

**MODEL UNITED NATIONS IN GREECE: SENIOR HIGH SCHOOL  
STUDENTS' PERSPECTIVES ON GLOBAL CITIZENSHIP**

**By**

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## **Abstract**

A Model United Nations School Conference is a brief role-play simulation, during which senior high school students take on the roles of delegates in various UN Committees. This thesis presents the findings from a qualitative longitudinal research study which followed 26 MUN senior high school delegates, in Athens, Greece, during their preparation and actual participation in three consecutive MUN conferences, from December 2011 to March 2013.

The research explored and exposed the MUN participants' perspectives on global citizenship in terms of knowledge, values, attitudes and skills the students saw themselves as developing, in light of their prolonged engagement in MUN. A range of data collection techniques were used, including participant observation and semi-structured interviews where the photo-elicitation technique was employed.

The research in this thesis suggests that the senior high school students who participated in MUN were able to identify global citizenship as a potential citizen status, which entailed the acquisition of global knowledge, development of a sense of moral concern about and responsibility for addressing global issues, and a commitment to take collective action for a sustainable future. It also demonstrated that students had varying conceptions of global citizenship, mostly

depending on the length of their engagement in MUN. The students who participated in all three MUN conferences related their experience to their development as global citizens, in terms of preparation for active citizenship in the future and a stimulus for changing their own attitudes and perspectives in this regard. Preparation for and participation in this role play simulation seemed to have provided an ideal opportunity for the students to develop independent research and critical thinking skills, as well as public speaking, team working and problem-solving in an engaging, active learning, out-of-school environment.

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## LIST OF ABBREVIATIONS

ACMUN	Anatolia College Model United Nations
CGSMUN	Costeas-Geitonas School Model United Nations
CTAUN	Committee on Teaching About the United Nations
DSAMUN	Deutsche Schule Athen Model United Nations
EC	European Commission
ECOSOC	Economic and Social Council
EFL	English as a Foreign Language
GA	General Assembly
GATT	The General Agreement on Tariffs and Trade
GEFI	The Global Education First Initiative
GMUN	Global Model United Nations
HMUNO	The Hellenic Model United Nations
HRW	Human Rights Watch
ICJ	International Court of Justice
ICT	Information and communications technology
IDEA	International Institute for Democracy and Electoral Assistance
IGO	international governmental organization
IMF	International Monetary Fund
KAUSTMUN	King Abdullah University of Science and Technology Model United Nations
MUN	Model United Nations
NESSE	National Education in Social Sciences and Education
NGO	Non-Governmental Organisation
NMUN	National Model United Nations
OECD	Organisation for Economic Co-operation and Development
OIELE	Greek Private School Teachers Union
OXFAM	Oxford Committee for Famine Relief
PI	Pedagogical Institute
SANDI	San Diego Regional Junior Model United Nations Conference
SC	Security Council
THIMUN	The Hague Model United Nations
TRHSMUN	The Royal Hospital School Model United Nations
UN	United Nations
UNA-USA	United Nations Association of the United States of America
UNESCO	United Nations Educational, Scientific, and Cultural Organization
VUBMUN	Vrije Universiteit Brussel Model United Nations

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## **Chapter One: Introduction**

'We do not learn to read or write, to ride or swim, by being merely told how to do it, but by doing it, so it is only by practising popular government on a limited scale, that the people learn how to exercise it on a larger' (Mill, cited in Pateman, 1970 p. 31).

### **Overview**

A Model United Nations (MUN) Conference is a role-play simulation, during which students take on the roles of delegates in various United Nations (UN) Committees and debate a variety of current issues. Participating senior high school teams are assigned a different UN member state, and each school team member engages in formal debates with other UN member state delegates from other schools, during a three-day conference. The official language of MUN school conferences in Greece is English, and many English as well as citizenship education teachers usually participate in MUN conferences with their senior high school students.

As an MUN Advisor in a private school in Athens for 15 years, I have prepared and accompanied many groups of adolescent students to MUN conferences in Greece. It was this prolonged experience in working with young MUN delegates that proved fertile ground for research. This longitudinal study followed 26 MUN senior high school students, during their preparation for and participation in three consecutive conferences, from December 2011 to March 2013 in Athens, Greece.

This interpretative, qualitative research study aimed to explore the MUN participants' perspectives of global citizenship in terms of knowledge, skills, values and attitudes, gained during their engagement with this simulation. It also aimed to expose the factors that facilitated the development of global citizenship perspectives, within the context of the students' participation in MUN, in the middle of the debt crisis that had hit Greece in 2008.

### **The impact of the debt crisis**

The impact of the global financial crisis that arose at the beginning of the 21st century worldwide was also felt in this country, with devastating consequences, especially for the low-income citizens many of whom became heavily indebted and unemployed (Zambeta and Kolofousi, 2014). It was also at that time when a large number of refugees, migrants and asylum seekers started to enter Greece in pursuit of better living and working conditions, or as a transit spot on their way to other EU countries (Triandafyllidou, 2014). This migration flow was subsequently associated with rising unemployment, while xenophobia and racial violence started to emerge (Doxiadis and Matsaganis, 2012) and the globalisation discourse was met with distrust (Tsatsanis, 2011). As for the global citizenship discourse, it was rarely mentioned or examined.

Currently, the ongoing migration flow from civil war and poverty-stricken areas in Asia and Africa has augmented (Faas et al., 2014), causing new rounds of debates on citizenship identity and its relation to educating young people, in the European Union and Greece, in particular (Palaiologou, 2012). This was partly due to the fact that the educational level of immigrants and asylum seekers from

non-EU countries seemed to be substantially lower compared to that of EU citizens (Traintafyllidou, 2014), which also raised issues concerning their educational needs and how they could be accommodated within the current educational policy (Palaiologou, 2012).

### **Intercultural education and citizenship challenges in Greece**

As regards the European Union educational agenda, each member state's demographic, social, political and economic trajectory defines the preferred educational adjustments, modifications and interventions in policy and practice. Despite policy diversification as regards assessment, hours of instruction or choice of taught subjects, there is consensus in the area of a specified common educational model. In fact, *intercultural education* was adopted as the official EU approach to immigration and integration issues that emerged at the end of the 20th century, and it was defined later on as

...the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. It presupposes multiculturalism within the society and it promoted a dynamic exchange between cultures at local, regional, national and international level (UNESCO, 2006, p.17)

Intercultural education was proposed as an interactive mediation instrument which would help establish social cohesion and integration as well as recognition of diversity in multicultural societies in Europe (Byram, 2008; Faas et al., 2014; Markou, 1994).

In the case of Greece, it should be noted, though, that the educational policy and practice has been gradually transforming since the 1991 census, when it became apparent that the Muslim minorities in Northern Greece and Thrace in

particular, the expanding Roma population and the repatriates from the former Soviet Union and other countries had to be accommodated in the school framework and national curricula (Gropas and Triandafyllidou, 2011; Markou, 1994).

