, ethnic and religious backgrounds, class, gender, family composition, or parents’ education levels, can be regarded as the Global

Generation. This Global Generation is the outcome of contemporary global developments with technological shifts at its heart. It is also a product of diverse contexts, with various relationships and dispositions within these contexts. This Global Generation exists within and beyond national boundaries as an integral part of the global community. That being said, it must be recognized that the participants in this study had access to modern means of communication which might have contributed to being globally connected and world oriented. I acknowledge that the term, global generation, may not apply to all youth around the world and in this respect it cannot be generalized.

6.4 Summary

In this chapter I presented the findings generated from the responses of the participants from Canada, Georgia, and Saudi. These findings displayed participants' sensibilities and subjectivities about themselves and others, and their practices in connection to their local/global contexts. I summarized core similar understandings and notions shared by the young people from these three localities, in order to gauge the possibility of the Global Generation.

In the next chapter, Chapter 7, I will discuss these findings in relation to my theoretical framework (see Chapter 3), and the literature review (see Chapter 2).

Chapter 7 : Discussion

7.1 Introduction

In this chapter I connect the most significant findings representing with the research questions, employing the theoretical framework of CL and material from the literature review in my analysis. I analyze how these youth identify with the idea of the Global Generation and the ways they operationalize this concept in their lives. I discuss developments and conditions, including discourses that influence these contemporary youth. The discussion illuminates the core features, perceptions, and practices of the Global Generation, and the process of developing cosmopolitan outlooks. In order to provide a more rigorous explanation of what the findings mean in the broader context of the study, I present the discussion under the following themes and sub-themes (see Table 7.1).

Table 7.1 *Themes and Sub-Themes Used for the Discussion of the Findings*

The Global Generation: a Phenomenon of the Globalized World	
<u>Theme 1</u>	<u>Theme 2</u>
Connecting the Dots: The Global Generation Exists	Global Youth Culture: Core Dispositions of the Global Generation
*The Use of Technology *Transnational Formations	*Under the umbrella of neoliberalism *Cosmopolitan Discourse *Cosmopolitan Becoming *Towards Open Global Society

My intent in this chapter is not simply to interpret participants' personal thoughts and perceptions related to their everyday situations (Cohen et. al., 2011), but to understand what was said and how, as well as what was possibly omitted and why.

I believe that my positionality played a role in how I analyzed the data from this study, as well as my initial assumptions guiding this study (see Chapter 1). I should also note that although my analyses are guided by my theoretical framework and the literature review, foremost, they are perceived through my perspectives on the framework and relevant literature.

7.2 The Global Generation: A Phenomenon of the Globalized World

When I set out to understand the likelihood of addressing young people from three diverse geographical localities in three countries as the Global Generation, I aimed to find out: a) how youth identify and relate with the term Global Generation; b) if they consider they belong to the Global Generation, what are the core features and unique characteristics of this generation; and c) how the idea of the Global Generation translates into practice. The discovery of shared similarities among today's youth could suggest using Global Generation as a collective term defining them. I should note that I approached to study a particular group of youth beyond just grouping them by age. Rather, I aimed to consider a group of youth that goes through similar experiences due to the influence of contemporary socio-historical conditions. I chose an approach that accounts for their "condition of citizenship" (Biesta, 2005), which is made up of diverse political, economic, and social contexts that influences contemporary young people's lives. In other words, I intended to understand how youth are situated in, and make "meaning of [the] age" (Wyn & Woodman, 2006, p. 497). For this purpose, I anticipated identifying global developments, conditions, and discourses that affect young people's lives. The literature suggests that today's global discourses are heavily influenced by neoliberal ideologies (Harvey, 2005; 2009; Hall, 2012; Monbiot, 2016; Springer, 2012;

Thorsen & Lie, 2009; Türken et al., 2016). Even though, while modern neoliberal ideas may vary or “materialize” differently (Springer, 2012) on geopolitical terrains, according to Hall (2012), they have become dominant present discourses re-conceptualizing the political, economic, and social models of the world; “the dominant ideology shaping our world today” (Thorsen & Lie, 2009, p. 8). Hence, I kept in mind that neoliberalism has become “[so] pervasive ... that we seldom even recognise it as an ideology” (Monbiot, 2016, para 1). Neoliberalism has become a framework not only for worldwide policies, but for an understanding of life in general. According to Harvey (2009), we are “all neoliberals now” (p. 57).

7.2.1 Connecting the Dots: The Global Generation Exists

There are various factors that shape a generation. In today’s context of “globalized modernity;” when interactions, communications, movements, and exchanges are carried out on a global level, and geographical distance is no longer equivalent to social distance (Beck & Beck-Gernsheim, 2009), “the idea of generations isolated within national boundaries is historically out of date” (p. 26). Today, the idea of a ‘generation’ cannot be any longer limited to bounded homogeneous social and cultural locales (Philipps, 2018). Moreover, according to McCrindle (2014), “the commonalities of today’s generation cut through global, cultural and socio-economic boundaries. Due to globalisation ... [we have] a cohort united by age and life stage, conditions and technology, events and experiences” (pp. 2-3). The findings of this case study indeed confirm that there are contemporary global developments and conditions that simultaneously impact and shape young people across the globe, and technology is the most influential among them.

7.2.1.1 The Use of Technology

“A great gift to humanity”- George (Georgia)

According to the findings, technological development/advancement, which according to George is a “great gift to humanity,” is a significant and an inseparable part of participants’ and their peers’ lives. The findings well support the proposition that in our globalized context, youth world-wide are highly connected through digital communication; “connectivity culture” or “networked culture” (Turkle, 2012, p. 283). While representing a relative range of socio-economic groups, almost all the youth in the study confirmed having their personal techno-devices that they use daily to connect with people, groups/spaces, and ideas, suggesting that today’s young people are fully active users of digital networks, and their interactions mostly happen online. This phenomenon has become a new social norm; “in our time ... needing to be continually in touch does not seem a problem or a pathology but an accommodation to what technology affords” (Turkle, 2012, p. 177). The above suggests that modern technology shapes today’s global youth. They are “confident citizens of a digital world” (Andersen, 2016, para. 15) and “the first generation of digital natives” (Broadbent, et al., 2017, p. 12). This hypothesis is supported by youth from diverse contexts, claiming to belong to a techno-generation, or technology infused generation that has been raised alongside technological advancements, and feels “naked” without their cell phones.

Meanwhile, technology is also recognized to greatly influence young people’s lives in a negative way (Andersen, 2016; Broadbent, et al., 2017; Turkle, 2012; Waterworth, 2013). Turkle (2012) raises concern about the complexities and complications of this new connectivity culture. According to her, techno-device communication has changed young people’s socialization, which can have a negative

impact on their lives. Turkle states that on one hand, techno-devices ensure that youth stay connected, are never alone, and feel safe; “[t]he cell phone as amulet becomes emblematic of safety” (p. 248). On the other hand, however, on-line communication brings anxiety and vulnerability. Based on her study, she concludes that young people have replaced human interactions with techno-device interactions. She asserts that “[youth] expect more from technology and less from each other” (p. 295), and claims that connections that youth form online are weak and fleeting.

The findings of this study reveal that youth across the sites heavily rely on techno-device communication. Nevertheless, young people attribute an equal importance to human interactions. According to them both have merit and it is essential to find a balance between staying online and maintaining human face-to-face connections. Based on the findings youth are not worried about technology taking over, as far as their personal relationships go. This point is confirmed in Andersen’s (2016) study as well, where youth acknowledge importance and clear advantages of face-to-face interactions, commenting: “[p]eople just assume we don’t like face-to-face interaction. I like that a lot more” (Andersen, 2016, para. 45). It appears that young people are not seeking to be isolated on their devices. Rather, they are concerned about being overwhelmed by the digital communication and are trying to find a balance between online and human interactions.

The findings also present another substantial perspective on the role of technology in young people’s lives. Youth considered technology very important for generating information, guidance, and exposure to various dialogues and discourses. Moreover, according to them, social media is a site (context) where young people practice some form of citizenship. Like for Kevin, the Internet is a “big factor” in acquiring knowledge,

and for Anna it is “the major source” of finding answers to her questions, under larger conditions of a loss of collective ethical moorings. Moreover, participants acknowledged using Twitter and following certain social movements on social media as their citizenship practices, attributing important role to technology in terms of their citizenship learning and enactments. While the Canadian youth were participating in online posts related to environmental issues, the majority of their Saudi peers identified themselves as followers and supporters of women’s rights on social media. Hence, social media is that public space (context) where youth learn and where the possible “experiment of democracy” gets enacted (Biesta, 2014). In other words, considering small scale actions and willingness to be involved (such as following online groups) in some kind of collective initiative that transcends local borders, is what democracy looks like for youth. As Biesta suggests, youth engage, learn, and practice their citizenship using different contexts and opportunities. In addition, participants recognized the implication of digital communication and particularly the use of social media, beyond its’ capacity to provide connectivity across the globe. They viewed it as a tool to promote similarities among individuals, eventually generating sympathy among diverse groups of people. Youth attributed to their engagement with modern technology, in other words, to their citizenship learning/practice, a potential to foster common awareness, understandings, and “coming together” among the world populations.

The effect of digital communication, connecting young people across the globe, promoting exchange of ideas, and fostering similarities between them, is noteworthy because according to Skrbiš, et al. (2014), using the media alone, has a potential to encourage cosmopolitanism. Amal’s comment on the use of technology, which encourages “awareness and seeing things beyond our immediate society,” is a good

example confirming its significance. Thus, the use of technology (albeit in my participants' case on a simple level, without actually organizing a social change), facilitates global connectivity among global youth, which promotes similarities, eventually inspiring sympathy and solidarity among them. Saito (2011) and Robbins (1998), who analyze connectivity on an emotional level, argue that when constantly exposed to remote places and people (with the help of modern technology) one gets emotional about others, beyond their common circle of acquaintance, gradually developing a cosmopolitan outlook. The above suggests that young people's relational citizenship learning process, through ongoing relationships and interactions, is directly related to developing cosmopolitan dispositions among them. The concept of universality versus particularity is key theme that runs through this discussion chapter.

7.2.1.2 Transnational Formations

"Tune up with others" - Reema (Saudi)

Another global development/condition, alongside technological advancement, which contributes to the possibility of the existence of the Global Generation, is wide scale transnational formations that combine transnational interchange, mobility, and engagements (Bayly et al., 2006; Vertovec, 2007). Youth related to various aspects of transnational formations, such as global use of 'lingua franca' English and living in today's new reality 'global village' that foster their multiple belongings, affiliations and identities.

The findings display that participants across the sites acknowledge that English is today's language of communication on-line and in person around the globe. Hence, for all, and particularly for non-native English speaking Georgian and Saudi youth, acquiring

English is very important. While English language and several subjects that are taught in English are part of the curricula in the private Arabic schools in Saudi, it is possible, that the Saudi participants, by attending private Arabic school, as well as coming from a high socio-economic background, have better opportunity to reinforce their learning of English. However, in Georgia, the standard of instruction of English language in public schools so far remains at a simple low level, and Russian is still relatively common among the Georgian population. Nevertheless, the fact that almost 70% of the Georgian participants, who attend public high schools, claimed to speak English, compared to the 40% speaking Russian, indicates that Georgian youth are interested in learning English, as an international language, more than Russian, and most probably are self-invested in alternative means of acquiring English language. This finding suggests that knowing ‘lingua franca’ English is an essential literacy for contemporary English and non-English speaking youth in the process of becoming global.

While the participants across the sites had unequal experiences of traveling abroad and interacting with other cultures, almost all acknowledged living in a ‘global village.’ This suggests that in today’s context, physical mobility, while having its merit of heightening exposure to others, is not a requirement to access people, places, or events across borders. Youth from diverse sociocultural contexts claimed being comfortable belonging to multiple places and spaces at once: at school, with their friends on Facebook and Instagram, or with their relatives in far distant places; simultaneously belonging to different communities/groups around the world. In other words, not only contemporary young people have means and are able to connect to physical places and abstract spaces, most significantly, by applying their ethical and aesthetic judgments (Tuan, 1996), they can develop emotional attachments (albeit voluntarily) to diverse spaces/places.

Participants' voluntary nature of belonging links into their identity formations. Throughout the study, youth identified with multiple, over-lapping, non-exclusive, partial identities that derive from the rich diversity of human characteristics and social engagements. For example, Sam identified himself as a Canadian, a Colombian, and a citizen of the world. Jasmin believed she is an Iranian, a Kurdish, and a Canadian at the same time, and Kamal, viewed himself as a Muslim, a Spanish, a Saudi, and an athlete. While having different levels of significance, young people's ethnic, religious, or national identities appeared to be part of their other identities that transcend geographical boundaries, confirming that "in the information age, generational identities are de-localized" (Nilan & Feixa, 2006, p. 3). Identifying with multiple identities demonstrates that today's global youth are constantly confronting and challenging the rigid categories of race, ethnicity, and culture, producing and re-producing new forms of identities that facilitate their daily lives (Yon, 2000). As the literature suggests, contemporary global developments produce possibilities for youth to form hybrid, fluid, shifting, and hyphenated identities (Dolby & Rizvi, 2008; Hall, 1997; Nilan & Feixa, 2006; Yon, 2000) that form beyond locations and traditions. According to Beck (2000a), the process of shifting and blurring identity boundaries is due to cosmopolitanization; "the interactive relationship of de-nationalization and re-nationalization, de-ethnicization and re-ethnicization, de-localization and re-localization in society" (p.96). The significance of cosmopolitanization is that it promotes re-creation of ethnic and national identities resulting in a "specific individuality," which is integrated into our contemporary global society (Beck, 2000a, p. 92). Based on the findings, young people in this study were already in the process of developing this "specific individuality."

Among their multiple and shifting identities, the most significant identity for the participants across the sites was a ‘human’ identity. They described it as open and inclusive identity, which in the literature is referred to as cosmopolitan identity. This finding mirrors Kurasawa’s (2004) argument for cultural universalism. According to him, the contemporary discourse on cultural pluralism recognizes identities as self-contained and incommensurable, which leads to fragmentation and is inherently hostile to global solidarity: “There is no doubt that certain kinds of identity politics promote a radical particularism and cultural isolationism that undercut the prospects of cosmopolitanism, fetishizing otherness by championship difference for difference sake” (p. 242). While young people drew from their cultural backgrounds, they also identified living between cultures, and expressed solidarity and commonality with those from different backgrounds at the same time. This finding aligns with other studies on cosmopolitanism which have shown that it is easier for young people to be more open to foreign people and cultures, while they are in the process of discovering their own identities (Andersen, 2016; Philipps, 2018; Saito, 2011).

The above nuances are significant because they are directly linked to the formation of youth’s cosmopolitan outlooks as a feature of the Global Generation. Spaces that are the product of diverse interrelations hold open “conditions of possibility” for knowing and understanding the world around us. Participants often mentioned that the exposure to different people/culture helped them to challenge their stereotypes, to develop new perspectives, understandings and moreover, to appreciate the ‘other.’ As Harvey (2009) asserts, constant exposures and adaptations to multiple spaces, places, and environmental transformations, provide the conditions for cosmopolitanism to arise. The findings suggest that complex interactions/relationships with and within diverse spaces,

affect young people's perceptions and their sense of multiple belongings, but most significantly, they encourage youth's cosmopolitan outlooks. Once again, I find Biesta's heuristic useful in terms of understanding the process of young people's 'becoming citizens' by examining their dispositions that derive from their relationships within different contexts.

While youth from diverse sociocultural and geopolitical contexts admitted that they are actively connected to multiple individuals, groups, and spaces, they also pointed to being exposed to diverse information and ideas. As a result of these interactions/exchanges, youth develop common interests and practices as well as new educational desires and needs, such as evaluating online information to address the gap between awareness and action. The participants across the sites confirmed watching the same videos on YouTube, listening to the same music, following the same fashion and Influencers, and using the same slang on social media. Most significantly, they confirmed that these practices are familiar to any young person around the globe. Thus, suggesting that due to the advancement of technological and digital communication, the idea of the present-day phenomenon, the Global Generation, has become genuine and possible. A large majority of participants closely identified with both, the term Global Generation, and the interpretation of the concept. Today's youth across the globe sharing many similar characteristics, values, habits, skills, outlooks, interests, and challenges. A significant observation here is that based on the concept of the Global Generation, youth did not hesitate to relate to other youth from distant places *as their peers*, rejecting the idea of difference between the "West" and "non-West." Not only did participants acknowledge that today's young people around the globe can be collectively addressed as the Global Generation, they imagined themselves belonging to this generation. Hence,

according to the findings, the Global Generation exists and transcends geographical borders. It is bound by young people's shared ideas, understandings, dispositions, and practices.

7.2.2 Global Youth Culture: Core Dispositions of the Global Generation

The idea of the Global Generation suggests that today's youth across the globe participate in and contribute to creating a global youth culture, which allows them to maintain their unique local characteristics/attributes, and at the same time brings them together under the umbrella of the "youth culture [in which] the global eclipses local" (Nilan & Fiexa, 2006, p. xi). This assertion implies that the Global Generation, which functions in today's world literally and symbolically across the national borders and constitutes and is constructed by multiple identities and belongings, contrasts with the previous generation. Furthermore, it helps to illustrate an emerging relation between global youth and a global civil society.

7.2.2.1 Under the Umbrella of Neoliberalism

"Whatever makes [a] person happy"- Sam (Canada)

It is recognized that in order to accommodate the demands of today's world market society, neoliberal ideology propagates "a concept of human subject as autonomous, individualized, self-directing decision-making agent who becomes an entrepreneur of one self" (Türken et al., 2016, p. 33). Many assert that neoliberal ideology has become a dominant, or more precisely a hegemonic global discourse, not only changing the politics and economics of societies, but society's value system, which consistently sways and "redefines being human" (Harvey, 2005, in Türken et al., 2016, p.

34). Moreover, “Hegemony is achieved and is maintained through the cultivation of common sense belief systems, which are less obvious and which therefore generate less resistance” (Gramsci, 1971, in Karlberg, 2003, p. 338). As a result, neoliberal hegemonic discourses are “increasingly taken for granted as common sense” (Türken et al., 2016, pp. 32-34). A few examples of such common sense dispositions, which emerged from the findings, were *competitiveness, infatuation with the West, individualization, and apolitical local/global citizenship*.

Competitiveness

The findings indicate that the majority of the youth across the sites consider their generation as more competitive than previous generations, and perceive competition as an agent of progress and an innate human quality that is vital for individual advancement.

The supposition that humans are competitive by nature has deep roots in Western culture and has become a principle of the Western-liberal social theory (Karlberg, 2003). Contemporary discourse on social progress/development often sees competition as its driving force (as described by social Darwinism, environmental determinism, neoclassical economics), or at best, perceives both, competition and cooperation, as non-contradictory and necessary in the evolution of humankind (Harari, 2014). Under the spread of capitalism and consequently neoliberalism, the assumption that competition is an innate part of human character has become common sense, and is “reinforced from virtually every direction through these same competitive institutions that now structure our daily activities” (Karlberg, 2003, p. 339). As a result, we live in a “culture of contest” which has permeated our political, economic, and social systems (Karlberg, 2003).

The way “neoliberalism sees competition as the defining characteristic of human relations” (Monbiot, 2016, para 3) was demonstrated in many participants’ interpretations

of competition, describing it as means of generating knowledge, success, and progress. Moreover, based on their ambivalent responses, such as Saud's, who shared that "competition is a human thing" but was not sure why, it is possible to suggest that youth do not have a substantial understanding of the concept or its emergence. They rarely mentioned an actual outcome of competition, which typically results in winners and losers, whether competition is a positive or negative interaction (O'Brien & Liechenko, 2003). O'Brien and Leichenko (2003) explain that "[t]he idea that global change produces winners and losers has become more or less accepted in the common discourse... and little attention has been given to the theoretical underpinnings behind identification of winners and losers" (p. 86). However, it is vital to note that "those who fall behind become defined and self-defined as losers ... [as a result] epidemics of self-harm, eating disorders, depression, loneliness, performance anxiety and social phobia permeate populations (Monbiot, 2016, para 8). The finding on young people's perceptions of competition, as an innate and essential quality, reflects the influence of the neoliberal hegemonic ideology on global youth culture, but also suggests that the ideas underpinning neoliberalism are truly global as they have infiltrated collectivist societies such as Georgia and Saudi.

Infatuation with the West

Another example of a hegemonic neoliberal discourse is infatuation with the Western world, thinking of Western world and culture as a better one. This was demonstrated through Georgian and Saudi participants' perceptions of the West and their desire to be like Westerners.²⁰

²⁰ West and Westerners here refer to Americans, North Americans, and Eastern Europeans.

Westernization is usually associated with the transformation of one's culture by adoption of Western culture, philosophy, and values. It is rooted in the "grand theory" of imperialism, or in "Western development"²¹ (Bernstein, 1971), and is recognized to influence populations around the globe (Scott, 2004). Since the nineteenth century the Western experience has become a "model" of modern society, and has eventually gained a universal application through the spread of capitalism (Bernstein, 1971). While my purpose here is not to draw on the criticism of the concept of the West as a constructed model and the measure of social progress (Hall, 2006), I intend to show how in the context of my study, Georgian and Saudi participants demonstrated a movement along a "tradition-modernity continuum" (Bernstein, 1971, p. 154). In other words, how youth displayed certain attitudes, inherited from their cultural and ethnic origins, alongside modern ideas and actions, adapted from the exposure to the wider world and the West in particular.

According to some Georgian and Saudi youth, the Western world/culture is the epitome of perfection. David from Georgia imagined that the ideal place to live was England (even though he has never been to England), not only due to the high standards of living, but due to a happy and friendly disposition of its inhabitants. According to another Georgian participant, "American ethical norms" are the ideal examples of a righteous conduct and for Saud from Saudi, learning English is equivalent of acquiring 'knowledge.' In fact, almost all Georgian and Saudi youth wished to speak 'good' English and receive 'good' education by attending Western college/university. The majority of Georgia and Saudi youth wanted to be like Westerners, and even identified

²¹ The Western model of development is supported by capitalist states that are the main centres of power in the world economy (Giddens, 2000).

with the Western youth more than youth from other localities. Interestingly, young people from both countries indicated that due to the ongoing Westernization and “cultural diffusion,” Western lifestyle, music/art, fashion, slang terminologies, and ideas, have already permeated non-Western societies. Moreover, they claimed that Westerners are more progressive and liberal, upholding qualities such as open-mindedness, individual freedom, and tolerance, while the societies they live in are not yet open to new ideas about inclusion, such as gender equality rights.

What is the basis of such imaginings? According to Appadurai (1998) “today imagination has become a social practice; in countless variants it is the engine for the shaping of the social life of many people in many different societies” (Beck & Beck-Gernsheim, 2009, p. 28). While Georgia is in the process of becoming a member of the EU, it can be assumed that Georgians are introduced and encouraged through their local common discourses to copy/adapt Western lifestyle and ideas. Similarly, the desire to acquire English seems to be necessary for global communications, but also to advance cultural capital and social prestige; almost all the Saudi and more than half of the Georgian participants already spoke English.

While it is possible to consider Westernization as a source of individualism and materialism, it was also viewed as a force of progress. For example, the Georgian youth expressed the need for religious tolerance in Georgian society, while coming from a rather conservative religious context. Likewise, several Saudi participants shared their strong desire to support and promote women’s’ rights in Saudi. Today’s Georgian and Saudi youth, unlike their previous generations, are rebelling against the social norms of their nations, due to the Western influence through new technologies that enable global connectivity, but also facilitate the diffusion of Western secular philosophies that in turn

effect and transform the cultural composition of almost every society in the world (Held & McGrew, 2000). Westernization is considered a double-edged sword that carries a possibility of introducing democratic ideas among populations. At the same time through spreading and promoting Western development, it encourages the diffusion of neoliberal ideology on the global landscape and reinforces the ascendancy of the West. The findings of Georgian and Saudi participants' infatuation with the West indicate that Westernization, like neoliberalism, also acts as a hegemonic pervasive discourse.

Individualization

Individualization is recognized as one of the prevalent features of neoliberalism in the context of globalization (Bauman, 2016; Beck, 2002a; Beck & Beck-Gernsheim, 2002). According to Beck, it is a notion of increased acceptance of personal responsibility, or excessive responsibility; when individuals in our post-modern societies are given an unachievable task to find the solutions to problems that have been produced by the society. There are multiple evidences in the findings of "individualization," young people's strong self-reliant disposition, aligning with the findings in Andersen's (2016) and McCrindle's (2014) studies.

Youth across the sites frequently indicated that they (and other youth) often have to handle things without relying on other individuals, groups or organizations. They emphasized the importance of their own potentials, experiences, and knowledge. For example, Sophia, Anna, and Jasmin asserted that they mainly depend on their own experiences in order to navigate life, and Reema declared that she is in charge when it comes to important decisions. According to Bauman (2016), individualization works through a particular approach that contemporary societies have developed; "dumping the task of tackling the problems generated by existential uncertainty to the eminently

inadequate resources commanded by individuals on their own” (p. 56). Moreover, as a result, people (including young people) experience anxiety, depression, and an overwhelming sense of responsibility due to this “imperative performance” that the contemporary world has created; “[t]he ‘society of performance’ is, first and foremost, a society of *individual* performance, and of a ‘culture of sink-or-swim individualism’ – in which ‘daily life becomes precarious’, forcing the individual into a ‘state of constant readiness’ (p. 58). As mentioned earlier, the youth often confessed to be anxious and overwhelmed with their lives in general. Thus, while young people present themselves as autonomous and capable and in my study, ‘aware’ individuals, in reality they are not up to the task of the “thoroughly individualized life” (p.60). Nor, given their focus on the individual, do they seem up for the task of a socially organized/collective life. When participants across the sites shared their concerns about the world they are inheriting, they noted that the global environmental, economic, and political issues are due to the mistakes of the previous generations, and should be solved by those in power. Even while asserting that the issues of the world were their personal responsibility, like Sophia, who believed that “we [youth] have to fix the world,” it was not clear if youth understood ‘fixing’ as through individual or collective movements. The findings demonstrate that young people’s understandings of “individual responsibility” versus “collective responsibility” implies being in charge of the problems affecting their lives on their own (Harvey, 2009). It seems individualization is already heavily influencing the Global Generation without their acknowledgment.

Apolitical Citizenship

According to Bauman (2000), “the other side of individualization seems to be the corrosion and slow disintegration of citizenship” (p. 36), signifying that neoliberal

ideology impacts young people's citizenship, particularly if their citizenship learning is bound by their daily interactions/relationships and practices in different settings that make up their lives (Biesta, 2007). While youth who are often subjects to adult authority, enact their citizenship as individuals, they are not able to experience democracy. Rather instead, they learn an individuated, apolitical citizenship in their day-to-days settings. This infrequency of actually 'learning democracy' might indicate a limitation of Biesta's approach. Likewise, due to the influence of neoliberal ideology on the societies at large, the emphasis of democratic citizenship education has become highly diluted through individualization (Biesta et al., 2009; Tarc, 2011). This finding confirms that when it comes to making decisions related to young people's lives, including their roles as local/global citizens, youth foremost are guided by their personal interests, motivations, and capacities. Since citizenship is a reflexive and relational practice, I ascribe this notion to the interconnection between young people's learning for citizenship, their everyday experiences, and the wider context of neoliberal influence, which produces "individualization of citizenship" and moreover, an "erosion of solidarity" (Biesta, 2005; Lawy & Biesta; 2006).

One of the findings corresponding to the above claim is related to the challenge of the young people regarding to their individual concerns versus communal ones. Participants across the sites demonstrated both aspirations for personal and societal good. However, while being 'global thinkers' and acknowledging their ethical responsibility, worldly contributions, or service to the world, like Maya, who expressed her wish to improve herself in order to help others, participants foremost gave priority to their personal aspirations and desires. Youth seem to be in the process of figuring out and debating their ethical reasoning. They are reflexive citizens concerned with

personal/individual well-being, at the same time willing, but little able, to contribute to the world beyond individual acts. The implication of the above is how youth think about what it means to be a citizen in today's world. This point is significant because in order to foster any improvement on a local/global scale, it is important to reinforce the connections and relations with others around us, which is obscured under the individualistic worldview (Pashby et al., 2017).

While Nilan and Fiexa (2006) assert that “youth cultures have the potential to lead the way in thinking about global conflicts and strategies for resolving them” (p. 211), the findings demonstrate that there is a need for much work/improvement on youth's side to support this statement. While youth across the sites displayed their awareness of global issues and acknowledged the urgency of resolving them, in general, they confessed lacking critical understanding of these issues as well as a ‘solid’ or any understanding at all of enacting solutions. On one hand, the above suggests that citizenship-as-outcome, which focuses on instruction and instilling right knowledge, skills, and attitudes, is not keeping up with the task. As Kevin mentioned, students are usually ‘told’/instructed, but are not given a chance to question things. On the other hand, youth rely on their own citizenship learning beyond formal instruction at schools. For example, promoting women's' rights or general support for gender equality are not part of the curricular instruction in Saudi. Moreover, feminist discourse is culturally and socially unaccepted in Saudi society. Similarly, the Georgian youth are instructed under the Georgian slogan of national liberation, “ენა, მამული, სარწმუნოება“ (Language, Fatherland, Faith), which still holds strong among the general public since the independence of the Georgian republic (1991). However, most of the Georgian participants in my study chose human

identity over national, ethnic, or religious identities, signifying that the slogan is not reflective of their identities. I ascribe these occurrences to young people's relationships with wider global discourses influenced by social media. Through their daily practices young people are going through complex and diverse interactions-exchanges with other individuals, groups, and discourses that are directly contributing to their citizenship learning. These relational practices of citizenship have a potential to foster unique citizens. Hence, Biesta's citizenship-as-practice approach considering contemporary youth's real-life experiences is essential for understanding their citizenship learning. But it appears that this learning works at the level of awareness, individualized acts and perhaps rights, rather than at the level of collective duties and participation.

Empirically, the individualization of citizenship was demonstrated when almost all in the study wished to be part of social justice movements, however, they considered taking up small scale actions, or 'selfless acts of service' as way of responding. Moreover, youth were not only lacking a comprehensive understanding of social justice and could not name social justice movements, the majority considered social actions as doing 'small things;' youth identified individual/single, sporadic acts of service or charity, as social actions/movements. The focus on individualistic approach was also reflected in participants thinking of the positive change in the world. While it is not clear how much young people's involvement in charity, debate, environmental, or social justice clubs is contributing to their awareness of social issues, as mentioned above, the majority of youth have a strong sense of commitment to the betterment of the world, which corresponds with the findings of the two studies conducted by Pashby et al. (2017) and Broadbent et al. (2017). While youth aspire to contribute to the wider world, and believe that the Global Generation can foster a positive change, they also feel hesitant or not

capable to contribute in this process. A good example is Kevin's comment on the attitudes of his generation that has "a desire to contribute to the betterment of the world [but has] a general fear as well." Youth across the sites consider authority figures and celebrities to have power and wealth to bring a change in the world. Once again, the focus of political/civil action is shifted towards individuals with power, denoting the lack of political awareness and desire to be politically engaged among young population. I should note that my participants clearly indicated that their lack of initiative and confidence can be boosted with appropriate knowledge and skills that would help them to understand how to get involved and contribute to the society. I return to this educational question in the final chapter.

The findings establish that youth across the sites identify equality and solidarity as democratic values, and consider themselves (the Global Generation) open-minded, tolerant, and upholders of equality. As Bader from Saudi asserted, the Global Generation is able to put aside differences and work together for the wellbeing of all. This finding corresponds with the similar discovery in Andersen's (2016) study, where one of the participants shared: "I want all human beings to be equal."

Nevertheless, young people's understandings or the ways of practicing their democratic dispositions as national citizens were diverse, confirming one of the assumptions of the study that democratic values and practices are spatially contentious (Biesta, 2011; Kurasawa, 2007). For example, Canadian youth, while happy to be Canadian citizens, seem to associate with their cultural/ethnic backgrounds stronger and see their political citizenship (performing social justice) in those places. Like for Ben, doing charity in Columbia is more important than in Canada. This indicates that young people's subjectivities are constructed through multiple allegiances (Abu El-Haj, 2009).