As a response to this emerging need, intercultural education (*διαπολιτισμική εκπαίδευση*) was adopted in 1996 and focused on two areas: a) the establishment of 26 intercultural schools, which were populated only by children of the above-mentioned minorities as well as other foreign-born students, and b) the implementation of new pedagogical interventions, which represented a shift in educational policies and practices so that the emergent multicultural identity of the Greek society could be addressed (Androusou, 2000; Damanakis, 2005; Gropas and Triandafyllidou, 2011; Kakos and Palaiologou, 2014; Markou, 1994; Palaiologou, 2012; Palaiologou and Faas, 2012; Tsaliki, 2017; Zachos, 2009).

In fact, within this intercultural education framework, the Greek Pedagogical Institute in Greece worked on a long-term strategic upgrade of the educational practices and the development of new teaching curricula, programmes and materials. Moreover, it aimed to promote student-centred education, cooperative and project based learning (Chelmis and Matsagouras, 2002), disentangle from the educational approaches of rote learning and lecture style instruction, cultivate creative and critical thinking in young people, and equip primary and junior high school students with the necessary knowledge, values



and skills to preserve and promote both the Greek and the European citizen identity and awareness (Government Gazette, 2003; Faas, 2011).

Despite the well-intended, innovative educational changes that were designed and implemented at all levels of compulsory schooling in Greece for children 6-15 years old both of Greek and foreign origin, the intercultural approach seemed to be inadequate (Triandafyllidou and Gropas, 2007). It was perceived as merely celebrating cultural diversity, operating superficially through sporadic preoccupation with the 'prosthetic inclusion of folkloric' aspects of the foreign students' culture (Maniatis, 2012, p. 164), thus negating the purpose it aimed to achieve. In fact, research has shown that religious and cultural diversity is rarely accommodated in Greek schools (Palaiologou and Faas, 2012), while Greek parents, teachers and students tend to support that the presence of 'foreign' students in Greek schools could be conducive to 'low quality education' (Triandafyllidou, 2011).

As Tarozzi and Torres (2016) note, intercultural dialogue and understanding cannot be effected unless it is secured in a 'social justice framework' (p. 78), freed from ethnocentric approaches and an unequal power and resources distribution (Gropas and Triandafyllidou, 2011). Indeed, the political and socio-economic circumstances in Greece, after the financial crisis emerged at the beginning of the 21<sup>st</sup> century, were rather problematic, in terms of rising unemployment and poverty, cuts in state social services provision, among other aspects (Tsatsaroni et al., 2011). Moreover, there seemed to be a general, gradual shift away from intercultural education as a pedagogical approach in

the last few years in the EU, for a variety of reasons. Some of these reasons related to international acts of terrorism and xenophobic attitudes in the continent towards the massive immigration flow from Asian and African countries, the Middle East and North Africa conflicts and civil wars (Faas et al., 2014; Tarozzi and Torres, 2016). It appeared that intercultural educational policies and civic integration citizenship practices had to be reconsidered in view of the prevalent globalising trends.

### **Global citizenship education: commitments and aspirations**

Global citizenship is undoubtedly a contested construct, as there is neither a global state people could belong to, nor rights and responsibilities to adhere to in a lawfully organised state (Miller, 2013; Walzer, 1996). Traditionally, citizenship has been associated with nationhood, and schooling aims to strengthen the bond between the nation state and the citizen (Pike, 2001).

However, the term 'global citizen' has been commonly used as an imaginary identity of a citizen who has a cosmopolitan attitude towards their position in the world (Osler and Starkey, 2005a; Parekh, 2003). In this respect, global citizens are expected to be knowledgeable, justice-oriented, and actively committed to addressing injustice and contributing to decision-making and problem-solving, while having a critical disposition and an autonomous and inquiring mind (Cabrera, 2007; Griffith, 1998). Global citizens, or 'globally-minded citizens' (Parekh, 2003) show respect for human rights, and owe allegiance to the worldwide community (Pogge, 2005). Such a cosmopolitan disposition is said to derive from one's belief in people's intrinsic moral value,

irrespective of others' nationality, race, gender, religion, or culture (Nussbaum, 1996) as well as one's commitment to engage with and flourish in cultural diversity and plurality (Appiah, 1996; 2006).

Currently, the role of educational institutions in instilling cognitive, affective and participatory ideals in young people cohabiting in globalised societies has been emphasised (Banks, 2004; UNESCO, 2014). According to the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2017), global citizenship education is about:

Nurturing respect for all, building a sense of belonging to a common humanity and helping learners become responsible and active global citizens.

To this end, the *Education 2030 Agenda Framework for Action* (Appendix 22) (UNESCO, 2015b) was launched in 2015, signed by 184 UNESCO Member States, in a concerted effort to reach the educational goals that the previous Millennium Development Goals (MDGs) had set, back in 2000, and failed to complete. Therefore, this new agenda aspired to ensure

that all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development (UNESCO, 2015b)

This ambitious framework aimed at securing lifelong opportunities for equitable education for all people, using holistic, transformative, and value-based pedagogical approaches (UNESCO, 2017).

In light of the apparent imperative of educating young people for global citizenship in an era of globalisation, there is a multitude of educational projects and pedagogical approaches available for school students in the European Union (Eurydice, 2012), which aim to help students acquire global knowledge and understanding as well as develop skills and attitudes which will facilitate their participation in an interconnected world (Bourn, 2011b). For instance, school councils, government agencies and Non-Governmental Organisations (NGOs) often collaborate to establish specially designed educational programmes in the UK (Marshall, 2007). It has been shown that such educational endeavours tend to engage students in innovative, interactive and participatory activities, within the realm of active learning methodologies (Biesta et al., 2009; UNESCO, 2015a), such as student exchange programmes, volunteer projects, school council activities or debates (Oxfam, 2008).

Despite the emergence of global citizenship activities within educational policies in many EU countries (Tarozzi, 2016), the Greek educational state-controlled and state-dictated curricula (IEP, 2014) seem to lack such creative global citizenship oriented school programmes, especially in senior high schools (Xochellis and Kesidou, 2007). There is a plethora of educational projects which are mainly implemented in primary and junior high schools, but few of them could be associated to 'global citizenship education' as such (Skinner et al., 2014). Some of these initiatives have been launched by non-governmental organisations (ActionAid Hellas, 2017; Caritas Hellas, 2017; Desmos, 2017; Fair Trade Hellas, 2017), mostly in primary and junior high schools in Greece, under the auspices of the Greek Ministry of Education.

NGOs have traditionally played an important role in supplementing curricula with educational projects grounded on a 'strong values base and a commitment to human rights and an end to global poverty' (Bourn, 2015, p.156). However, they have been criticised for promoting their own agenda through charitable projects, rather than critically portraying the real power relations and moral understandings that underpin global poverty and suffering (Standish, 2014).