Georgians, while cherishing their national/cultural heritage, are not actually attached to their political identity. Rather, they are open to acquiring other citizenships, suggesting that they might not be happy where they live, or simply reject nationalism. Similarly, Saudis displayed strong affection to their nation. However, they appear to be apolitical national citizens when it comes to practicing their national citizenship. This occurrence can be related to mistrust of the current government or the system in general.

Interestingly, while being citizens of a conservative nation, Saudi youth were very relaxed while sharing ideas with me about new changes in their country or new discourses that they are adopting, or already are engaging with. They did not hesitate to share their thoughts about heightened/ increased censorship and imprisonment of media activists for their free speech in Saudi. One of them was open to express a sense of insecurity and discomfort about sharing personal interest in music, due to the cultural norms that might interpret his/her comments as inappropriate. The above indicates that while going through different encounters, global youth are already challenging some traditional ways of belonging, identity, and citizenship.

The findings further confirm the interplay of the individualization of citizenship with participants' understandings of their local/national and global relations. While Georgian and Saudi youth exhibited stronger formal understanding of their state citizenship compared to Canadian youth, the majority across the sites shared mixed understandings of the concept of citizenship in general. Likewise, even though youth described their generation as global citizens, who have understanding of the interconnection and interdependence of the global developments and the impact of human actions on the planet, they saw their citizenship, including GC, as a set of personal/individual responsibilities, and especially as an emotional and relational attitude.

‘Citizenship’ for youth seems to be a fuzzy idea – a concept that does not have agreed upon meaning and is almost detached from traditional meaning of *political citizenship*. Rather, it loosely represents their feeling and ethical attachments to different people, groups, and spaces. In this sense *apolitical citizenship* is not necessarily an oxymoron.

Accordingly, young people consider their identity formations, their ethical sensibilities/dispositions (upright character) and subjectivities, as their understandings and practices of citizenship. Hence, the concept of citizenship for the Global Generation is a different or vernacular citizenship practice. It is a spaceless construct, transcending geographical borders stemming from human characteristics of world-mindedness, acceptance, and tolerance, or as participants proposed – common humanity. This finding is substantial because even under the neoliberal influence of individualization, global youth, at the level of awareness, are concerned for the good of others and consider common humanity as the key to humankind’s survival. In a sense, young people prefer the principle of common humanity over the political character of social justice movements. In other words, while pursuing common well-being, they favor constructive and non-resisting means, over contentious ones; youth choose fellowship, which is unconventional way of social action. My reading of this is that on one hand, young people’s everyday practices may not necessarily include opportunities to be socially active. In other words, social activism is outside of their experiences. On the other hand, maybe youth are proposing a new conception of activism. They do not want to be part of traditional activist movements, which confront the power in order to bring social change. Rather, they want to be invested in new ways and relationships to develop connections that can lead to different understandings and provide new ways of approaching existing political, economic, and social issues. It is also possible that today’s young people are

cynical of the current power systems in the world and do not consider participating in the traditional or formal ways of citizenship. This is particularly significant in today's context when according to them (Canadian and Georgian) the world is heading towards destruction. Additionally, youth perceive common humanity as an opposite of nationalism and a hope for the future coexistence of the peoples of the world.

The above examples demonstrate the challenges that the Global Generation faces in today's context of neoliberalism, being heavily influenced by contemporary developments and conditions. I believe there is a need to elaborate on some major implications of the neoliberal philosophy and the discourses deriving from it, in relation to the Global Generation and global society in general, but more significantly for how we think about citizenship.

In the context of today's free market economy with its consumerist slogan that encourages individualistic values rather than collective and cooperative ones (Karlberg, 2003), the moral structure and the solidarity of the societies have become hindered (Thorsen & Lie, 2009). Moreover, normalizing a common discourse that competition and individualization are inseparable aspects of human life (Karlberg, 2003; Monbiot, 2016; O'Brien & Liechenko, 2003) challenges the possibilities to cultivate a non-conflictual and cooperative generation. And finally, "[neoliberal] philosophy arose as a conscious attempt to reshape human life and shift the locus of power ... [hence] the efforts to create a more equal society are both counterproductive and morally corrosive" (Monbiot, 2016, para 1 & 5).

In this light, it is reasonable to argue that different discourses that seek alternative approaches to human endeavours, and a "radical criticism," as Foucault (1981) calls it, are necessary today. Today's hyper connected and interdependent world requires values

that shift and change to fit the needs of *this world* we live in, with its current challenges and issues. Many contemporary societies and cultures are fundamentally incompatible with democratic values of equality and freedom; what is democratic in one country is not necessary the same somewhere else (Biesta, 2011). As it is demonstrated, today's young people have a sense of the needs and concerns of the planet, and are eager to contribute to the betterment of the world, but they often have ambivalent understandings of what is 'right or wrong', participation, social responsibility, or social justice. There is an essential need for common understanding and cooperation among the youth (world populations) around the globe, for which youth in this study have called. Nevertheless, common understandings require some underlying patterns of thought, life, and action to fit the needs of the time; our *current depoliticized time*. I believe that ordinary people, like my participants, should have more opportunities to question and transcend discourses that depoliticize, thus rendering each individual to a much more private realm, outside of politics and (potential) collective action. In other words, there is a need for public, collective spaces where citizenship can be practised among young people today.

While young people in the study were impacted by dominant neoliberal discourses, they also make visible their own desires for humanity, the topic of the next section.

7.2.2.2 Cosmopolitan Discourse

"What we think is important, because our thoughts become us" - Nino (Georgia)

A wide body of literature suggests that there is a vital connection between globalization and cosmopolitanism. Due to contemporary global scale developments, which are simultaneously accompanied by peoples' exposures to diverse contexts, foreign

people, and situations, stimulate cosmopolitan aspirations among world populations (Appiah, 2006; Bauman, 1998; Beck, 2006; Rizvi, 2005; Skrbiš et al., 2014; Skrbiš & Woodward, 2013). This process was evident in the case of those participants who experienced a shift in their perception of reality, while in the process of interaction with diverse contexts, cultures, and ideas. Like Ben, George and Salman, whose travel experiences and exposure to different cultures, challenged their deep-rooted stereotypes, or Reema, who realized that shared love of music has a power to connect strangers and bond hearts of millions. Even though, some Canadian and Georgian participants did not have travel abroad experience, due to the regular use of digital communication, all were able to connect to distant/diverse places, to exchange/share ideas, debate arguments, and explore new discourses. This implies that the Global Generation are already actively participating in the process of becoming cosmopolitan.

Throughout the study I could observe that my participants were developing a shared discourse around cosmopolitanism. They displayed their cosmopolitan dispositions when sharing ideas around values, citizenship, global issues, and global human relations. As mentioned above, young people across the sites stated that they belong and simultaneously are connected to different spaces/places, including cultures, societies, and groups (ethnic, religious, national). While participants shared their close attachments to these diverse assemblages, they also disclosed global consciousness; openness to other cultural and social communities. Moreover, they considered common humanity as a fundamental entity of similarity between people. But more significantly, according to them, common humanity is an operating principle, a binding force, and an ultimate goal of humankind.

According to Dillabough and Kennelley (2010) young people's perceptions are foremost shaped in their present immediate surroundings, such as family, and local groups/associations. However, they are not necessarily product of these contexts only, rather they are “responding to contested trans-local histories” and “global narratives” (p. 133). This statement is true in relation to how the Global Generation’s dispositions described above reflect today’s reality; youth are shaped by the relationships they embody and contexts in which they live. In other words, young people’s relationships/interactions with discourses within and across wider contexts substantially influence their perceptions about life (Biesta et al., 2009). Nevertheless, while youth exhibited certain perspectives that align with neoliberal ideology, they also disclosed their benevolence, humanity, and universalistic dispositions. Using a CL lens, we can see that youth always bring their dispositions, comprised of their individual qualities, values, and sensibilities, to these relationships and contexts. My understanding of the above is that identity formation (sensibilities and subjectivities) is a dual process; external and internal. Young people are shaped by the contexts they are situated in, but at the same time are founded on their dispositions, personal values, and motivations. Moreover, I believe it is motivation – situated between youth’s being and doing that gives direction (how or why) to their actions.

According to Robbins (1998) and Clifford (1998) it is possible to develop “intersubjective sensibilities,” in other words cosmopolitanism, which is not about detachment from existing affiliations but a connection to global culture through local cultures. It is an intermediate sensibility between the particular and the universal, a notion of global competence that derives from their shared commonalities. From the perspective of post-ethnic discourse, “one does not dissociate oneself from particular attachments in a

purely negative way, but rather reflectively relates to overlapping communities, and sees the individual's relation to its multiple attachments as voluntary, shifting, and part of an ongoing process” (Chia & Robbins, 1998, p. 279). This suggests that cosmopolitan discourse transcends geographical borders and is permeating the Global Generation’s lives. Even though the participants came from three different sociocultural and geopolitical contexts, where respective educational systems do not promote similar cultural self-reflexivity, voluntary affiliations, or the openness to diversity, youth aspired to a similar cosmopolitan identity, or as Karlberg (2008) calls it, globally inclusive identity. This is illustrative, as aligned with CL, of their implicit learning and becoming rather than of being instructed on the knowledge, skills or attitudes that they are to develop.

And finally, the findings of this study suggest that cosmopolitanism can be conceived and practiced across diverse geographical contexts (Cheah, 2006; Söderström, 2006). According to Giaccaria (2012) and Jackson (2012), the geographical places that have been exposed to international and cultural exchanges, provide vivid evidence of cosmopolitanism in action. According to the analyzes of the large data from 21 national contexts, Schueth and O’loughlin (2007) propose that the greater cosmopolitan sense is found among individuals who are environmentalists, activists, non-patriots, and positive about living in diverse communities, including immigrants. In a sense, belonging to the world can be developed from everyday practices (Biesta, 2011). While Canada and Georgia are better recognized as inclusive societies (Schueth & O’loughlin, 2006), Saudi is still a very conservative state with state institutional practices devoid of diversity and inclusion (Meijer & Aarts, 2012). Nevertheless, youth from across three different

geographical localities, regardless of their backgrounds, equally expressed desire to be open to cultural differences and a common humanity.

7.2.2.3 Cosmopolitan Becoming

“Tolerance ... is what humanity needs” -Alex (Canada)

While we may assume that today's youth are cosmopolitan by default, it is important to identify the extent, the breadth and the width of their cosmopolitan becoming.

Based on the findings, almost all participants claimed to be exposed to other cultures and peoples (mainly with the help of digital communication and travel), and as a result to be culturally sensitive. According to Saito (2011) there are two types of openness to other cultures among people. Both types of openness refer to personal/ethical attitudes of cosmopolitanism. The first type is about openness to foreign nonhumans, including foreign items, food, and art, called “cultural omnivorousness.” Many participants were already actively practicing “cultural omnivorousness” by listening to non-local music, watching foreign movies and shows, eating foreign foods, and purchasing foreign products. The second is openness to foreign humans, but without close connection to them, called “ethnic tolerance.” For example, Jasmin, when talking about her generation, shared that “the Global Generation is most probably more culturally aware whether they respect cultural variation or not.” Her answer demonstrates mere acknowledgement, or “ethnic tolerance,” rather than genuine acceptance and association to the foreign cultures; knowledge and awareness over empathy. It also denotes an influence of a modern and Western-inflected discourse on diversity, which promotes tolerance for diversity (UNESCO, 2016). According to the majority of the participants, tolerance is a most

important quality to practice when interacting with foreign others. However, while acknowledging this point, youth seem to be hardly actualizing tolerance or even getting beyond it. According to Harrison and Peacock (2010), a simple exposure to other culture and its representatives is insufficient to develop friendships and promote mutually-rewarding interactions. Albeit, social interactions among individuals from diverse cultures are recognized to be very challenging (Harrison & Peacock, 2010; Raid & Grayson, 2017).

Why is close association with diverse humans and lifestyles important? According to Bauman (2008), in order to achieve togetherness with different others, we should exert great effort to practice essential qualities of understanding, compromise and negotiation, which are not easily acquired. While we can allow for a natural human instinct to maintain a heterogeneous environment a “community of similarity” (p. 68), we should also realize the subtle consequences associated with it: a discomfort or fear of outsiders, and incapacity of the art of negotiating shared meanings and understandings. The above suggests that young people’s cosmopolitan sensibility is shaped by their “banal” or small cosmopolitan encounters (Skrbiš & Woodward, 2013), that are “at worst harmless and at best affirmative of, and respectful towards, cultural difference” (p. 111). However, this kind of “banal” cosmopolitanism is not enough to develop genuine “attachments to foreign others” (Saito, 2011, p. 136), and until then, youth will remain “unconscious” cosmopolitans, which Beck (2000a; 2006) describes as those who have developed openness, but are not necessarily consciously prepared for it.

Nevertheless, some of the participants, like Maya and Sophia who are first generation immigrants, or Kamal and David who come from a multi-ethnic backgrounds, exhibited “vernacular” (Bhabha, 1996; Hall, 2002) or “rooted” cosmopolitanism (Appiah,

2006; Beck 2002; Saito, 2011). They, more than others, acknowledged the importance of strong attachments/connections to people within their old and new countries of residence, as well as involvement in the local/global social activities. However, migration and transnational spaces, while creating unique opportunities for cosmopolitan sensibilities, also generate complex challenges (Tarc, 2011). In Sam's and Jasmin's cases who were born in an immigrant family in Canada, and have been raised in Canada, have stronger attachment to their ethnic roots. As Saito (2011) argues, while immigrants are commonly known to develop "rooted" cosmopolitanism, they also can choose to limit their attachments to their naturalized ethnic/cultural communities. While some youth in this study showed the features of "vernacular" cosmopolitans, the majority mainly reflected "unconscious" cosmopolitanism, given that they have developed openness, or ethnic tolerance to other cultures, but are not consciously oriented towards it.

According to Beck (2000a), cosmopolitanism is more than just willingness to be exposed to other cultures; rather, it is a practical openness. He argues that cosmopolitanism is not a mere ideology, but an empirical phenomenon; a disposition or a subjective outlook that translates into people's attitudes and practices. However, Beck also asserts that openness to foreign people/cultures or "passive cosmopolitanism," eventually "will, and should, culminate in a "reflexive cosmopolitanism" by which people consciously try to become citizens of the world and constitute a transnational public of cosmopolitics" (Saito, 2011, p. 125). However, I believe in addition to this natural process, an accompanying effort is required, which is rooted in education. But, a citizenship education that can attend to bottom-up, every-day, or vernacular cosmopolitanisms, as aligned with CL, are desirable over instruction on how to be a good citizen (or cosmopolitan).

The findings of this study suggest that the Global Generation possess qualities and attitudes that are different from the previous generation. According to Appadurai (2006) the previous generation did not prove the cosmopolitan dispositions; rather brought forward disparities and binaries. However, today, the Global Generation has the means (technology) and potential of developing cosmopolitan sensibilities and outlooks while belonging to different localities, nation-hoods, ethnicities, cultures, and classes.

7.2.2.4 Towards Open Global Society?

“The world works as a clock” - Saud (Saudi)

An important finding of this study is that youth pointed out and explicitly elaborated on the fundamental interrelation between the Global Generation and an emerging global society/community, which according to them is just in its infancy. Their understandings of a genuine possibility for a global community to be tangible, resonates with globalists' opinion, asserting that in the context of contemporary ever-changing political, economic, and social spaces, accompanied by the hyper-connectivity, cultural transformation around the world is already happening, giving way to a global society (Appadurai, 2000; Appiah, 2006; Dervis, 2005). However, in the absence of consensus in regard to cultural or social globalization in the research literature, this finding is compelling. Young people's interpretation of the interdependence between the Global Generation and the global community suggests that they not only perceive the previous as an integral part of the latter, but additionally, imagine both phenomena as already existing. Moreover, while the metaphor of the clock, suggested by Saud, can be interpreted as a manifestation of rationality and linearity, it also can be signifying the

interconnection and the necessity for the cooperation of all the members of the global society, in order to make things work.