As far as the work of NGOs in the domain of education in Greece is concerned, three projects which are worth mentioning are the following. The Project '*Sponsor a Child*' by ActionAid (ActionAid, 2017) involves whole primary school classes which sponsor children in need, and get in touch with this specific child through letters and reports. In a similar fashion, the project '*I care and Act*', supported by the non-profit organisation Desmos (Desmos, 2017) aims at engaging young adolescent students in experiential activities that promote volunteerism, comradeship, and active citizen solidarity. Finally, the project '*The Macroscope*', launched by the NGO Fair Trade Hellas (Fair Trade Hellas, 2017), aims to educate young people for responsible and ethical consumption, and engages young pupils in a range of creative activities.

It is true that while these projects are expected to raise awareness of the global issues with a view to promoting responsible citizenship, they usually do so through fundraising or inviting young students to participate in interactive activities that often lack any substantial reflective criticism of the dominant global political agenda. As far as the Greek educational system is concerned, though, such initiatives tend to fill the void that exists due to the apparent lack

of state-organised, global citizenship educational programmes (Skinner et al., 2014). However, it should be noted that few educational projects target senior-high schools, where lack of time due to exam-oriented instruction seems to overshadow more innovative initiatives, like the Model United Nations which seems to be little-known among Greek educators.

### **Global citizenship in MUN**

Global citizenship is a recurrent theme in MUN delegate opening speeches (Dill, 2013), flyers and posters advertising current and future conferences (GMUN, 2014) and MUN organising committees' websites (KAUSTMUN, 2014; TRHSMUN, 2014; VUBMUN, 2014). The discourse and arguments used in these speeches and posters tend to allude to the perceived MUN's power to transform society for the better. Indeed, the term 'global citizenship' has been so commonly mentioned in the MUN related literature, and frequently persuasively enough, that many adolescent MUN delegates regard themselves as 'global citizens', simply by joining an MUN conference, as shown in various MUN magazines (DSAMUN, 2016). For instance, according to its mission statement, the THIMUN Conference, which organises four yearly conferences with 3,500 participants and has been running since 1968, aims at developing 'a global awareness among young people, focusing on the formulation of peaceful resolutions to world problems and practicing the communication skills which help foster this education in world citizenship' (THIMUN, 2014).

The impact of such exhortations, when delivered by the former UN Secretary General himself, may become stronger, both for the MUN participants and the

MUN advisors (or MUN directors, who are teachers responsible for coaching, and supporting students for their participation in the conferences). Under these circumstances, the immediacy and urgency of the delivered personal statement, read or televised, may bring home to the audience promises of success and hopes of fulfilment. The former UN Secretary General Ban Ki-Moon, in a video message projected at the Global MUN meeting in Los Angeles, California on June 6 2008, reminded the participants that the MUN simulation was a preparation for life rather than a mere role enactment, as they were 'acting as global citizens' (UN, 2014). On another occasion, in New York on January 30 2009, in his message to the Conference of the Committee on Teaching about the United Nations (CTAUN, 2014), the former UN Secretary General addressed the committee members and referred to the teachers' responsibility to shape the youth for an interconnected, global society (UN, 2014) and proclaimed:

As educators, you model a concept of global citizenship. Your role is crucial in communicating to global citizens-in-the-making what it means to live in an increasingly interdependent community where we are accountable not just to ourselves and our families, communities and countries, but also to people throughout the world. You can help students grow into this notion of a global civic identity, and understand how their decisions have an impact ranging well beyond their immediate vicinity. <sup>1</sup>

This plea targets both students/participants and their teachers/advisors, urging them to meet the demands of their roles as global citizens, in an imagined community (Anderson, 2006) of open-minded people, who share values of common humanity, personal responsibility, solidarity and comradeship, social

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<sup>1</sup> Secretary-General's message to Conference of the Committee on Teaching about the United Nations [delivered by Kiyoo Akasaka, Under-Secretary-General for Communications and Public Information] <https://www.un.org/sg/en/content/sg/statement/2009-01-30/secretary-generals-message-conference-committee-teaching-about>

justice and equity, a sense of concern for the 'other', and commitment to social transformation through collective action (Appiah, 2006; Nussbaum, 1996). For such a vision, people should also be knowledgeable and prepared to use their skills to resolve conflicts, promote peace and understanding and eventually transform themselves and the world around them (Banks, 2008).

In this transcendent portrayal of the global civil society, the image of a knowledgeable, skilful, and empathic citizen (Cabrera, 2007), whose acts are stronger than their words, does not always seem to fit the average citizen description (Heater, 2004). To date, the idea of global citizenship appears to be somewhat vague, ill-defined or even illusionary for some (Miller, 2013; Waldron, 2000). However, for others, scholars and educators alike, it simply constitutes a solution to the problem of enabling young people to exercise agency and address social issues effectively, as responsible citizens in globalised times (Bourn, 2015; Davies, 2008a; Osler, 2005; Osler and Starkey, 2003).

The Global Education First Initiative (GEFI) was launched by the United Nations Secretary-General in 2012, in order to promote education in an era of global interconnectedness and interdependence, in which global citizenship education is a priority:

The world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings...Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. <sup>2</sup>

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<sup>2</sup> Global Education First Initiative: The UN Secretary-General's Global Initiative on Education  
<http://www.unesco.org/new/en/gefi/priorities/global-citizenship>



According to UNESCO (UNESCO, 2013b), quality education is a prerogative for all children, so that global citizenship can be realised in the future. In this context, 'quality learning' entails equipping young people with such skills that will enable them to prosper and flourish in democratic societies.

### **Emergent questions**

However, questions arise as to whether these messages are actually heeded by their recipients, namely students and educators, since there are so many challenges and crises in the political, economic and environmental sectors, according to the former UN Secretary General (UN, 2016). What is more, human suffering and hardship are omnipresent, while global peace and solidarity will be hard to accomplish in the near future, given the large number of conflicts in the world today. However, the former UN Secretary General and the MUN organisers are convinced that MUN role-play simulations can make a difference in the participants' lives by transforming them into active global citizens, while their globally minded teachers will become an example for young people to follow.

Thousands of students and advisors have participated in MUN conferences the world over since 1927, when the first League of Nations simulation was actualised, while more than 400 such events are organised annually across five continents, at school and college level (Dill, 2013). MUN conferences, and

similar role-play simulations, have mainly been organised in higher educational institutions, either as extra-curricular activities or course requirements. In this respect, most of the research on how role-play simulation participants gain knowledge, skills and values through this experience focuses on adult learning and teaching theories.

As school MUN conferences are a relatively new addition to school programmes, there is limited literature on how adolescents, in particular 15-18 year olds, approach and construct knowledge through simulations like the MUN (Taylor, 2013). Moreover, it was only in the late 1990s when the first MUN school conference was organised in Greece, and it attracted only private school MUN teams at that time (HMUNO, 2016). The question emerges: Does MUN participation instil a sense of global awareness and responsibility in the participants, and if so, how do young people conceptualise the construct of global citizenship through their engagement in this role-play simulation?