To conclude, contemporary global developments and conditions, which promote global connections and interactions/relationships exceeding spatial dimensions of geography, facilitate exchange of information, ideas, and discourses. They facilitate interactions and exposure to different peoples/ways that in turn encourage adaptation of new perspectives, developing multiple belongings and identities, common understandings, tolerance and solidarity that lead to new global social relations that extend across national borders, space and time. This new global culture, which is not restricted to one particular society, is a feature and signifier of a global society. The findings suggest that the Global Generation is an integral part of today's global society. Most importantly, the new forms of connectivity, exchange, and adaptation across geographical and social spaces are encouraging contemporary global society to transform into a more *open* global society, and ultimately evolve into a cosmopolitan society (Skrbiš & Woodward, 2013). The Global Generation is already in the process of developing cosmopolitan outlooks through young people's daily interactions and relationships with others across the globe, learning tolerance, compromise, and solidarity. If the Global Generation is an organic part of the global society, there is a hope and the possibility of achieving mutuality and togetherness among different populations that make up our global society (Bauman, 2008). This mutuality is even more urgent, when today's environmental, political, and social crises demand a universal response and effort.

7.3 Summary

This chapter presented the discussion of the major findings generated from the responses of the participants of the study. Using the theoretical framework of CL and the relevant literature, the discussion explored the interplay of participants' sensibilities/dispositions and their relationships/practices as local/global citizens in diverse contexts. I offered the analysis of how youth identify with the idea of 'Global Generation,' the ways in which this concept is relevant to young people's lives, and the core features of the Global Generation. As a closing to this thesis, I introduce implications and contributions of this research in the field of education in the next and final chapter.

Chapter 8 : Conclusion

8.1 Introduction

The broad purpose of this research was to understand how youth from three distinct geopolitical and sociocultural contexts perceive their lives under today's context of globalization. Specifically, the study aimed to examine and compare how high school age (15-18 years old) students in Canada, Georgia, and Saudi take up their roles as citizens of their local, national, and global communities. In other words, this study investigated how youth from diverse sociocultural contexts think about the world and their place in it, and how they understand what it means to contribute positively to the world and humanity. It examined their perceptions and ways of doing and being in the world. It also explored contemporary discourses that these young people are influenced by, take up and participate in. Based on the similarities and differences among the youth from across the sites, the study intended to understand if these youth collectively can be addressed as the Global Generation. By revealing the core features of this Global Generation the study aimed to illuminate the implications for the existence of this generation and its possible contribution towards an emerging 'one-world' or cosmopolitan vision. To discern whether or not there are emerging shared ideas, understandings, or practices among youth from different contexts, and to enquire if these youth collectively can be considered the Global Generation, the study asked the following research questions:

How do youth understand their lives under today's context of globalization?

To answer that question, there were two sub research questions:

How do contemporary young people perceive their citizenship, locally, nationally, and globally?

What are the bases to collectively identify contemporary young people as the Global Generation?

To answer these questions I conducted an exploratory qualitative research study, using a comparative case study methodology. To collect data, I implemented three research methods: an e-survey (with a total of 79 participants), individual interviews (with a total of 21 participants), and a set of experiential activities (with a total of 21 participants). Collectively, these research methods helped to capture participants' perceptions about themselves and others, and the ethical sensibilities. They assisted to unravel young people's practices on local/global levels and examine the degree to which they consider themselves as part of the Global Generation. To interpret the data obtained from the three research methods and conduct a comparative cross-case analysis, I drew on the overlapping literatures in globalization, globalization and education, cultural geography, cosmopolitanism, citizenship education, and youth studies, and employed Biesta's (2011; Biesta et al., 2009) approach to citizenship learning (CL) as a theoretical framework. This framework assisted to focus on young people's lives – their interactions, experiences, practices, belongings, and identities in their particular and broader contexts. The framework, highlighting the interplay between contexts, relationships, and dispositions, helped to identify similar sensibilities and subjectivities among youth from three diverse localities, which was suggestive of an actually existing Global Generation.

The findings of this study illuminated the shared perceptions, aspirations, and challenges of young people from Canada, Georgia, and Saudi. They helped to identify common conceptions of citizenship, including ethics and social responsibility among these diverse youth and an understanding of how today's young people relate to the idea of *Global Generation*. The findings of this research also expounded on the role of modern

techno-device communication and social media, transnational formations, and contemporary discourses that are directly and indirectly influencing young people's perceptions and self-construction. The study concludes that despite notable differences, contemporary youth appear to be more similar than different to be considered the Global Generation relationally bound together with technological mediation. The common characteristics of the Global Generation transcend national, ethnic, religious, gender, and socio-economic borders. As part of this generation, youth see themselves being an integral part of the global community and express desire to contribute to its well-being. Despite being vernacular cosmopolitans, young people struggle to apply their values to the world. They acknowledge the lack of adequate knowledge and skills to be better prepared for their roles in the future. It is this call for the support raised by the Global Generation that I turn your attention next.

8.2 Some Further Thoughts and Educational Implications and Suggestions

Each generation carries its own 'label' that describes its collective character or potential. For example, people born after the Second World War until 1964 are generally known as Baby Boomers; Generation X (or Gen X) refers to those born between 1965 and 1976; and the term millennials or Generation Y (Gen Y) refers to those born between 1977 and 1995 (Waterworth, 2013). Some people have referred to the generation born after 1995 as Generation Z, iGen, and Post-millennials (Andersen, 2016; Horovitz, 2012; McCrindle, 2014; Poggi, 2013), or the Global Generation, the term I have used throughout this thesis.

Today's global youth, the Global Generation, have been labeled as pessimists, pragmatists, entrepreneurs, techno-generation, even the generation that "matters more"

than their immediate predecessors (Andersen, 2016). Nearly every generation is also told that they are ‘the future’ who is going to make a world a better place, or more precisely, become world’s saviours. I agree with Andersen (2016) who claims that these are lofty expectations for a generation barely out of high school, who are living in the context of ongoing transnational formations and conflicting ideologies, who have inherited myriads of global challenges, including environmental crises, a devastating growing gap between the rich and the poor, and socially chaotic conditions pervaded with conflicts and violence. It is quite a responsibility for youth to ‘save the world’ while going through a “scary transition,” as Kevin (Canada) in my study called it, and still figure out their own purpose and goals in life.

As mentioned earlier, global youth are anxious about the future of the world, they share concerns for the state of the planet and are eager to contribute to its betterment. However, while the Global Generation is willing to ‘save’ the world, based on the findings of this study, this young generation also needs support and assistance in this endeavour. The findings from this study illustrate how youth are seeking learning and support from different sources; small/intimate contexts such as family and peers, and larger contexts like the Internet and local/global communities. But most significantly, young people from diverse sociocultural settings are expecting learning and support from their educational institutions. Throughout the study in their survey, during the interviews, and the experiential activities they participated in, the student participants demonstrated the great importance to education in their lives, and the lives of all. They shared this understanding in the survey, during the interviews, and experiential activities. One participant wrote a ‘Letters to an Authority’ addressed to the Minister of Education elaborating on the needs of the students and conditions of the schools. Several other

letters mentioned the importance of education. Another letter conveyed a specific suggestion to Mark Zuckerberg, the founder of Facebook, on how to make education available to all. The emphasis on the role and significance of education for the young people in this study is an important discovery, particularly when this study did not aim to examine the specific significance of schooling or education for youth.

Young people in this study not only pointed out that education, along with peace, were the most important elements of contemporary society; they also emphasized the importance of a ‘good’ education as the backbone of a ‘good’ life. For Mary (Georgia), a good education is capable of shaping her as a productive member of local and global societies. Likewise, for Maya (Canada), a good education can and should help communities around the globe to grow. According to the youth in this study, a good education has a constructive potential to alter the mindsets of people, and to challenge and change their ways of thinking and doing. They suggested that in order to move forward towards better collective future, youth (the Global Generation) need an education that fosters ethnical, racial, and religious tolerance and respect, challenges all sorts of prejudices, and promotes progressive conversations. In other words, youth across the sites understand that a good education could nurture the Global Generation’s aspirations for global mindedness, inclusivity, and tolerance.

Throughout the study, the young people aspired to uphold an upright character, equality and solidarity. Moreover, they called for altering consumerist/capitalist mindset. The above qualities are (partially) the goals/outcomes of GCE, cosmopolitan learning, and education for intercultural competences. Moreover, they exhibited cosmopolitan identities. These findings might suggest that young people are already developing global, intercultural or cosmopolitan outlooks, and understand contemporary developments from

an ethical perspective, and that these perspectives and views might be a part of citizenship education in their schools. Even though, Canada, Georgia, and Saudi have different educational systems and correspondingly different approaches to citizenship education, according to UNESCO (2014), education worldwide is striving to foster understandings of local/global developments and humans' roles in them. In order to promote humanity's peaceful coexistence, many educational systems globally have been providing students with knowledge, skills, and attitudes that support them in becoming informed and contributing members of their societies as well as global society. Indeed, global/world citizenship education is part of the high school curricula (to different extents) in each of the three settings.

In Ontario, Canada, one of the sites of this study, the main concepts of global citizenship, are specifically addressed to some degree within the secondary school Canada and World Studies curriculum (especially within the mandatory Grade 10 course *Civics and Citizenship*), and in elementary school in Social Studies classes. By focusing on citizenship the civics curriculum enables students to develop a critical understanding of global political, social, economic, and environmental issues, to discover the interconnections between these issues, and acquire global perspectives and a sense of responsible citizenship. Moreover, it assists students to explore the ways in which citizens can act for the common good within their local, national, or global communities (Ontario Government, 2018). While civic education remains as an elective subject in Georgian high schools, the goals of this subject such as, social and civic competence, constructive cooperation, problem resolution, critical and creative thinking, decision making, tolerance, and recognition of democratic principles are also adopted by the general high school curricula (MESG, 2012). As for Saudi, all high schools (public, private, and

International), are expected to provide students with adequate instruction related to their social skills and cultural awareness. Moreover, schools ought to instill in their students fundamental values of compassion, resilience, and leadership (Vision 2030, 2016).

Hence, it is possible to assume that youth in Canada, Georgia and Saudi might already be learning about what it means to be a global citizen in school. However, having complex and elevated goals in the curriculum does not mean that they are always addressed or taught well. In fact, the youth in this study were critical of the education they have been or are receiving currently in schools.

Participants across the sites argued that schools, universities and other educational establishments have a great responsibility in providing adequate knowledge and skills that support today's young people (the Global Generation) in their understandings of world issues and promoting positive changes in the world. As Wyn and Woodman (2006) note, "in an age of uncertainty, in order to survive they [youth] need the capacity to understand the options that they have before them, the skills to make choices, and the basis for being flexible" (p. 508). However, youth across the sites openly admitted lacking knowledge and skills to understand the reasons behind the local/global issues and their solutions. Moreover, they did not consider themselves capable to be actively involved and participate in promoting a positive change in their local or global communities. Rather, they left or entrusted decision-making to those with power and money.

While the study confirmed that young people are drawing on different contexts and sources for learning, such as family, peers, and the Internet, it is important to note that youth across the sites identify schools as the key sites for learning, understanding, and critical thinking. They referred to schools as places for discussion and exploration of the important issues relevant to their lives. According to Nataly (Georgia), if not for her

civics classes there are no other opportunities to discuss and understand global issues and young people's roles in addressing them. Thus, there is a need for education systems to step up and provide youth with more opportunities to discuss, problematize, and make sense of the world they live in. Likewise, Judi (Saudi) shared her disappointment about how students are not able to discuss important social or political issues at school. Others spoke about the need for their schools to help them evaluate online information to address the gap between awareness and action. As Pashby et al. (2017) critically note, there is still urgent need for schools to change their approach to introducing and examining local/global histories, and complex relationality between institutional structures and individuals. Schools carry the responsibility to assist students in their understandings of the relationship and influence between the political, economic, and social structures and people, but moreover, how this relationship influences people's (including young people's) capacity to be engaged in their lives and the lives of those in wider society.

In this respect, it is essential to support youth to comprehend how social, environmental, political and other changes happen through social movements. Many participants shared that they did not know what social movements are. According to Sophia (Canada), it is important to have mandatory classes on global issues where students can discuss challenges of the contemporary world and have conversations about social actions. Repeatedly, youth pointed out that discussing important topics related to the world and life is very important. They wished to have thought provoking conversations, similar to those in this study, in their classrooms. They noted with disappointment that while they have opportunities to debate serious issues with friends and family, they do not have similar opportunities at school. According to them, sadly, school does not 'teach' or provide an environment where students acquire knowledge that

is applicable to their complex lives, suggesting that there is a disconnect between the school instruction and its relevance to young people's lives. By acknowledging that learning happens inside and outside the educational settings, and that schools alone do not produce democratic citizens (Biesta et al, 2009), schools can better support their students' citizenship learning. Schools can create a learning environment that merges and connects what youth have already experienced or done through their daily interactions that have led to their vernacular citizenship. To do this, citizenship education can attend to day-to-day cosmopolitanism, as aligned with CL, to avoid disconnect between instruction and spaces where students practice their citizenship learning. As Biesta (2011b) notes, "[t]he desire for democracy does not operate at the level of cognition and therefore is not something that can simply be taught. The desire for democracy can, in a sense, only be fueled" (p.153). In order to come up with more inclusive and relational method, citizenship education can adopt alternative approach of citizenship-as-practice (Lawy & Biesta, 2006), which acknowledges and possibly engages young people's daily interactions, relationships, and experiences in various contexts. After all, youth can learn citizenship to a certain extent while being young and often subjected to adult authority.

Thus, the young people in this study consider schools as having the potential to be powerful learning sites, where all students receive a quality education, providing them with knowledge and guidance about the contemporary state of the planet. In order to achieve this, youth suggested certain improvements to the education system. One such change related to educators. Participants across the sites remarked on how teachers often are not ready to answer challenging questions indicating the complexity of the interrelation of ideological discourses and individual subjectivities. Their ideas are similar to Biesta et al. (2009) and Larsen and Faden (2007) observations that teachers avoid

engaging in controversial issues, shy away from serious conversations, or focus on global competences avoiding critical perspectives (Goren & Yemini, 2015; Pashby & Sund, (forthcoming)), making it more confusing for students to figure out answers. It is not surprising to observe teachers' upholding passive or neutral stance, when the dominant discourse perpetuated by education systems in many, if not most, countries today is a neoliberal one. There is much research demonstrating the influences of neoliberalism on education systems worldwide. These include, but are not limited to, heightened attention to individualism, competition, accountability and what is called the marketization of education, whereby students (and their parents) are positioned as consumers in a market-driven educational systems (Apple, 2007; Davies & Bansel, 2007). Similarly, the understandings of the concepts of cosmopolitan and global citizenship among educators still remain diverse causing inconsistencies between the theory and practice (Goren & Yemini, 2015; Larsen & Faden, 2007; Tudball, 2012). Moreover, as Larsen and Searle (2017) point out, there is an insufficient evidence about the degree teachers consider themselves being critical global citizens. As we have seen above, neoliberalism is a prevailing contemporary ideology around the globe penetrating all social structures. As a result, schools (and other educational establishments) and educators are participating in power-knowledge interactions and are not immune to these ideological influences. Based on the findings of this study, students are not immune to ideological influences either. However, my participants demonstrate a certain level of resistance to neoliberal ideology by calling for solidarity, equality, and tolerance among the humankind. My sense is that their stance is mainly fostered by various contexts, such as family, clubs, and religious and social media communities. It is not evident to what extent school contributes to young people's character formation. The conundrum remains unsolved: as far as

education systems on one hand, continue a formalist approach to presenting/teaching ‘how to be a good citizen’ rather than engaging and supporting ‘citizenship learning’ that is relevant to students’ day-to-day lives, energies, motivations, and anxieties; and on the other hand, remain under the influence of neoliberal ideology, which is at odds with the principles and goals of global citizenship/cosmopolitan education. Students will continue to struggle to find answers to the fundamental questions related to their lives, under this incongruous condition.