Role-play simulations have been used in educational settings for a multitude of purposes, and are usually of a political or social nature (Asal and Blake, 2006; Gershtenson et al., 2010), while they represent a complex representation of reality (Wheeler, 2006). They are related to experiential and active learning methodologies (Carver, 1995; Kolb, 1984). Role-play simulations, like the MUN, engage students in proactive and participatory role-taking activities, whose benefits have been emphasised by educators. Moreover, according to MUN organising committees, these conferences can educate participants about current events and international diplomacy (THIMUN, 2014), teach

communication, negotiation and consensus building skills as well as help develop social capital (UN Cyberschoolbus, 2016). On a deeper level, it is claimed that such conferences promote critical thinking and understanding of the UN (CGSMUN, 2016), and equip 'global citizens' (NMUN, 2014) to voice their concerns on international issues (GMUN, 2014).

### **Personal challenges and concerns**

Thus, I decided to embark on a research study and explore the students' understandings of global citizenship, as delegates of the MUN.

After fifteen years of engagement with MUN conferences in Athens as an educator and MUN advisor, I wanted to delve deeper and experience the MUN conference from a different perspective, namely that of the researcher. Undertaking this research project gave me the opportunity to reflect on my own assumptions about global citizenship education and its relation to MUN. Having travelled widely and visited far off places in the last 20 years myself, I considered that cultural differences among peoples were not as incompatible as some of my students thought. Immersing in foreign cultures had caused me to consider myself as a part of a global community, since, to my eyes, common humanity was stronger than perceived individuality.

Locating the focus of research seemed effortless at the very beginning, since I was so familiar with MUN, and rather accustomed to dealing with issues involved in coaching students for MUN conferences. Ways of working are often taken for granted in professional practice, and they may become so ingrained

that they are no longer subject to interrogation. The apparent success of the school MUN team that I had been organising was reflected in the high number of students who wished to participate in the MUN school team and MUN conferences. However, I was often overcome by a feeling of doubt, as to whether MUN participation was conducive to a global citizenship outlook for the adolescent delegates. Was the MUN just another extra-curricular activity that offered excitement and personal satisfaction to participants or could it build knowledge and understanding of global citizenship?

On the other hand, global citizenship was a highly contested issue, which triggered heated debates over its feasibility, whenever it was exposed by the media, journalists, politicians, and scholars in Greece. It was interesting to notice that some colleagues of mine at school doubted the significance of MUN and this specific research study, since the global citizenship idea was often met with disbelief as a utopia. In the midst of a financial and humanitarian crisis, the arrival of many thousands of refugees, migrants, and guest workers in the country and any subsequent reference to the globalised world only brought negative reactions to many Greek people. However, I thought that these unfavourable socio-political circumstances could provide fertile ground for critical reflection and creative thinking, on the part of the adolescent participants.

Moreover, these young students attended a private, fee-paying school in a residential area in the centre of the capital city, and most of them belonged to middle class families who were still able to afford tuition fees. The school

constituted a rather exclusive schooling environment, as it attracted mainly Greek students, who still enjoyed a wealth of extracurricular activities in a well organised institution. It can be claimed that the repercussions of the financial and humanitarian crisis were well beyond the confines of this school. What is more, the exam-oriented senior high school curriculum along with the ethnocentric and Eurocentric citizenship education orientation, which mostly focused on factual, historical information on institutions, did not expose young students to the rapidly globalising reality.

Yet, for all these reasons, this research study seemed to be highly significant and topical, as it would explore perspectives of young people who were exposed to daily contradictions: a rich educational environment, in the midst of a financial crisis which triggered negative sentiments to a large segment of the Greek society at that time.

### **Questions and aims**

This research project is a longitudinal qualitative study, which investigated MUN participants' emerging understandings of global citizenship, gained through their involvement in MUN role-play simulations, for a period of 15 months. Specifically, this research study asked:

- (a) How did the senior high school students who participated in MUN conceptualise global citizenship, in terms of knowledge and understanding, values and attitudes?
- (b) What skills and abilities did the students see themselves as developing, especially in light of their prolonged engagement in MUN?

(c) What factors facilitated the development of global citizenship perspectives, skills and values, according to the students?

The MUN team usually consists of a limited number of students, as the size of each MUN delegation is defined by the conference organisers. Since the preparation period for the conference generally takes between three to four months, I had the luxury of including more than one delegation in my group of participants, and turning my study to a longitudinal one, also taking into consideration the time limitations set for a small-scale research study.

I aspired to unravel the complex, subjective meanings and understandings of a relatively small number of MUN adolescent participants, illuminate their perspectives, and make sense of their experiences during the various stages of the research. This, to my mind, could only be achieved through gathering data based on words, images, and value-laden opinions, not through numerical representations and standardised data collection instruments. Semi-structured interviews and observational data were analysed in order to shed light on the participants' perspectives.

As the data collected for this study were descriptive, carrying meaning and promise of rich interpretation, inductive analytical processes were utilised. Rather than targeting generalisation, replication and the production of universal laws in 'neutral or value-free language of science' (Hammersley and Atkinson, 1989, p. 5), through this study I aimed to explore complexity and variety hidden between the lines in the participants' viewpoints.

### **My dual role in the study**

My dual role as researcher and Model United Nations Advisor could raise criticism as to the objectivity that I needed to maintain during the process. Despite the familiarity with which I usually engage with my students, my commitment to the research process required that I kept a distance when disengagement was dictated by the circumstances. My participation in the project was characterised by a multi-layered identity that had many different aspects, as I was an educator and an MUN advisor for a group of MUN adolescent participants, in the school where I had been working during the last 23 years. At the same time, I was also a researcher to record, analyse the data and report my findings to the academic community.

### **Organisation of the thesis**

This thesis is organised into eight chapters. This chapter explains the nature and purpose of the MUN role-play simulations, delineates the Greek education context along with the global citizenship education discourses, narrates the challenges which led me to conduct this research and presents the research questions which arose from my articulation of these challenges.

*Chapter Two* presents the context of the study, in relation to the debt crisis identified in Greece in 2008, the citizenship education practices in the EU and in Greece, along with a presentation of the Greek education system and the senior high school in particular, as well as details of the MUN stages, the student roles and relevant challenges and limitations.

*Chapter Three* explores the literature in relation to current aspects of globalisation and the contested nature of global citizenship and cosmopolitanism as concepts, as well as discusses the practices of global citizenship education approaches.

*Chapter Four* discusses simulations as educational tools, and reviews the literature on role play simulations, and the MUN in particular, within the context of experiential, transformative, out-of-school, and active learning methodologies.

*Chapter Five* discusses my ontological and epistemological assumptions, the chosen research methodology and the research methods in relation to the study research questions, the research design, my dual role in the study both as a researcher and an MUN advisor, the recruitment of the research participants, ethical considerations, issues of validity, reliability, confidentiality and reflexivity, as well as the challenges faced during the data analysis and the findings presentation.