Nevertheless, the youth in this study recognized the possibility of challenging dominant ideologies/discourses through initiating critical conversations around contemporary concepts and their interpretations at schools. Daniel (Canada) suggested such practice begin from a very young age, because according to him, if we want to disrupt the dominant perception of competition, and adopt cooperation as a method of operation in our societies, we should start teaching it from a very young age; “because my generation is already taught a few things and you never gonna be able to completely un-teach something you taught a generation.”

Another possibility of altering the dominant neoliberal ideology is closely associated with character, or moral/ethical development, which is an integral part of citizenship education. Qualities such as responsibility, compromise, solidarity, and cooperation, are central concepts of both, moral and democratic citizenship education. This study shows that young people across the diverse sociocultural contexts already display many aspects what can be called a cosmopolitan character. It also confirms that youth are relying on their intimate contexts, such as family and religious communities, to learn about beliefs, values and personal qualities. However, it is not clear what role schooling has played in the processes of their identity formations. If our character is the

foundation of how we think, function and make decisions, if it shapes our perceptions of, and engagement with the world around us, and determines how we set personal and collective goals and how we choose to act upon them, we need to pay close attention to its development.

Furthermore, in today's context, through daily interactions with the wider contemporary discourses on individualism versus collectivism, competition versus cooperation, or parochialism versus cosmopolitanism, youth are constantly exposed to the contested nature of these phenomena. Without adequate support and guidance, young people are left to figure out incongruent developments on their own. This challenge was recognizable when the youth acknowledged that they have an ethical responsibility towards others, nonetheless, they also displayed ambiguous understandings of what this meant. The unstable understanding of the concept of 'ethics' and the variety of 'ethical regimes' in the world continue to contribute to the perplexing debates among scholars. It seems this debate is also relevant to the lives of contemporary youth. The challenge of how to engage in ethical reasoning makes it difficult to live an ethical life, eventually resulting in a sense of disempowerment in terms of contributing to the positive change in the world.

The majority of the young people in this study from Georgia and Saudi appeared to have a stronger and clearer sense of what it means to live an ethical life (largely due to their religious identification with Orthodox Christianity in the case of Georgia and Islam in the case of Saudi). However, for some youth across the sites and particularly for the Canadian participants, ethical reasoning was considerably challenging. This may be suggestive of inadequacies of contemporary ethics in the world (Lakoff & Collier, 2004) and in secular societies specifically. As MacIntyre (1984) explains, "[i]n a society where

there is no longer a shared conception of the community's good as specified by the good for man [sic], there can no longer be any very substantial concept of what it is to contribute more or less to the achievement of that good" (p. 232). The inability to figure out the differences between 'right' and 'wrong,' or 'good' and 'bad,' suggests the influence of inconsistencies and contradictions in understandings that inform young people's opinions and thoughts, but more significantly, makes it ever more difficult for youth to navigate their lives and intensifies their anxieties and worries about the future. The above demonstrates how the lack of religion or spiritual moorings in today's societies can affect contemporary youth. Once again, in this context, it is possible and necessary to adopt a different model of citizenship education; an approach which acknowledges that students access knowledge about values from diverse sources/contexts outside the school, and supports further learning by merging and building on the already existent experiences and learnings of the students, including their anxieties and worries about the future mentioned above.

When examining the potential causes of contradictory and dichotomous messages and concepts circulating in today's societies, what comes to my mind is the declining religious identification particularly in the Western societies. According to the Pew Research Center, for the past few decades fewer people in Western countries identify as being members of a particular religious group (Burge, 2019). Instead, the number of religiously unaffiliated individuals, so called "nones" keeps increasing, reaching 80% in the United Kingdom, 88% in France and in most Western European countries. In Canada, two thirds of the populations admit that religion does not play significant role in public life, and consider unnecessary to believe in God in order to have morals and values

(Lipka, 2019). However, not having religious affiliation/grounding appears not to remove one from the demand to be ethical.

Interestingly, the number of youth who claim to be affiliated with “nothing in particular” is larger than the number of those who have no religious identity belonging to the older generations. The challenges that youth across the sites are facing in terms of making sense of their place in the world, is closely related to the phenomena of declining religious affiliation. In today’s context of heightened individualism, in the context where common values and understanding are absent, the possibility of collective good is even more challenged, because by becoming “nones” people (youth) develop less sense of belonging, association, and ‘togetherness,’ which are the essence of any community life. Moreover, when youth have “nothing in particular” to associate with, they are less likely to participate in volunteer initiatives, or engage in local/global social activities (Burge, 2019). In this context, the Global Generation are almost on their own trying to figure out how to live ethical lives. Furthermore, perhaps there is a correlation between the disassociation from religion and rising levels of anxiety and worry among contemporary global youth.

According to UNESCO (2012), what is required today is “an education for mind as well as for the heart” (p. 13), which can foster possibilities for equity and cooperation amongst peoples around the globe. According to my participants, education is a powerful tool in guiding the Global Generation to navigate their lives. By providing quality education as Sophia noted, “a lot of wrongs can be fixed.” However, for improvement and change to occur in any sphere, including education, we need to adopt a critical approach that allows for thinking beyond the accepted criteria. Students need to be able to learn how to think critically in school. They have to have opportunities to discuss things,

to ask questions, to develop skill how to follow the argument, and to be introduced to different points of view, because engaging in critical work has transformatory potentials.

The findings of this study show that multiple modes of citizenship learning, happens in multiple and diverse contexts, through youth's daily practices of inquiry, interactions and connections. Youth form their sensibilities and subjectivities through the interplay between different contexts and their relationships within those contexts. This learning is important because it contributes forming youth's dispositions and perceptions. In other words, it shapes them into particular kinds of people. If youth consider schooling able to influence them as much as other contexts, then schools should be given closer attention as learning sites and viewed as important aspects of young people's lives. The question is how to better support students' citizenship learning through school. According to Andersen (2016), generations are greatly influenced by the major social events of their adolescence, their parents, but also by their teachers. In today's context of globalization, we are already witnessing how worldwide developments are shaping global youth. We also see that young people rely on their families for learning and support. We still need to see the role of teachers and school systems in this process.

8.3 Areas for Future research

The research presented in this thesis offers new insights and provides data about how contemporary youth from three distinct sociocultural and geopolitical contexts understand their lives in relation to their local, national, and global contexts; how these youth think about the world and their place in it; and what are the reasons for addressing young people collectively as the Global Generation. The findings of this study contribute qualitative knowledge about youth from diverse sociocultural contexts, and the idea of the

Global Generation. The outcomes of this research project offers grounding to the expanding literature on cosmopolitanism, citizenship education, potentially reinforcing and expanding the models of global citizenship education, towards the evaluation and enhancement of strategies, practices, and programs that are designed to foster globally mindful students. Others can use this study's theoretical framework, which helps to understand how learning occurs through the interplay of dispositions, relationships, and contexts, for research in the domains of citizenship, character education, or peace education. Similar study can be conducted using different research methods, such as observations. Observations can provide additional depth to the qualitative data, by capturing a more comprehensive and detailed understanding of young people's lives, their characters, and interactions.

This research could be transferred and applied to other geographical locations. Moreover, it could consider locations that move beyond nation-state boundaries (e.g. regional comparisons), or different contexts. For example, other researchers could investigate how youth from marginalized contexts or backgrounds (e.g. Indigenous, immigrant and refugee, lower socio economic status populations) understand and relate, if at all, to the idea of the Global Generation. It would also be interesting to study young people who do not have access to modern means of communication such as social media to see if they also relate to the idea of the Global Generation. Are these youth able to relate ethically to others and develop the same kinds of global dispositions that the youth in this study displayed so clearly?

8.4 Afterword: What I Learned During this Study

In order to get a closer look at what I have called the Global Generation, I have attempted to capture a small snapshot of the perspectives of three groups of youth from three diverse sociocultural contexts. This endeavor of generating a story about the Global Generation gave me a chance to experience first-hand the lively and unpredictable process of a qualitative research with its various challenges, including ethical and methodological issues. But more significantly, it gave me an opportunity to bring to life the voices and complex realities of young people from Canada, Georgia, and Saudi. Even though, “the representation of the hybrid cultures and plural worlds of contemporary youth is challenging” (Nilan & Fiexa, 2006, p. xi), I did my best to hear young people and deliver their voices to the reader. Particularly useful were the individual interviews and the activity ‘The Letter to the Authority,’ which provided details about youth and their understandings of belonging, responsibility, and perceptions of other, in the wider global context.

While anticipating both success and failure when taking up this study, I was pleasantly surprised to come across a very interesting group of youth who found it curious and important to participate in this research project. While a few Canadian participants required extra reminders and encouragements during the study process, the Georgian and the Saudi youth were openly enthusiastic about being part of the research. They expressed their interest during personal communications and some even wrote emails further inquiring the nature of the study. Two Saudi participants requested to be included in the second part of the study, even though the number of the interview participants was already completed. The following remarks of the youth across the sites convey the general feeling behind the participants’ interest and resonate with young people’s

opinions in Pashby et al. (2017) study. Daniel from Canada believed that this study had a potential “to help people to understand youth better [as] a lot of people have misperception of youth... because it is a lot easier to make a judgment about something bad, than something good” (Daniel, CM16A, personal communication, April 21, 2017). Likewise, Reema from Saudi noted that, the study was important “because it is researching young people’s opinions from different parts of the world” (Reema, SF15A, personal communication, March 18, 2017), which resonated with Georgian participant Nataly’s belief that participating in this study would enable her to “share my opinion ... someone cares about what I have to say” (Nataly, GF18A, personal communication, March 30, 2017). The above suggests that youth feel they do not have voice and their opinions are not taken seriously. They are not considered as capable members of the society due to the dominant misconceptions about youth, or generational gaps that involve differences in values and opinions between younger and older individuals. In response to the above, this study provided young people with a space for conversation and reflection they so much wanted to have to validate their opinions and perspectives.

Throughout the study I was humbled by the mature understandings and elaborations of my participants. Youth from all three sites showed interest in the topic of the inquiry, displayed responsibility, kept their commitments, were on time, and took the research study seriously. All the survey participants completed almost all the survey exercises. The average survey response rate was 93% for each setting. Almost all participants provided fairly extensive and comprehensive answers to the open-ended questions. Six Georgian, eight Saudi and six Canadian interview participants completed most of the requirements of the experiential activities. Most importantly, both male and female participants shared many deep and serious thoughts when contemplating the

meanings of the questions they were asked to respond to indicating the strong intellectual and emotional capacity of today's youth. They conveyed a message that the Global Generation has the knowledge and tools, through modern technology, to connect to, interact with, and learn from multiple sources. The Global Generation is aware and worried about the state of today's world. It is going through the challenging process of coming to maturity with an open mind to new ideas, people, and ways. The Global Generation is eager to contribute to the betterment of the world, but does not know exactly how. But most significantly, this generation upholds an idea of the common humanity – perceiving humanity as similar, which if cultivated has a potential to materialize in inclusivity, solidarity, and fellowship. McCrindle (2014) remarks that “just as history moulds generations, generations mould history” (p. 5). While there is evidence of how the contemporary world and its developments are influencing the Global Generation, I wonder about the legacy and impact that this generation will have on our unstable and unpredictable world.

As a final thought, I want to mention that this research study attempted to convey just a small story of a particular set of youth at a given time. This story can be considered as but a small ‘slice’ of the Global Generation, nevertheless it provides details and descriptions that help us to put a face on this generation. It assists us to have better insights into contemporary young people's daily lives, their ongoing challenges and achievements, hopes and worries, and desires and disappointments. It also cautions us that today's youth are facing new challenges unfamiliar to previous generations. Today's youth are inheriting an unstable, crises ridden, polarized world, which is painfully striving for peace and stability. While they are figuring out who they are and might become, through navigating massive amounts of contested information and dichotomous

ideologies, they are trying to find solutions to today's global crises, to discover ways of interacting with others, to form connections across geographical borders, because, naively or not, they already perceive a world without strangers and humanity as more integrated. Let their hope for a world without conflicts, misunderstandings, stereotypes, and divisions; a world where people enact their elevated consciousness and collective responsibility, a world characterized by friendship and solidarity; a world where people care for one another and the environment, a world where our common humanity is defined by compassion, love, and harmony, be an inspiration for all the generations.

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Appendices

Appendix 1 Research Ethics Board Approval



Research Ethics

Western University Non-Medical Research Ethics Board NMREB Delegated Initial Approval Notice

Principal Investigator: Dr. Marianne Larsen
Department & Institution: Education/Faculty of Education, Western University

NMREB File Number: 108405
Study Title: Understanding the Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia

NMREB Initial Approval Date: October 31, 2016
NMREB Expiry Date: October 31, 2017

Documents Approved and/or Received for Information:

Document Name	Comments	Version Date
Western University Protocol	Received October 25, 2016	
Recruitment Items	Recruitment Email	2016/10/25
Letter of Information & Consent		2016/10/25
Instruments	Interview Questions	2016/09/19
Instruments	Survey - Received September 19, 2016	
Other	Letter of Appreciation	2016/08/18
Other	Sample design for t-shirt - Received for Information	2016/08/02

The Western University Non-Medical Research Ethics Board (NMREB) has reviewed and approved the above named study, as of the NMREB Initial Approval Date noted above.

NMREB approval for this study remains valid until the NMREB Expiry Date noted above, conditional to timely submission and acceptance of NMREB Continuing Ethics Review.

The Western University NMREB operates in compliance with the Tri-Council Policy Statement Ethical Conduct for Research Involving Humans (TCPS2), the Ontario Personal Health Information Protection Act (PHIPA, 2004), and the applicable laws and regulations of Ontario.

Members of the NMREB who are named as Investigators in research studies do not participate in discussions related to, nor vote on such studies when they are presented to the REB.

The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.


Ethics Officer, on behalf of Dr. Riley Hinson, NMREB Chair or delegated board member

Ethics Officer: Erika Basile ___ Nicole Kasiki ___ Grace Kelly ___ Katelyn Harris ___ Vikki Tran ___ Karen Gosaul ___

Western University, Research, Support Services Bldg., Rm. 5150
London, ON, Canada N6G 1G9 t. 519.661.3036 f. 519.850.2466 www.uwo.ca/research/ethics

Appendix 2 Invitation to Participate in Research



Invitation to Participate in Research

Hello,

My name is Eva Jaber. I have located your email address through Boys & Girls club's website. You are being invited to participate in a study: *The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia*, that we, Principal Investigator: Dr. Marianne Larsen, Associate Professor, Faculty of Education, Western University, and Co-Investigator: Eva Jaber, PhD Candidate, Faculty of Education, Western University, are conducting.

This study is about how young people from Western and non-Western contexts perceive themselves, their roles, values, judgments and actions in today's globalized world. The study aims to identify high school age young people's perceptions and practices of their own lives in relation to today's globalized world and what it means to be a part of the 'Global Generation'. The following research question guides this study: *How do young people from both Western and non-Western contexts understand themselves as members of a globalized world?* The empirical findings of this study will provide comparative data that will offer an insight of the processes, complexities and forces that influence self-construction of 'Global Generation' in different cultural settings.

Youth of both genders, between the ages of 15-18, who can read and write in English can participate in this study, which consists of two parts: a survey and a set of activities. I would like to have up to 40 youth complete the survey. Participants will be asked to complete an e-survey about what do youth understand about today's globalized world, its developments, challenges and how they perceive being part of the interdependent and interconnected world. The results of the survey will determine if a participant will qualify to participate in the second part of the study. Activities in the second part will explore how youth perceive themselves as members of a contemporary world including 'Global Generation' through recording a written or digital journal, individual interviews, and making a Time Capsule and collage. This collage will be given

to your youth club to thank you for your involvement in the study. For the second part of the study my aim is to recruit 6 young people (3 males and 3 females) who are keen to share their ideas about their roles, judgments and actions in a globalized world.

The first part of the study will take place once, in your youth club for about 15-20 minutes. The second part of the study will last for 10 days, requiring 15 minutes daily from each participant, outside of the club, while the completion/wrapping up of the second part (activities) will take place in your youth club over four study visits for about two and a half hours in total. I will therefore require an access to the computer room where the initial 40 participants can complete the online survey and a room to meet for the 4 study visits with the 6 students for the second part of the study.

As a token of recognition for the completion of the survey, each participant will receive a Letter of Appreciation on a Western University letterhead (volunteer hour). Participants in the second part of the study (regardless of completion or withdrawal) will also receive a “Global Generation” T-shirt with the Western University logo. In appreciation of your support, one of the outcomes of the study, a Global Generation Collage designed by the study participants, will be provided back to your club as a gift.

If you I agree for this study to be conducted in your club, I would like to ask for your assistance in distributing an email to the youth in your club (15-18 years old), which will contain The Letter of Information and Consent Form, and the date and time of the first part of the study, and a follow up reminder email two days prior to the first part of the study. If you would like more information on this study please contact the researcher at the contact information given below.

Thank you,

Eva Jaber

PhD Candidate,

Faculty of Education, Western University (Canada)



Appendix 3 Invitation to Participate in Research in Georgian

მოსაწვევი კვლევაში მონაწილეობისათვის



მოგესალმებით,

მე გახლავართ ევა ჯაბერი (Eva Jaberi). ნება მომეცით მოგიწვიოთ მიიღოთ მონაწილეობა საერთაშორისო კვლევაში „გლობალური თაობა: კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა“, რომელსაც ჩვენ, წამყვანი მკვლევარი დოქტორი მარიან ლარსენი (Marianne Larsen), ვესტერნ უნივერსიტეტის, კანადა (Western University, Canada), განათლების ფაკულტეტის ასოცირებული პროფესორი და თანაკვლევარი ევა ჯაბერი, ვესტერნ უნივერსიტეტის, კანადა (Western University, Canada) განათლების ფაკულტეტის დოქტორის ხარისხის კანდიდატი, ვუძღვებით.

კვლევა ეხება იმას თუ როგორ აღიქვამენ დასავლურ და არადასავლურ კონტექტში ახალგაზრდები საკუთარ თავს, ღირებულებებს და ურთიერთდამოკიდებულებებს დღევანდელ გლობალურ მსოფლიოში. კვლევის მიზანია დაადგინოს ახალგაზრდების აღქმა და გამოცდილება გლობალიზაციასთან მიმართებაში. ასევე, რას ნიშნავს მათთვის იყო „გლობალური თაობა“. კვლევის წამყვანი კითხვაა „როგორ ესმით ახალგაზრდებს დასავლურ და არადასავლურ ქვეყნებიდან იყვნენ გლობალიზებული მსოფლიოს ნაწილი?“ კვლევის ემპირიული მიგნებები დაეფუძლება შედარებით მონაცემებს, რაც ხელს შეუწყობს სხვადასხვა კულტურულ კონტექსტში „გლობალური თაობის“ გაგებას, ასევე იმ ფაქტორების დადგენას რომლებიც გავლენას ახდენენ პიროვნების ჩამოყალიბებაში.

ორივე სექსის 15-18 წლის ახალგაზრდებს, ვისაც შეუძლია წერა და კითხვა ქართულად (საქართველოში მონაწილეთათვის) შეუძლიათ მიიღონ მონაწილეობა კვლევაში, რომელიც შედგება ორი ნაწილისგან: **კითხვარი და ინტერვიუ/საქმიანობები**. 25-30 მონაწილე ახალგაზრდამ უნდა შეავსოს კითხვარი, იმის შესახებ თუ როგორ ესმით არსებული გლობალიზირებული მსოფლიო, მისი განვითარება, გამოწვევები და ასევე თუ როგორ აღიქვამენ დღევანდელ ურთიერთდამოკიდებულ და

ურთიერთდაკავშირებულ მშოფლიოს. კითხვარის შედეგები განსაზღვრავს კვლევის მეორე ნაწილში მონაწილეთა ჯგუფს. ჩემი მიზანია შევარჩიო 6 ახალგაზრდა (სასურველია 3 ბიჭი და 3 გოგო). მეორე ნაწილი შედგება ინდივიდუალური ინტერვიუსა და სხვადასხვა ინჰორმაციის (ჟურნალის ჩანაწერებით, ნახატები, ფოტოები და სხვა) შეგროვების საქმიანობებისგან. მათი მიზანია მოგამოავლინონ თუ როგორ აღიქვამენ ახალგაზრდები ერთმანეთს როგორც გლობალური თაობის წევრებად.

კვლევის პირველი ნაწილი-კითხვარი გასტანს 15-20 წუთს. მეორე ნაწილი მოითხოვს: 1. ექვსი მონაწილის 20-30 წუთიან ინტერვიუს. ინტერვიუს ბოლოს თითოეულს მიეცემა დავალება შეაგროვოს ჟურნალის ჩანაწერებით, ნახატები, ფოტოები და სხვა; 2. ექვსი მონაწილესგან ინფორმაციის შეგროვება.

კვლევის პირველ ეტაპში თითოეული მონაწილე მიიღებს ვესტერნ უნივერსიტეტის (Western University) სატიტულო ფურცელზე ამობეჭდილ მადლობის წერილს, რითაც აღიარებული იქნება მათი მონაწილეობა აღნიშნულ კვლევაში. მონაწილეები, რომლებიც კვლევის ორივე ეტაპში მიიღებენ მონაწილეობას, დამატებით მიიღებენ საჩუქარს (Power Bank). მხარდაჭერის პატივისცემის ნიშნად, ახალგაზრდული კლუბის დირექტორი (ლიანა ჩარკვიანი) მიიღებს ვესტერნ უნივერსიტეტისგან (Western University) სამადლობელ წერილს.

თუ გსურთ მიიღოთ მონაწილეობა აღნიშნულ კვლევაში, ან გჭირდებათ დამატებითი ინფორმაცია კვლევის შესახებ, გთხოვთ მიმართოთ მკვლევარს ქვემოთ მოცემულ საკონტაქტო ინფორმაციის გამოყენებით.

პატივისცემით,

ევა ჯაბერი

განათლების ფაკულტეტის დოქტორის ხარისხის კანდიდატი

ვესტერნ უნივერსიტეტი, კანადა (Western University, Canada)



Appendix 4 Letter of Information and Consent Form




The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia

Letter of Information and Consent Form – Participant

My name is Eva Jaber and I am a student at Western University. I am currently working on a research project about *Understanding the Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia*. I wish to invite you to participate in this international research study. I think you will enjoy participating in my study and talking about what you think it means to be a part of a ‘Global Generation’ in today’s world. I really want to find out what youth like you think about today’s globalized world, what it means to be connected to others and how do you imagine yourself as part of your local, national or the global community. I want to know if youth around the world have similar ideas about these sorts of things or if there are differences.

If you would like to participate in the first part of this study, all that you need to do is complete a short survey online that will take place at the Boys and Girls Club for about 15-20 minutes. The results of the survey will determine who will participate in the second part of the study to engage in an individual interviews and a set of activities. If you want to be in this study, you should be 15-18 years old and be able to read and write in English. There aren’t any risks involved in being a part this study, but you can choose not to answer any questions or stop being a part of the study at any point. I won’t collect any information from you without your permission and the information I collect will only be used for my research study. See below for a few extra details that I am required to tell you by the University Ethics Board.²²

To thank you for completing the survey, you will receive a Letter of Appreciation on a Western University letterhead and a \$5 gift certificate. Participation in this research is voluntary and not mandatory in any way. If you choose not to participate or to leave the study at any time, this decision will have no effect on your academics or anything that you do at the Boys and Girls Club.

Thanks,
Eva Jaber,
Western University, 



²² Only representatives of The University of Western Ontario Non-Medical Research Ethics Board may require access to the study-related records to monitor the conduct of the research. Researchers in this study have obligations to report some information to outside agencies (e.g., information about abuse of minors to CAS, or other such information) that may arise in this study. Other people/groups/organizations outside the study team will not have access to information collected. A list linking your assigned code for the research study with your name will be encrypted and kept in a password-protected file, separate from all other files, in the hard-drive of my laptop. All the data will be securely destroyed using industry-standard shredders and data-deletion software after the retention period of 5 years. You do not waive any legal right by signing this consent form. If you have any questions about the rights of the participants or the conduct of this study, you may contact The Office of Human Research Ethics at (519) 661-3036; 1(844) 720- 9816 or email: ethics@uwo.ca.

The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia

Consent Form

Principal Investigator

Dr. Marianne Larsen, Associate Professor, Faculty of Education, Western University,



Additional Research Staff

Eva Jaber, PhD Candidate, Faculty of Education, Western University,



I have read the Letter of Information, have had the nature of the study explained to me and all questions have been answered to my satisfaction.

I want to participate in the first part of the study - *Global Generation* survey. YES
 NO

I want to participate in the second part of the study - *Activities*. YES NO

Print Name _____

Signature

Date _____

Age _____

Name of Person Obtaining Consent _____

Signature of Person Obtaining Consent _____

Date _____

Please bring this form to the club [date - time]

You will be given a copy of the Letter of Information and the Consent Form once the Form has been signed.

Appendix 5 Letter of Information and Consent Form in Georgian



გლობალური თაობა: კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა

ინფორმაციის და თანხმობის წერილი მონაწილეთათვის

კვლევის ხელმძღვანელი: დოქტორი მარიან ლარსენი, ასოცირებული პროფესორი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა [REDACTED]

მკვლევარი: ევა ჯაბერი, დოქტორის ხარისხის კანდიდატი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა [REDACTED]


მე გახლავართ ევა ჯაბერი, ვესტერნ უნივერსიტეტის განათლების ფაკულტეტის სადოქტორო ხარისხის სტუდენტი. ამჟამად ვმუშაობ კვლევაზე „გლობალური თაობა: კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა“. მსურს მოგიწვიო მიიღო მონაწილეობა აღნიშნულ საერთაშორისო კვლევაში. მე მჯერა რომ ამ კვლევაში მონაწილეობა დაგაინტერესებს. ჩემი კვლევის მიზანია დადგინოს თუ როგორ აღიქვამენ შენი თანატოლები კანადიდან, საქართველოსა და საუდის არაბეთიდან, დღევანდელ გლობალურ მსოფლიოს და რას ნიშნავს იყო „გლობალური თაობის“ წევრი. როგორ წარმოუდგენიათ ახალგაზრდებს საკუთარი თავი იყვნენ ადგილობრივი, ეროვნული და მსოფლიო საზოგადოების ნაწილი. ყველაზე მეტად მაინტერესებს აღმოვაჩინო თუკი არსებობს დასავლეთისა და არა-დასავლეთის ახალგაზრდებს შორის საერთო და გაზიარებული იდეები.

თუ გსურს მიიღო მონაწილეობა ამ კვლევაში, სასურველია იყო 15-18 წლამდე ასაკის, შეგეძლოს წერა და კითხვა ქართულ ენაზე. კვლევა მოიცავს ორ ეტაპს. პირველ ეტაპზე ხელით უნდა შეავსო კითხვარი „გლობალური თაობა“ რაც 15-20 წუთს მოითხოვს. კითხვარის შედეგი დადგენს თუ ვინ მიიღებს მონაწილეობას მეორე ეტაპში. ამ ეტაპზე ჩატარდება ინდივიდუალური ინტერვიუ და მოგეცემა დავალება შეაგროვო სხვადასხვა სახის (ჟურნალის ჩანაწერებით, ნახატები, ფოტოები და სხვა) მიდია. ამ კვლევაში მონაწილეობას შესაძლო რისკი ან დისკომფორტი არ ახლავს. შენ შეგიძია არ უპასუხო ნებისმიერ კითხვას ან გაეთიშო კვლევას ნებისმიერ დროს. შენი ნებართვის გარეშე ინფორმაციას არ შევავრთავ და ეს ინფორმაცია მხოლოდ ჩემი კვლევისთვის იქნება გამოყენებული. ქვემოთ მითითებულია ვესტერნ უნივერსიტეტის ეთიკის საბჭოს დამატებითი ინფორმაცია.²³ კვლევის პირველი ეტაპის დასრულების ნიშნად,

²³ მხოლოდ ვესტერნ უნივერსიტეტის არასამედიცინო კვლევის ეთიკის საბჭოს წევრებისთვის შეიძლება საჭირო გახდეს კვლევის ჩანაწერები კვლევის წარმოების მონიტორინგის მიზნით. მკვლევარები არიან ვალდებული ვადაამისამართონ გარკვეული სახის ინფორმაცია (მაღაღობა უმცირესობების მიმართ ან მსგავსი ფაქტების შესახებ) შესაბამის სააგენტოებში. სხვა პიროვნებებს/ჯგუფებს/ორგანიზაციებს არ ექნებათ ხელმისაწვდომობა აღნიშნულ მონაცემებთან. დაშიფრული კოდების სია შენახული იქნება პერსონალური კომპიუტერის პაროლდადებულ ელექტრონულ პაპკაში, რომელიც ცალკე იქნება გამოყოფილი სხვა კვლევის დოკუმენტებისგან. ყველა მონაცემი განადგურებული იქნება ქაღალდის საჭრელი დანადგარით და ელექტრონული ფაილები წაშლილი 5 წლის ვადის გასვლის შემდეგ. არანაირი სამართლებრივი უფლება არ დაგეკისრება თანხმობის წერილზე დასმული თქვენი ხელმოწერით. თუ თქვენ გაქვთ დამატებითი კითხვები მონაწილეების უფლებების შესახებ ან კვლევის თანხმობის შესახებ, თქვენ შეგიძლიათ დაუკავშირდეთ ადამიანური კვლევების ეთიკის სამსახურს ტელეფონის საშუალებით ნომერზე (519) 661-3036; 1(844) 720- 9816 ან ელექტრონულ მისამართზე ethics@uwo.ca მიწერით.

თითოეული მონაწილე მიიღებს ვესტერნ უნივერსიტეტის სატიტულო ფურცელზე ამობეჭდილ მადლობის წერილს, ხოლო მეორე ეტაპზე ჩართული ახალგაზრდები დამატებით მიიღებენ საჩუქარს. ამ კვლევაში მონაწილეობა არის ნებაყოფლობითი და არასავალდებულო. შენი გადაწყვეტილება რომ დატოვოთ კვლევა ნებისმიერ დროს, არ მოახდენს არანაირ გავლენას შენს აკადემიურ შეფასებაზე.

მადლობა

ევა ჯაბერი, ვესტერნ უნივერსიტეტი, 



გლობალური თაობა:

კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები
ახალგაზრდების შედარებითი კვლევა
კვლევაში მონაწილეობის თანხმობის წერილი

კვლევის ხელმძღვანელი

დოქტორი მარიან ლარსენი, ასოცირებული პროფესორი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა, mlarsen@uwo.ca 519.661.2111 x 80159

მკვლევარი

ევა ჯაბერი, დოქტორის ხარისხის კანდიდატი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა, ejaberi@uwo.ca

წავიკითხე ინფორმაციის წერილი, გავიაზრე კვლევის არსი და ყველა კითხვაზე მიღებულმა პასუხმა დამაკმაყოფილა.

მსურს მივიღო მონაწილეობა კვლევის პირველ ეტაპში - *კითხვარი*

კი არა

მსურს მივიღო მონაწილეობა კვლევის მეორე ეტაპში - *საქმიანობები*

კი არა

გვარი და სახელი _____ **ხელმოწერა**

თარიღი _____

ასაკი _____

თანხმობის მიმღები პირის ხელმოწერა _____

თარიღი _____

თქვენ მოგეცემათ ამ ხელმოწერილი წერილის ქსერო ასლი.

Appendix 6 Second Letter of Information and Consent Form



The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia

Second Letter of Information and Consent Form

Now that you have completed the first part of the study *The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia*. I wish to invite you to participate in the second part called Activities. If you agree to participate in the second part, you will be offered to engage in a set of activities including: a) writing a letter to an authority figure; b) making a Time Capsule – collecting items that capture your understandings of ‘Global Generation’, and making collage; and c) participating in an individual interview about ethical values and personal actions, which will be audio recorded. The purpose of these activities is to collect more detailed information about how young people understand their own lives, how they perceive the world they are going to inherit, and how they imagine contributing to humanity as members of local, national and world communities. I would like to start with individual interviews, which will last for 30 min. This research may not help you directly, but by participating in the study, you will have an opportunity to reflect on your own understanding of ‘Global Generation’ and will greatly enhance our understandings of young populations in today’s world.