*Chapters Six and Seven* present the findings. *Chapter Six* presents the findings that relate to the participants' conceptions of global citizenship, in terms of knowledge of global issues, values and attitudes, while it also presents a three-stage pattern in the development of global citizenship awareness, as it emerged through the analysis of the students' perspectives on global citizenship.



*Chapter Seven* presents the findings related to the participants' perceptions of the abilities and skills they saw themselves as developing during their recurrent engagement.

*Chapter Eight* interprets the findings in relation to the research questions and the literature review, discusses the study's contribution to knowledge, and concludes this thesis by exploring limitations to the study and providing personal reflections on this research endeavour and the MUN as a global citizenship education programme.

## **Chapter Two: Context for the Study**

### **Introduction**

This chapter provides the context for the study insofar as it impacted on the participants' lives during the period in which the study was taking place. I first describe the socioeconomic situation in Greece particularly in the wake of the financial crisis, which hit Greece in 2008. Rising unemployment levels, xenophobia, racism and emerging nationalism (HRW, 2013; Triandafyllidou, 2014) as well as distrust in political parties and policies (Lyrintzis, 2011) constituted an adverse environment for discussion about global citizenship, as many Greek people considered that globalisation and global citizenship could promote social inequalities and prevent potential economic growth in the country (EC, 2009). It was within this political, economic, and social context that this research study was launched in 2011, aiming to explore how adolescent participants in MUN conferences perceived global citizenship.

I then explain the workings of the education system in Greece and senior high school studies in particular. This section also discusses the innovative educational programmes which have been implemented recently and aim to include creative student-centred projects into the curriculum, as well as shadow education or 'frontistiria' (cram schools), which run parallel to the official Ministry-controlled curricula. The chapter continues with information concerning private education and this research study private school and then provides an overview of the Model United Nations simulation, presenting its different stages, and its relation to state and private schools in Greece.

## **The Greek financial crisis and its impact**

The financial crisis which hit Greece in 2008 was not a purely indigenous phenomenon, but rather a link in a chain of interrelated economic difficulties around the world (UN, 2016). However, its impact was particularly acute in Greece due to a heavily indebted public sector and was experienced in varying degrees by people in the country (Zambeta and Kolofousi, 2014). In an attempt to solve the public deficit problems that had erupted (OXFAM, 2013), the fast-track structural adjustments and austerity measures which were implemented eventually brought about ongoing recession and rising unemployment (Lapavitsas, 2012; Rakopoulos, 2014).

In May 2010, the European Union countries and the International Monetary Fund (IMF) agreed on a combination of austerity measures and a bailout loan for Greece. Further austerity measures (IMF, 2016) included tax rises, public spending cuts, and closures or mergers in the public and private sectors, which resulted in recession, high unemployment, widespread public social unrest, and emigration of young educated people (Caritas Europa, 2014; Markantonatou, 2013; Mitrakos, 2014; Sotiropoulos, 2004; Varoufakis, 2013).

The country seemed to be in the middle of a humanitarian crisis, as there were at least 40,000 homeless people, about 250,000 food rations were delivered daily by the Greek Church, and 27.8% of the general population and 54.8% of the young citizens were unemployed in October 2013 (Politaki, 2013). According to a study carried out by UNICEF and Athens University of

Economics and Business, the percentage of children living below the poverty line rose from 9.2% in 2011 to 30.4% by May 2013 (UNICEF, 2014). It was claimed that the state welfare system was ineffective, due to the recession and the limited financial resources, and there were no secure social mechanisms to protect Greek citizens from poverty and hardship (Matsaganis, 2012; Sotiropoulos, 2012).

A collapsing economy and a potential Greek exit from the European single currency were not the only challenges the citizens had to face. The impact of the crisis could be felt in many different sectors of social life (Joseph and Triandaffylidou, 2013). In a survey conducted by the Organisation for Economic Co-operation and Development (OECD) in 2011 in Greece, it was reported that 66% of the people surveyed were not happy with their lives, while 87% expressed lack of trust in political institutions and the government (OECD, 2014).

This lack of institutional trust (Helliwell et al., 2013), coupled with a high level of perceived public sector *corruption*<sup>3</sup> in Greece, which ranked 40th in the Corruption Perceptions Index (Transparency International, 2014) was associated with low levels of mutual trust and affinity among citizens (Paraskevopoulos, 2007). In fact, Mouzelis (2008) claimed that 'partocracy', or the blind commitment to a political party which suffocated the citizen's critical attitude and 'penetrate[d] all institutional spheres undermining their autonomy

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<sup>3</sup> 'behaviour which deviates from the formal duties of a public role because of private-regarding (personal, close family, private clique) pecuniary or status gains; or violates rules against the exercise of certain types of private-regarding influence" (Nye, 1967, p. 417)

and their specific values' (ibid, p. 43), could also account for indifference to non-party driven affairs. Politicians were accused of using public sector agencies as a 'repository of political favours in exchange for votes and influence' (Matsaganis, 2013, p. 31). It has been argued that where nepotism, discrimination and lack of meritocracy prevail in the public sector, citizens are likely to distrust their peers and neighbours, as happened in Greece at this time (Sotiropoulos, 2004; Tsobanoglou, 2012).

Funke et al. (2015) examined 200 general elections in 20 advanced economies and argued that extreme polarisation, especially towards right-wing parties, emerges after financial crises, which may 'put a strain on modern democracies' (ibid, p. 35). As regards Greece, the protracted period of recession and the slow pace of economic recovery seemed, according to some writers, to undermine citizens' confidence in the political establishment (Ellinas, 2015), while it also facilitated the rise of the far-right wing party 'Golden Dawn' during the 2012 elections (Angouri and Wodak, 2014), from 20,000 voters in 2009 to the 'dramatic improvement' of 400,000 in 2012 (Georgiadou, 2013, p. 90).

Moreover, voter turnout in the May 2012 parliamentary elections in Greece reached the lowest percentage in the last 70 years, as only 62.47% of the registered citizens voted, according to the International Institute for Democracy and Electoral Assistance (IDEA, 2014). Political disengagement and apathy can easily infiltrate large chunks of the young citizenry in areas where social capital and civil solidarity have declined (Theocharis, 2011; Putnam, 2000).

During periods of recession, citizens who lack the basic qualifications are likely to be hit by unemployment and cutbacks in the manufacturing and production sector (Barakat et al., 2010; Gutterplan, 2013). Evidence suggests that during times of financial crisis and hardship, the prospect of higher education is valued as an alternative to looming unemployment, despite shrinking family incomes or inability to access student loans (Barakat et al., 2010). However, the state education budget in Greece was cut by 33% from 2009 to 2013 (Education in Crisis, 2014), while 102 vocational schools were closed down (Ortiz, 2013) due to the new austerity measures that were implemented (Tsatsaroni et al., 2011). In fact, according to the Greek Federation of Secondary State School Teachers, a reduction of public spending on education by almost 36% until 2013, widespread school mergers and closures, teachers' suspensions or dismissals, limited education support structures, and teacher salary cutbacks resulted in a degradation of the quality of state education in the country (Kotsifakis, 2012).