There aren’t any risks involved in being a part this study, but you can choose not to answer any questions or stop being a part of the study at any point. I won’t collect any information from you without your permission and the information I collect will only be used for my research study. See below for a few extra details that I am required to tell you by the University Ethics Board.²⁴

To thank you for participating in this study, you will receive a \$15 gift certificate. Participation in this research is voluntary and not mandatory in any way. If you choose not to participate or to leave the study at any time, this decision will have no effect on your academics.

Thanks,
Eva Jaberri,
Western University,



²⁴ Only representatives of The University of Western Ontario Non-Medical Research Ethics Board may require access to the study-related records to monitor the conduct of the research. Researchers in this study have obligations to report some information to outside agencies (e.g., information about abuse of minors to CAS, or other such information) that may arise in this study. Other people/groups/organizations outside the study team will not have access to information collected. A list linking your assigned code for the research study with your name will be encrypted and kept in a password-protected file, separate from all other files, in the hard-drive of my laptop. All the data will be securely destroyed using industry-standard shredders and data-deletion software after the retention period of 5 years. You do not waive any legal right by signing this consent form. If you have any questions about the rights of the participants or the conduct of this study, you may contact The Office of Human Research Ethics at (519) 661-3036; 1(844) 720- 9816 or email: ethics@uwo.ca.



The Global Generation: A Comparative Case Study of Youth from Canada, Georgia and Saudi Arabia

Consent Form

Principal Investigator

Dr. Marianne Larsen, Associate Professor, Faculty of Education, Western University,



Additional Research Staff

Eva Jaber, PhD Candidate, Faculty of Education, Western University,



I have read the Letter of Information, have had the nature of the study explained to me and all questions have been answered to my satisfaction.

I want to participate in the second part of the study - *Activities*. YES NO

I would like to be contacted through Phone: (please indicate the number

or Email: (please indicate the email _____

Print Name _____

Signature

Name of Person Obtaining Consent _____

Signature of Person Obtaining Consent _____

Date _____

Please bring this form to the club [date - time]

You will be given a copy of the Letter of Information and the Consent Form once the Form has been signed.




გლობალური თაობა: კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა ინფორმაციის და თანხმობის მეორე წერილი

ახლა, რადგანაც თქვენ დაასრულეთ კვლევის „გლობალური თაობა: კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა“ პირველი ნაწილი, გიწვევთ მიიღოთ მონაწილეობა კვლევის მეორე ე.წ. აქტივობების ნაწილში.

თუ თქვენ თანახმა ხართ მიიღოთ მონაწილეობა მეორე ნაწილში, თქვენ გთხოვთ შეასრულოთ შემდეგი: ა) დაწეროთ წერილი ავტორიტეტულ/ცნობილ პიროვნებას; ბ) შექმნათ „დროის კაფსულა“ - შეაგროვოთ ნივთები, რომელიც ასახავს თქვენს გაგებას „გლობალური თაობის“, და შექმნათ კოლაჟი; და გ) მიიღოთ მონაწილეობა ინდივიდუალურ გასაუბრებაში ეთნიკური ღირებულებებისა და პირადი ქმედებების შესახებ. მოხდება ინდივიდუალური ინტერვიუს აუდიო ჩაწერა.

ამ აქტივობების მიზანია შეგროვდეს მეტი დეტალური ინფორმაცია როგორი გაგება აქვთ ახალგაზრდებს საკუთარი ცხოვრების, როგორ აღიქვამენ მსოფლიოს, სადაც მათ მოუწევთ ცხოვრება, და როგორ წარმოუდგენიათ საკუთარი თავის კონტრიბუცია, როგორც ადგილობრივ, ეროვნულ და მსოფლიო საზოგადოებებში. თქვენი ნებართვით, დავიწყოთ ინდივიდუალური ინტერვიუთი, რომელიც გასტანს 30 წუთს. ამ კვლავამ შესაძლოა პირდაპირი დახმარება ვერ გაგიწიოთ, მაგრამ, კვლევაში მონაწილეობით, თქვენ გექნებათ შესაძლებლობა გამოხატოთ თქვენი გაგება „გლობალური თაობის“ შესახებ, რაც გაზრდის ჩვენს ცოდნას ახალგაზრდა პოპულაციის შესახებ მსოფლიოში. კვლევის ეს ნაწილი არანაირ რისკებს არ მოიცავს, მაგრამ თქვენ შეგიძლიათ გააკეთოთ არჩევანი გასცეთ პასუხი თუ არა ნებისმიერ კითხვას ან შეწყვიტოთ მონაწილეობა ნებისმიერი მიზეზით. მე არ შევარგოვებ არანაირ ინფორმაციას თქვენი თანხმობის გარეშე და ინფორმაციას რასაც მე ვაგროვებ, გამოყენებული იქნება მხოლოდ აღნიშნული კვლევისთვის. გთხოვთ იხილოთ დამატებითი დეტალები უნივერსიტეტის ეთიკური საბჭოს დავალებით.²⁵

კვლევაში მონაწილეობისათვის, მაღლობის ნიშნად, თქვენ მიიღებთ საჩუქრად 10 ა.შ.შ დოლარის საფასურის სერთიფიკატს. კვლევაში მონაწილეობა არის მოხალისეობრივი და არ წარმოადგენს ვალდებულებას. თუ თქვენ გადაწყვიტეთ, რომ არ მიიღოთ მონაწილეობა ან მოისურვებთ დატოვოთ კვლევა ნებისმიერ დროს, ეს გადაწყვეტილება არ იქონიებს გავლენას თქვენს აკადემიურ მოსწრებაზე.

გმადლობთ, ევა ჯაბერი, ვესტერნ უნივერსიტეტი, 

²⁵ მხოლოდ ვესტერნ უნივერსიტეტის არასამედიცინო კვლევის ეთიკის საბჭოს წევრებისთვის შეიძლება საჭირო გახდეს კვლევის ჩანაწერები კვლევის წარმოების მონიტორინგის მიზნით. მკვლევარები არიან ვალდებული გადამისამართონ გარკვეული სახის ინფორმაცია (მაღაღობა უმცირესობების მიმართ ან მსგავსი ფაქტების შესახებ) შესაბამის სააგენტოებში. სხვა პიროვნებებს/ჯგუფებს/ორგანიზაციებს არ ექნებათ ხელმისაწვდომობა აღნიშნულ მონაცემებთან. დაშიფრული კოდების სია შენახული იქნება პერსონალური კომპიუტერის პაროლდადებული ელექტრონულ პაპკაში, რომელიც ცალკე იქნება გამოყოფილი სხვა კვლევის დოკუმენტებისგან. ყველა მონაცემი განადგურებული იქნება ქალაქის საჭრელი დანადგარით და ელექტრონული ფაილები წაშლილი 5 წლის ვადის გასვლის შემდეგ. არანაირი სამართლებრივი უფლება არ დაგვიკისრება თანხმობის წერილზე დასმული თქვენი ხელმოწერით. თუ თქვენ გაქვთ დამატებითი კითხვები მონაწილეების უფლებების შესახებ ან კვლევის თანხმობის შესახებ, თქვენ შეგიძლიათ დაუკავშირდეთ ადამიანური კვლევების ეთიკის სამსახურს ტელეფონის საშუალებით ნომერზე (519) 661-3036; 1(844) 720- 9816 ან ელექტრონულ მისამართზე ethics@uwo.ca მიწეროთ.

გლობალური თაობა:
კანადაში, საქართველოსა და საუდის არაბეთში მცხოვრები
ახალგაზრდების შედარებითი კვლევა

კვლევაში მონაწილეობის თანხმობის წერილი

კვლევის ხელმძღვანელი

დოქტორი მარიან ლარსენი, ასოცირებული პროფესორი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა, [REDACTED]

მკვლევარი

ევა ჯაბერი, დოქტორის ხარისხის კანდიდატი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, კანადა, [REDACTED]

წავიკითხე ინფორმაციის წერილი, გავიაზრე კვლევის არსი და ყველა კითხვაზე მიღებულმა პასუხმა დამაკმაყოფილა.

მსურს მივიღო მონაწილეობა კვლევის მეორე ეტაპში - *აქტივობები*.

კი არა

მსურს დამიკავშირდნენ ტელეფონით: (გთხოვთ დაწეროთ თქვენი ნომერი) ----
----- ან ელექტრონული ფოსტის მისამართი: (გთხოვთ დაწეროთ თქვენი მისამართი)

გვარი და სახელი _____ ხელმოწერა _____

თანხმობის მიმღები პირის სახელი და გვარი _____

თანხმობის მიმღები პირის ხელმოწერა _____

თარიღი _____

გთხოვთ თანხმობის ფორმა მიაწოდოთ კლუბს [დღე და დრო]

თქვენ მოგეცემათ ამ ხელმოწერილი წერილის ქსერო ასლი.

Appendix 8 Letter of Appreciation (Student)



Letter of Appreciation

Project Title: *The Global Generation: A comparative Case Study of Youth from Canada, Georgia and Saudi Arabia*

Principal Investigator:

Dr. Marianne Larsen, Associate Professor, Faculty of Education, Western University,



Co-Investigator:

Eva Jaber, PhD Candidate, Faculty of Education, Western University,



This is to acknowledge that

_____ *has participated in an International Comparative Case Study that examined how young people today understand their lives and their roles as members of local, national and world communities, and what it means to be a part of the 'Global Generation'.*

The total time spent on the survey was one hour.

Thank you for your participation in this study.

Dr. Marianne Larsen
[signature, date]

Eva Jaber
[signature, date]

Appendix 9 Letter of Appreciation (Student) in Georgian



მადლობის წერილი

პროექტის სახელი: გლობალური თაობა::: კანადაში საქართველოსა და საუდის არაბეთში მცხოვრები ახალგაზრდების შედარებითი კვლევა

კვლევის ხელმძღვანელი:

დოქტორი მარიან ლარსენი, ასოცირებული პროფესორი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, [redacted]

კვლევის ხელმძღვანელის თანაშემწე:

ევა ჯაბერი, დოქტორის ხარისხის კანდიდატი, განათლების ფაკულტეტი, ვესტერნ უნივერსიტეტი, [redacted]

ვადასტურებთ, რომ _____ მიიღო მონაწილეობა საერთაშორისო შედარებით კვლევაში, რისი მიზანიც იყო დაედგინა როგორ ესმით თანამედროვე ახალგაზრდებს საკუთარი როლი ადგილობრივ, სახელმწიფო და მსოფლიო საზოგადოებაში და რას ნიშნავს მათთვის იყვნენ „გლობალური თაობის“ წევრები.

კვლევაში მონაწილეობის საერთო ხანგრძლივობა იყო ერთი საათი.

გმადლობთ კვლევაში მონაწილეობისათვის.

დოქტორი მარიან ლარსენი
[ხელმოწერა]

ევა ჯაბერი
[ხელმოწერა]



The Letter of Appreciation

**Project Title: The Global Generation: A comparative Case Study of
Youth from Canada, Georgia and Saudi Arabia**

*Principal Investigator: Dr. Marianne Larsen, Associate Professor, Faculty of
Education, Western University, [REDACTED]*

*Co-Investigator: Eva Jaber, PhD Candidate, Faculty of Education, Western
University, [REDACTED]*

This is to acknowledge that **Liana Charkviani** has supported and helped the conduct of an International Comparative

Case Study that examined how young people today understand their lives and their roles as members of local, national

and world communities, and what it means to be a part of the ‘Global Generation’.

Your full cooperation and professionalism is very much appreciated.

Dr. Marianne Larsen

Eva Jaber, PhD Candidate

Appendix 11 Survey Questions

Global Generation - Survey

1. Demographic information

ID number

Age

Gender

- Male (1)
- Female (2)
- Other (3)

2. How would you identify yourself ethnically/racially?

- Descendant of one ethnic group (1)
- Descendant of two or more ethnic groups (2)
- Other(s) (3) _____

3. Where were you born (country)?

4. Where were your parents born (country)?

5. Where do you live (country)?

6. Your ways of connecting to others in the world

7. The term 'Global Generation' refers to today's youth born around the year 2000, and people consider them similar with one another (e.g. accessing social media networks, appreciate diversity, being internationally connected). To what extent do you relate to the above description of 'Global Generation'?

- A great deal (1)
- A lot (2)
- I don't know (3)
- A moderate amount (4)
- A little (5)

8. Can you write a few sentences about your understanding of the term 'Global Generation'?

9. What language(s) do you mainly use?

10. Do you connect regularly with people who live outside of your local community (e.g. through Facebook, Instagram, etc.)?

- Daily (1)
- Sometimes (2)
- Never (3)

11. Have you traveled abroad?

- Yes (1)
- No (2)

12. Have you lived abroad?

- More than a year (1)
- Up to six month (2)
- Less than a month (3)

13. What technological device(s) do you have regular access to?

- Smartphone (1)
- Tablet, iPod, iPad (2)

- Computer (3)
- Others - Specify (4) _____

14. People who know about the world are concerned about the issues listed below. Rank in order, from the most important (1) to the least important (9), the issues that are important to you.

- _____ Consumerism (1)
- _____ Blurry moral standards (2)
- _____ Environmental issues (3)
- _____ Human rights (4)
- _____ Individualism (focusing on individual as opposed to a group: family, tribe, village, religion) (5)
- _____ Nationalism (6)
- _____ Refugees (7)
- _____ Terrorism (8)
- _____ Rich and poor widening gap (9)

15. If you had power to change things, what those things would be?

16. Which of the following do you connect to?

	Chose one option for each statement				
	A great deal (1)	A lot (2)	I don't know (3)	A moderate amount (4)	A little (5)
National identity (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious identity (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ethnic identity (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Local or community identity (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Identity/profile on social media (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Human identity (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
None (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

17. Which way/medium of connecting to the wider world is important to you?

	Chose one option for each statement				
	A great deal (1)	A lot (2)	I don't know (3)	A moderate amount (4)	A little (5)
Traveling to other countries (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Listening to music from	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

other countries or cultures (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Watching international movies or other artistic performances (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Watching foreign television shows (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Speaking a language other than your mother tongue (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Having relatives and friends in other countries (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Using foreign- made products including clothes, food and accessories (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working, living or being friends with people of different races/ethnicities (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working, living or being friends with people of different religions (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The internet (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other that is important to me (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

18. How important is each of the following to you?

Chose one option for each statement

A great
deal (1)

A lot (2)

I don't
know (3)

A moderate
amount (4)

A little (5)

Being rich (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Having multiple citizenships/passports (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Speaking English (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being skilled in modern technologies (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conducting selfless acts of service (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being part of an ethnic group or community (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being part of a social group or community (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being part of a religious group or community (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being famous (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being part of major social justice movements (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being knowledgeable and aware of foreign cultures (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Knowing multiple languages (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being from a Western country (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Being from a non-Western country (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Going to college/university in a Western country (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Seeing myself as part of the interconnected and interdependent world (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other that is desirable to me (17)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

19. How would you describe a good person? What qualities does this person have? How does this person look, speak, act? Where does this person come from...

20. How much do you agree with each statement?

Chose one option for each statement

	Strongly agree (1)	Agree (2)	I don't know (3)	Disagree (4)	Strongly disagree (5)
I am part of different communities/groups around the world. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have things in common with young people living in a Western country. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have things in common with young people living in a non-Western country. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe that we live in a “global village”. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the reasons behind local issues. (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I understand the reasons behind global issues. (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rely on authorities to determine what is right. (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I rarely question what I have been taught about the world around me. (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I usually follow what others do, without much thinking. (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have an opportunity to think for myself. (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have knowledge and skills about how to contribute to the betterment of	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

my community. (11)					
I have knowledge and skills about how to contribute to the betterment of the world. (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am always able to find answers to my questions about life. (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am usually confused because I can't find answers to my questions about life. (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know exactly what I want in life. (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a clear purpose in my life. (16)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 12 Survey Questions in Georgian

“გლობალური თაობა” - კვლევის კითხვარი

დემოგრაფიული ინფორმაცია

პირადი კოდი: _____

ასაკი: _____

სქესი

- მამრობითი
- მდედრობითი
- სხვა

ეთნიკურად რომელ ჯგუფს მიაკუთვნებ თავს?