### **The Greek education system**

The Ministry of Education and Religious Affairs, Culture and Sports in Greece (<http://www.minedu.gov.gr/>), which is going to be called 'Ministry of Education' in this thesis, is responsible for implementing national education policy at all levels (Appendix 25).

According to the Greek Constitution, article 16:

'Education constitutes a basic mission for the State and shall aim at the moral, intellectual, professional and physical training of Greeks, the development of national and religious consciousness and at their formation as free and responsible citizens' (The Hellenic Parliament, 2014).

Although 'citizen responsibility' has not been explicitly defined in the Greek Constitution (Chrysochoou, 2009), civic, political and social rights in relation to commitment to the state and co-citizens are mentioned (Spyropoulos and Fortsakis, 2009).

The education system is centrally controlled and supervised by the Ministry of Education, which prescribes national school curricula, lesson timetables and teaching materials, as well as administers state examinations, appoints the school teaching staff and supervises educational administration through various agencies and directorates (IEP, 2014; OECD, 2011; Pigiaki, 1999). Educators are expected to follow the policies and directives laid down by the Ministry. Textbooks are specially written for each level of class and distributed by the Ministry to all state school students free of charge, while private school students buy them at a nominal fee (Tsatsaroni et al., 2011).

Education is offered free of charge to all children residing in the country. Compulsory education begins with the pre-primary school (5 years old), primary education lasts six years (6-12 years old), while lower secondary education, or junior high school (12-15 years old) lasts three years (Eurypedia, 2014). Afterwards, pupils may choose to continue their studies in upper secondary (senior high school), or vocational training schools (15-18 years old). The senior high school curriculum, especially in the last two classes, focuses on the entrance exams for the higher education institutions (Tsakloglou and Cholezas, 2005). Extra-curricular activities like art or sports clubs, theatre groups or debate teams and MUN clubs constitute a rarity in state schools, as such

activities are not included in the official curriculum (Tsatsaroni et al., 2011). Such initiatives are sometimes taken by volunteering senior high school teachers, who devote their free time to organising and running such clubs beyond the school timetable (Zambeta and Kolofousi, 2014).

If students wish to pursue higher education studies, they are obliged to participate in nationwide examinations at the end of the six-year secondary education, which could secure them access to the state universities, polytechnic schools, the School of Fine Arts or other technological education institutes. As far as the upper secondary education (senior high school) is concerned, students are taught 'general education' subjects in Year 1, while in Years 2 and 3, compulsory 'general education' subjects are supplemented by 'direction subjects', namely streams that correspond to the students' future professional orientation - theoretical, exact sciences and technological subjects (IPE, 2014).

To cater for different needs, there are special orientation schools such as ecclesiastic, athletic, music, experiential (enriched with innovative educational programmes), minority (for the Muslim communities in Thrace), 'second chance' (for adults) and 'special education' schools (for children with significant learning difficulties). There are also 17 state funded Model Experimental Secondary Schools, where innovative methodologies and experimental curricula are developed, implemented and evaluated in cooperation with Higher Education institutions (Iskos et al., 2017). Students attending these model schools usually participate in a variety of extracurricular projects and achieve



high grades in the university entrance exams, which tends to be associated with 'high quality' education provision (Rigaki, 2016).

Instruction in senior high schools in Greece is mainly teacher-centred, where the teacher is responsible for the presentation, dissemination, and evaluation of specific amount of knowledge, designated centrally by the Ministry of Education (Ifanti, 2007) and the lesson is conducted mainly through lecturing and knowledge testing and assessment (Koulaidis et al., 2006). During such a teaching approach, information is usually transmitted by the teacher who acts both as an agent/source of the action and the medium through which the information reaches the recipient. On the contrary, in a learner or student-centred instruction, the student interacts with the information imparted by the teacher (Estes, 2004), who acts as a facilitator who prompts students to merge new input into their reservoir of prior knowledge, thus building up a new level.

Secondary education places emphasis on general knowledge and the humanities, rather than practical or vocational skills, while senior high school curricula mainly focus on students' preparation for the university entrance exams (Tsakloglou and Cholezas, 2005). In fact, the university entrance exam period regularly attracts so much media attention when they are administered in June, that seemingly 'the whole nation is mobilized around this event' (Psacharopoulos and Tassoulas, 2004, p. 241). In this teacher-centred educational system, senior high school students in Greece target at reproducing the textbook material verbatim to get the highest grades during the final exam period each year, and especially at University entrance exams at the

end of the senior high school (Stylianidou et al., 2004). Both teachers and students seem to be enmeshed in this exam-centred 'race' to cover the designated material for the examinations within the school year, limiting the opportunities for engagement with other creative activities (Xochellis and Kesidou, 2007).

In an effort to establish a general education system that would address issues of unemployment, discrimination, inequality and injustice in society, a Cross Curricular/Thematic Framework (C.C.T.F) was officially introduced in the 9-year compulsory education period (primary and junior high school in 2003 (Pedagogical Institute, 2014). This cross-thematic approach to learning was supplemented by student-centred learning techniques and activities, aiming to link school subjects horizontally so that students can digest fundamental concepts and principles more easily.

Subsequently, the 'New School' initiative, which was launched in 2011 focused on ICT pedagogy implementation, an improved curriculum and assessment for all stages of education from kindergarten to senior high school. This initiative aimed at reducing drop-out rates and ensuring foreign language and ICT certification for pupils along with establishing ongoing professional development and training for teachers (EC, 2015). The 'New School' initiative would give prominence to innovative teaching methods, including personalised learning, experiential learning, and problem-based team working, in an effort to free students from rote learning.

The policy makers themselves acknowledged that at the time the project was launched, 'the student [was] basically assessed on their ability to learn material by heart' (Ministry of Education, Research and Religious Affairs, 2016). This view was also shared by researchers who carried out studies in junior high and senior high schools and found that student assessment was mainly based on reciting memorised information (Hopf and Xochellis, 2003), while the same was also claimed by OECD reports (Stylianidou et al., 2004; Tsatsaroni et al., 2011). In fact, one of the incentives offered by the policy makers for the introduction of the 'New School' project was the realisation that the designated material for each class within the school year was excessive. The impact of the implementation of the 'New School' initiative is yet to be seen, as the high percentage of students attending 'shadow education' classes only shows that substantial changes have not been made yet in this sector.

### *Shadow education*

According to research, it has been estimated that about 99% of senior high school students in Greece attend some form of fee-paying private lessons, which complement regular schooling (Bray, 2011; NESSE, 2011; Sianou-Kyrgiou, 2008). This kind of instruction is also called 'parapedia' (*παραπαιδεία*) or 'shadow education', as it is supposed to 'mimic the mainstream school system' (Bray, 2011, p. 13). Senior high school students may decide to join *frontistiria* (instruction in groups), which usually run for a whole academic year, in small groups of five to ten students (Liodakis, 2010). While the school day usually lasts from 08.00 am to 14.00 pm, such 'cram schools' operate in late

afternoon or evening. Alternatively, students may decide to participate in private, one-to-one tutoring classes, which may prove a costlier choice.