- ერთი ეთნიკური ჯგუფის შთამომავალს
- ორი და მეტი ეთნიკური ჯგუფის შთამომავალს
- სხვას (სხვებს) _____

სად დაიბადე (ქვეყანა)? _____

სად დაიბადნენ შენი მშობლები (ქვეყანა)? _____

სად ცხოვრობ (ქვეყანა)? _____

1. ტერმინი „გლობალური თაობა“ გულისხმობს ახალგაზრდებს, რომლებიც მიახლოებით 2000 წელს არიან დაბადებული. ბევრს მიაჩნია, რომ ახალგაზრდების ეს ჯგუფი მსოფლიოს სხვადასხვა კუთხეში ბევრ მსგავსებას იზიარებს (მაგალითად სოციალური მედიის ქსელის მოხმარება, მრავალფეროვნების დადებითად აღქმა, ინტერნაციონალური კონტაქტის უნარი). რამდენად თვლი შენს თავს ამ „გლობალური თაობის“ წევრად?

- ძალიან
- საკმაოდ
- არ ვიცი
- ასე თუ ისე
- ცოტა

2.თუ შეიძლება მოკლედ აღწერო შენი აზრი „გლობალური თაობის“ შესახებ?

3.ძირითადად რომელ ენას (ენებს) ხმარობ?

4.როგორ ხშირად უკავშირდები იმათ ვინც შენი საახლობლოს (ქუჩა, ქალაქი) გარეთ ცხოვრობს (მაგალითად, ფეისბუქით, ინსტოგრამით ან სხვა სოციალური ქსელით)?

- ყოველდღე
- ხანდახან
- არასდროს

5.საზღვარგარეთ თუ ყოფილხარ?

- დიახ
- არა

6.საზღვარგარეთ თუ გიცხოვრია? შემოხაზე შესაბამისი პასუხი

წელიწადზე მეტი

6 თვემდე

თვეზე ნაკლები

საზღვარგარეთ არ მიცხოვრია

7.რეგულარულად რომელ ტექნოლოგიურ მოწყობილობას ხმარობ?

- სმარტფონი
- ტაბლეტი, აიპოდი, აიპადი
- კომპიუტერი
- სხვა - დაასახელე _____

8.ისინი ვინც მსოფლიოს პრობლემებს სწავლობენ ხშირად ქვემოთ მოცემულ საკითხებზე საუბრობენ. ქვემოთ ჩამოთვლილი საკითხები მათი მნიშვნელობის თანახმად 1-დან 9-მდე დანომრე.

_____ კონსუმერიზმი

_____ მორალური სტანდარტების დეგრადაცია

_____ გარემოსდაცვითი საკითხები

_____ ადამიანის უფლებები

_____ ინდივიდუალიზმი (ინდივიდზე გაზვიადებული ფოკუსი და არა ჯგუფზე: ოჯახი, სოფელი)

- _____ ნაციონალიზმი
- _____ დევნილები
- _____ ტერორიზმი
- _____ სიმდიდრესა და სიღარიბეს შორის სივრცის ზრდა

9. საშუალება რომ გქონდეს რაიმეს შეგეცვლის, რას შეცვლიდი?

10. ქვემოთ ჩამოთვლილიდან რომელია შენთვის მნიშვნელოვანი?

	მონიშნე თითოეული საკითხის შესაბამისი ერთი მოსაზრება				
	ძალიან	საკმაოდ	არ ვიცი	ასე თუ სე	ცოტა
ეროვნული იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
რელიგიური იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ეთნიკური იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
კოსმოპოლიტანიზმი/გლობალური იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ადგილობრივი ან თემის იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
სოციალური მედიის პროფილი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ჰუმანური იდენტობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
არც ერთი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
სხვა (დაასახლე)					

11. რას ანიჭებ მნიშვნელობას?

	მონიშნეთ თითოეული საკითხის შესაბამისი ერთი მოსაზრება				
	ძალიან	საკმაოდ	არ ვიცი	ასე თუ ისე	ცოტა
საზღვარგარეთ მოგზაურობა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
საზღვარგარეთული მუსიკის მოსმენა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
საერთაშორისო კინოფილმების ყურება	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
უცხოური შოუს ყურება	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
სხვა ენებით საუბარი შენი მშობლიური ენის გარდა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
გყავდეს ნათესავები ან მეგობრები სხვა ქვეყნებში	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
უცხოეთში წარმოებული პროდუქციის გამოყენება, მათ შორის ტანსაცმელი, საკვები და აქსესუარები	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მუშაობდე, სწავლობდე ან იყო მეგობარი სხვა რასის/ეთნიკის წარმომადგენლებთან	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მუშაობდე, სწავლობდე ან იყო მეგობარი სხვა რელიგიის წარმომადგენლებთან	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
გქონდეს ინტერნეტი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
სხვა რაც შენთვის მნიშვნელოვანია (დაასახელე)					

12. როგორ აღწერ კარგ ადამიანს? რა პიროვნული თვისებები გააჩნია მას? როგორ გამოიყურება, როგორ იქცევა? სადაურია...

13. რამდენად სასურველია ქვემოთ ჩამოთვლილი იდეა შენთვის?

	მონიშნე თითოეული საკითხის შესაბამისი ერთი მოსაზრება				
	ძალიან	საკმაოდ	არ ვიცი	ასე თუ ისე	ცოტა
იყო მდიდარი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
გქონდეს სხვადასხვა მოქალაქეობა/პასპორტები	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
კარგად ფლობდეს ინგლისურს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
შეგეძლოს თანამედროვე ტექნოლოგიის გამოყენება	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
უანგარო ქმედებების ჩადენა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ეკუთვნოდეს ეთნიკურ ჯგუფს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ეკუთვნოდეს გარკვეულ სოციალურ ჯგუფს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო რელიგიური ჯგუფის ან საზოგადოების წევრი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო სახელგანთქმული	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო სოციალური სამართლიანობის მოძრაობის წევრი	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო მცოდნე და აღიარო უცხო კულტურა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იცოდეს რამდენიმე ენა	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო დასავლეთის ქვეყნიდან	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იყო არადასავლეთის ქვეყნიდან	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მიდიოდა დასავლეთის ქვეყნის კოლეჯში/უნივერსიტეტში	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
აღიქვამდა შენს თავს ურთიერთდაკავშირებულ მსოფლიოს ნაწილად	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
სხვა რაც ჩემთვისაა სასურველი (დაასახელე)					

14. რამდენად ეთანხმები ქვემოთ ჩამოთვლილ განაცხადებს/ საკითხებს?

	მონიშნე თითოეული საკითხის შესაბამისი ერთი მოსაზრება				
	სრულიად ვეთანხმებ ი	ვეთანხმები	არ ვიცი	არ ვეთანხმე ბი	სრულიად არ ვეთანხმებ ი
მე სხვადასხვა საზოგადოების წევრი ვარ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
დასავლეთში მცხოვრებ ახალგაზრდებთან ბევრი მსგავსება მაქვს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
არა-დასავლეთში მცხოვრებ ახალგაზრდებთან ბევრი მსგავსება მაქვს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მე მჯერა რომ ვცხოვრობთ „გლობალურ სოფელში“	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ადგილობრივი პრობლემების მიზეზები ჩემთვის გასაგებია	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
გლობალური პრობლემების მიზეზები ჩემთვის გასაგებია	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ავტორიტეტული პიროვნების აზრი მიმაჩნია სწორედ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
იშვიათად ვსვამ კითხვას იმის თაობაზე რაც მასწავლეს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ბევრი ფიქრის გარეშე იმას ვაკეთებ, რასაც უმრავლესობა აკეთებს	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

მე მაქვს შესაძლებლობა ვიფიქრო დამოუკიდებლად	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მაქვს ცოდნა და უნარი რომ გავაუმჯობესო ჩემი საზოგადოება	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
მაქვს ცოდნა და უნარი რომ გავაუმჯობესო მსოფლიო	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ყოველთვის შემძლია ვიპოვო პასუხი ცხოვრებისეულ საკითხებზე	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ხშირად დაბნეული ვარ, რადგანაც ვერ ვპოულობ პასუხებს ცხოვრებისეულ საკითხებზე	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ნამდვილად ვიცი რა მინდა ცხოვრებაში	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
კარგად ვიცი ჩემი ცხოვრების მიზანი რა არის	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 13 Interview Questions

Interview Questions

INTRODUCTION

- Tell me something about yourself, your hobbies, your favorite things.... What do you do at this club?
- What is the composition of your family; any siblings, socio-economic class ...
- Can you tell me why you wanted to participate in this study?
- Do you think you belong to the Global Generation, how?

VALUES

- How would you describe yourself? What are the qualities/values that are most important to you and guide your actions? Can you name a few?
- What kind of qualities/values would you attribute to a “good person”? Can you think of an individual who represents a “good person”? Why did you choose this person?
- What do you think is most important in life –comfort, money, knowledge, a good family life, adventure, prestige, power...
- What is good life for you?
- Who is your role model or the source of your guidance and inspiration? In other words, who or what do you turn to in order to guide your everyday decisions? (e.g. your grandmother; a religious figure/leader).
- Where do you learn about things? Are you generally able to find answers to the important questions that you have? Where or from whom do you get those answers?
- Do you always know what is the right thing to do, find answers to your questions?

DIFFERENCES AND SHARED HUMANITY

- Some say people are different and some that we are the same. Many, who have met people from different places and cultures in the world, agree that different people around the world share similar values, hopes and aspirations for the future. Can we say that there is a “shared humanity”? In other words, are there values that are universal, or do different societies have different values? what do you think?
- Do you think people are generally good or generally bad?

-Do you think you are open to ideas and values that are different from those you have been raised with?

-Are there differences between youth from Western and non-Western countries or they mostly the same? Can you think of any examples?

-So what makes us humans alike rather different?

STATE OF THE WORLD

-How would you describe the state (or condition) of today's world?

-Technological advancement is characteristic of this era. Do you think technology has made people more connected or more isolated? Are you more comfortable communicating online or face to face?

-Many believe that competition is the natural way of fostering progress, do you agree?

SOCIAL ACTION/RESPONSIBILITY

- You often hear about the importance of social action, how do you understand "social action"?

-Are there any social action activities that you are involved in on a local level? On a global level?

- Do you think your involvement will make you a better person and/or the world a better place?

- So, what is your idea about making a positive change in the society?

FUTURE

-You mentioned in the survey that you are, what is your definition of citizenship? How about Global/World Citizenship?

-What is a good citizen, good global citizen?

-How do you imagine being part of local, national and global communities?

-What is home for you?

- Can you tell me how do you imagine your future?

- If you could wish one thing for yourself, what would it be?

- If you could wish one thing for the world, what would it be?

Thank you for participating in this interview.

Appendix 14 Interview Questions in Georgian

გასაუბრების კითხვარი

გაცნობა:

-მომიყევი შენს შესახებ, შენი ინტერესების შესახებ, საყვარელი ნივთების შესახებ და სხვა.

-შეგიძლია მითხრა, რატომ გადაწყვიტე მიგელოთ მონაწილეობა ამ კვლევაში? როგორ ფიქრობ ამ გლობალურ თაობას ეკუთვნის?

ღირებულებები/თვისებები:

-როგორ დაახასიათებდი შენს თავს? რა სახის ღირებულებები/თვისებები არის შენთვის ყველაზე მეტად მნიშვნელოვანი? გთხოვ ჩამოთვალო.

-რა სახის ღირებულებები უნდა ჰქონდეს „კარგ პიროვნებას“? ვის დაასახელებდი „კარგ პიროვნებად“? რატომ შეარჩიე ეს კონკრეტული პიროვნება?

-რა არის ცხოვრებაში ყველაზე მნიშვნელოვანი -პული, განატლება, ოჭახი, პრესტიჟი...

-რა არის შენთვის კარგი ცხოვრება

-ვინ არის შენთვის სამაგალითო ან რა არის შენი შთაგონების წყარო? ვინ ან რა გეხმარება ყოველდღიური გადაწყვეტილების მიღებისას?

საიდან იცი ის რაც იცი? ზოგადად თუ შეგწევს იპოვო პასუხები მნიშვნელოვან კითხვებზე რაც შენ გიჩნდება? საიდან ან ვისგან იღებ ამ პასუხებს?

-შეგიძლია თქვა რომ ყოველთვის იცი როგორ მოიქცე, ან იპოვო პასუხი კითხვებზე?

ჰუმანურობის განსხვავება და გაზიარება:

- ზოგიერთი თვლის რომ ადამიანები განსხვავდებიან და ზოგი თვლის, რომ ისინი მსგავსები არიან, ანუ არსებობს „ჰუმანურობის გაზიარება.“ სხვა სიტყვებით რომ ვთქვათ, არსებობს ღირებულებები რომელიც უნივერსალურია

ან განსხვავებულ საზოგადოებებს გააჩნიათ განსხვავებული ღირებულებები?

შენ როგორ ფიქრობ ამის შესახებ?

- როგორ ფიქრობ ადამიანები ზოგადად არიან კარგები ან ზოგადად ცუდები?

- შენ იზიარებ განსხვავებულ იდეებს? შეგიძლია მოიყვანო მაგალითი

რამდენად ხარ ღია განსხვავებული იდეების ან სიახლის მიმართ?

- როგორ პიქრობ არის განსხვავება ახალგაზრდებს შორის დასავლეთის და არა-

დასავლეთის ქვეყნებს შორის თუ ისინი არიან მსგავსნი? შეგიძლია მოიფიქრო

რამე მაგალითი ამის შესახებ?

- რა ქმნის ადამიანებს მსგავსად ვიდრე განსხვავებულად?

მსოფლიო:

- ტექნოლოგიური წინსვლა არის ამ ეპოქის დამახასიათებელი თვისება. როგორ

ფიქრობ, ტექნოლოგიამ დააკავშირა ადამიანები ერთმანეთთან თუ უფრო

მეტად დააცალკევა? ონლაინ კომუნიკაციის დროს უფრო კომფორტულად

გრძნობ თავს თუ პირდაპირი, ცოცხალი კომუნიკაციის დროს?

- როგორ აღწერდი დღევანდელ მსოფლიოს?

- ბევრს სჯერა, რომ კონკურენცია საჭიროა პროგრესისთვის, ეთანხმები ამას?

სოციალური საქმიანობა/პასუხისმგებლობა

- გსმენია სოციალური საქმიანობის მნიშვნელობის შესახებ, როგორ გესმით ეს

ტერმინი?

- არსებობს რაიმე სახის სოციალური საქმიანობა, რომელშიც შენ ხარ ჩართული

ადგილობრივ დონეზე? გლობალურ დონეზე?

- ფიქრობ რომ ეს ჩართულობა გაყალიბებს როგორც კარგ პიროვნებას და ამავე

დროს მსოფლიოს აუკეთესებ? შესაძლებელია ამ ორი ცნების გაყოფა?

- რა არის შენი მოსაზრება საზოგადოების პოზიტიური ცვლილების შექმნის

შესახებ?

მომავალი:

-შენ ახსენე კითხვარში რომ საქართველოს მოქალაქე ხარ? რას ნიშნავს ეს შენთვის? როგორ განსაზღვრავდი გლობალურ/მსოფლიო მოქალაქეობის ცნებას? რა არის შენი მშობლიური გარემო?

-როგორ წარმოგიდგენია იყო შენი ადგილობრივი ქალაქის, ქვეყნის და მსოფლიოს ნაწილი?

-შეგიძლია მითხრა 3 მნიშვნელოვანი ფაქტი რაც შენს მომავალს ეხება?

-რას ინატრებდი შენთვის მომავალში?

-რას ინატრებდი მსოფლიოსთვის მომავალში?

დიდი მადლობა გასაუბრებაში მონაწილეობისათვის.

Curriculum Vitae

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