Factors that contribute to the increase in 'shadow education' have been thought to include the intense competition among students for a limited number of high demand places in higher education, especially in urban centres (Lioudakis, 2010) or distrust of regular schooling, both in public or private schools (Zambeta and Kolofousi, 2014). Attending both regular school classes and 'cram school' courses implies that students spend additional time on homework and test preparation, limiting the available free time. As regards the adolescent participants in this study, they all attended some form of supplementary tuition in the evenings during weekdays. This information may explain why some of the students regularly complained about being overburdened with assignments, which often caused them to miss MUN preparatory meetings.

### *English as a foreign language*

English as a second language is taught either from Year 1 in state primary schools (about 40% of state schools), or Year 3 (60% of state schools) onwards, for three hours per week until senior high school, when students are allowed to study only one language and they can choose among English, French or German. According to the Common European Framework of Reference for Languages: Learning, teaching, assessment (CEFR), about 600-700 hours of guided study are necessary for a learner of a foreign language to be called an Independent user and reach level B1 and B2 on the 6-level scale of the Council of Europe in language proficiency (COE, 2017). However, research reports

have shown that the study hours in the Greek state school curriculum are too limited to help students reach this level, let alone become *Proficient* users and reach C2 level (Dendrinou et al., 2013).

Many Greek students<sup>4</sup>, regularly attend private tuition, either in the form of home teaching or evening language schools, with a view to receiving C2 foreign language certification at a very young age, preferably before they leave senior high school, as their parents believe that the number of school hours dedicated to English language teaching is insufficient for the acquisition of such a certificate (Dendrinou et al., 2013). This research has also shown that the students who attend private schools in urban areas and have the opportunity to participate in extracurricular activities, intercultural student exchange programmes, or are taught by foreign teachers demonstrate an advanced mastery of the English language, compared to their counterparts in state schools, which intensifies the state-private school divide. As far as the instruction of English in the research study school is concerned, the curriculum is enriched through additional school hours and special exam classes preparing for a variety of English language certificates, as well as extracurricular activities such as school trips abroad, and student exchange programmes.

#### *Private education*

Apart from the state schools that operate in the country, private schools of all levels can be found (6% of all schools in Greece, see Table 1, p.34) especially

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<sup>4</sup> According to the latest data (2013), 448,822 students attended English language schools in pursuit of an English certificate (Dendrinou et al., 2013, p.17)

in urban areas, since 80% of private school students in Greece are located in the two biggest cities, Athens and Thessaloniki (Valassi, 2012).

	SCHOOLS		STUDENTS		TEACHERS	
	Public	Private	Public	Private	Public	Private
<b>Kindergarten</b>	5,171	445	149,764	10,437	13,803	770
<b>Primary</b>	4,253	307	600,781	38,819	61,719	3,742
<b>Junior High</b>	1,717	83	298,969	13,525	35,668	1,824
<b>Senior High</b>	1,213	93	224,578	13,556	21,850	1,589

Table 1: Official statistics 2014-15 (Greek Statistical Authority – EL.STAT).

Although private schools are also centrally controlled by the Ministry of Education and follow the state policy, they are better resourced, self-funded and allowed to diversify from the state controlled curricula as regards extracurricular activities (Tsatsaroni et al., 2011). Private schools often provide an ‘enriched’ programme in various subjects, during late afternoon or evening classes in order to accommodate these extra-curricular initiatives (OIELE, 2015). Most of these schools seem to be quite globally oriented as well, as they offer exchange programmes with students abroad, participate in role-play simulations (MUN), or other global competitions (dancing, singing, acting, sports) or join special, school networks in collaborative projects (Global School Network, Global Issues Program).

#### *The research study school*

The research study school has about 1450 students, ranging from kindergarden to senior high school, which is attended by 450 students. The school is located

in a quiet residential area in the centre of Athens, and some of its facilities include a theatre, a swimming pool, playgrounds, a soccer field, music and computer rooms, dancing rooms and gyms as well as well-stocked libraries for both small pupils and secondary school students. With its long tradition, this school is the oldest educational institution in Athens and one of the most prestigious ones, because of its educational history, religious character and the success of the school graduates in the university entrance exams.

The school was founded in 1924 by a community of Catholic Brothers, whose mission is to evangelize through education in the name of Virgin Mary (Marist Brothers, 2007). The school is distinct in terms of its religious character and the philosophical principles that aim to inform everyday life for the Brothers, teachers and children alike: presence, discipline, humility, modesty, family spirit and comradeship, trust, openness and presence, and love of work (Marist Brothers, 2007). All students participate in charitable work, which brings them into contact with people in need; for instance, fundraising for poor families, organisation of soup kitchens for the homeless, visits to old peoples' homes and orphanages.

According to the Brotherhood's educational mission statement, all students are respected, loved, cared for and assisted to strive for excellence, happiness and moral and personal growth. The Marist Brothers explain that they try to help all students to 'acquire learning, competence and values through discovering the world, others, themselves, and God' (The International Commission for Marist Education, 1998, p. 27). Although this school is a fee-paying institution whose

students mostly belong to middle/upper class families, as far as their financial resources are concerned, the school also supports students who face financial difficulties by subsidising their fees (Benetou, 2013).

While state provision was drastically curtailed during the debt crisis in Greece, this school did not limit any of the extra-curricular activities offered to the students nor were teaching staff members dismissed to save money. On the contrary, a number of extra-curricular student clubs were organised and educational programmes were implemented, one of which was the MUN. In this respect, the students who participated in this research study were sheltered from the impact of the economic crisis, at least as far as their school life was concerned, and were also educated in a religious, value-driven schooling environment.

However, it may only be surmised that the participants' families had not been directly hit by the crisis since they were still able to afford the school fees at that time. These young students were likely to have witnessed the consequences of the crisis either in their immediate environment or in the country as a whole. Like other students in Greece, they were exposed to the prospect of further deterioration of their living standards due to the debt crisis. Since the research study was launched within this climate, the social, political and economic repercussions of the crisis on the Greek society constituted an important part of the reality the students lived in at the time and might have had an impact on their perspectives on global citizenship.



## **Citizenship education in Greek schools**

Citizenship education in the primary and junior high school engages primarily with issues relating to the Greek state and its citizens (Eurydice, 2012). However, government documents claim that a shift towards a more multicultural outlook is taking place at the senior high school level (Ministry of Education, Research and Religious Affairs, 2016). *Social and Civic Education* textbooks, which were introduced in 2011, aimed at promoting a pedagogical approach which encouraged lifelong learning and active participation in creative and innovative class activities. In this respect, the main learning objectives of this subject are:

To educate active and responsible citizens, and to achieve social and political education that promotes, apart from knowledge, the development of communication, information, critical analysis, study and problem-solving skills (Karakatsani et al., 2011, p. 269).

According to the Ministry of Education, students should become ‘conscious Greek citizen[s] – global citizen[s]’ (Ministry of Education, Research and Religious Affairs, 2016), who will learn to live and prosper in the contemporary multicultural environment both in Greece and abroad. In previous decades, many Greek citizens tended to migrate abroad and soon created Greek communities in Germany, the USA, Canada, Australia, and Africa (Tziovas, 2009). However, this trend seemed to reverse at the turn of the 20th century with immigrants entering Greece, mainly from the Balkans and the former Soviet Union, while international migration patterns in the 21st century turned Greece into a host country for immigrants primarily from Africa and the Middle East (Vidali and Adams, 2006).

This trend has had an impact on the Greek state school composition, while private schools were not affected due to the high tuition fees. First generation immigrants, as well as some native-born but of immigrant heritage, now make up about 18% of the student population in state schools (Motti-Stefanidi, 2015). This shift in the composition of the student population triggered Greek state efforts at developing special educational policies to address the changing demographics of an 'increasingly diverse and culturally pluralized student population' (Gropas and Triandafyllidou, 2011, p. 401). Thus, the 'New School' initiative, which was recently implemented in schools, and new citizenship education textbooks were regarded as a move towards addressing these needs (Kakos and Palaiologou, 2013).

Despite these intended educational objectives, citizenship education still focuses on the transmission of information about the legal obligations and rights of the individual within the society, the organisation and the function of the Greek state, and the constitutional history of the country, the presence of international organisations and NGOs, as well as institutions and policies of the European Union and socio-political aspects of the EU integration (Chelmis and Matsagouras, 2002; Fricke et al., 2015; Karakatsani et al., 2011). Recent research has shown that perceived ethnocentrism (focus on the nation) and eurocentrism (focus on the European Union) in senior high school textbooks constrain the global outlook the Ministry of Education initiatives claim to promote (Faas, 2011; Kakos and Palaiologou, 2014). For instance, the citizenship education book of the senior high school Year 2, called 'Civic Education' (*Politiki Pedia*), presents a plethora of facts and figures concerning

the European Union infrastructure, laws and regulations, while the current affairs and problems that have arisen in the context of this multicultural coexistence in Europe are not mentioned or explored (Marantos, 2014).

Other studies suggest that these initiatives still lack a critical and reflective outlook on diversity and tolerance, while traditional, lecture-style instruction is still in use (Faas, 2011; Palaiologou et al., 2012, p. 379). They claim that senior high school students are supposed to memorise and reproduce the information included in these textbooks, rather than learn about global issues and critically discuss them, by presenting their own understandings of the topics mentioned. Although theorists and policy makers (Chrysochoou, 2009; Kakos and Palaiologou, 2014) have argued for the inclusion of a global dimension within Greek citizenship education programmes, such changes have not been implemented yet.

### **Model United Nations in brief**

The Model United Nations was devised to simulate the principal UN committees' work and help university students gain an insight into the workings of this organisation (Chasek, 2005; Crossley-Frolick, 2010; Haack, 2008). Simulations of the UN, or its predecessor the League of Nations, date back to 1927 in Harvard University. Nowadays, apart from the MUN, various simulations worldwide enact the processes of committees of international organisations such as the European Union, the European Parliament or UNESCO (Starkey and Blake, 2001).

In the case of the MUN, participants act as ‘diplomats’ representing a UN member state or an NGO, discussing and negotiating with their fellow delegates, before they draft a common resolution (Appendix 4), debate and vote on it. Currently, MUN youth fora may vary from 45-minute class sessions to five-day international meetings, semester-long courses, or extra-curricular activities at student clubs (Obendorf and Randerson, 2012). Moreover, about 400,000 students and MUN advisors worldwide participate in as many as 400 Model United Nations conferences a year, in 50 countries (Dill, 2013; UNA-USA, 2016).

In Greece, Model United Nations School Conferences are three-day events, mainly organised by private schools, and they usually host 300 to 400 participants depending on the resources available to the MUN administration teams. Some of the most notable events have been the Anatolia College Model United Nations (ACMUN, 2015), the Deutsche Schule Athen Model United Nations (DSAMUN, 2016), The Hellenic Model United Nations (HMUNO, 2016) and the Costeas-Geitonas Model United Nations (CGMUN, 2014). Given the school-focused context of this research, I will only refer to *interscholastic* MUN conferences, attended by senior high school students in Greece.

### **MUN roles and stages**

The MUN event starts with the school registration about four to five months before the actual conference. In MUN school conferences, each participating school is assigned one or more UN member states or observer states to represent. MUN conference organising teams define how many students from

each participating school can attend the conference, which usually depends on the organising school capacity or resources. For instance, DSAMUN allows each Greek school to bring between four and seven students to the MUN, while CGSMUN may increase the number of participants from each school to 20 or more, depending on the number of participating schools each year. English as a Foreign Language (EFL) teachers often become 'MUN advisors' (or 'MUN directors'), as simulations are conducted in English. However, any senior high school teachers are allowed to engage in MUN as long as they are proficient English language users and familiar with the content and the process of the simulation, so that they can coach the students.

When a school is assigned a UN member state to represent at the conference, students decide which UN committees they would like to join. MUN conferences usually offer four General Assembly (GA) committees, including the Special Political and Decolonization Committee, the Disarmament and International Security Committee, the Social, Humanitarian and Cultural Committee and the Environmental Committee, the Security Council (SC), the Economic and Social Council (ECOSOC), the Special Conference (with a different focus each year), and the International Court of Justice (ICJ). When a school is assigned a UN member state, each participating student from this MUN school team represents this country in one of these different committees.

Students can join the MUN conference as delegates (diplomats representing a UN state, or an NGO), student officers/chairs (experienced delegates who preside in the committees), members of the press team (students responsible

for the daily MUN leaflets) or administrative staff (students responsible for various tasks, such as counting votes or distributing documents). During the MUN conference, delegates are expected to produce their own resolutions, policy statements (Appendix 6) and amendments (Appendix 8) on the relevant agenda topics (Appendix 1), and then debate and vote for them according to the conference rules and regulations (Appendix 3). The MUN school team goes through three stages: preparation for the conference, participation in the conference, and debriefing after the conference.

#### *Preparation for the MUN conference*

The preparation for the conference period constitutes the preliminary familiarisation with the simulation material, the drafting of the required documents for the role-play (resolutions and policy statements), and MUN team meetings and mock debates. This initial MUN stage usually lasts three months, and it is very important as students conduct personal research in order to familiarise themselves with the committee topics (Appendix 1), in relation to the policy of the states they have been allocated, as well as the MUN rules and regulations (CGSMUN, 2016; Hazleton and Mahurin, 1986). According to MUN conference organising committee directions (CGSMUN, 2016), during the initial preparation stage delegates are expected to read about the history, the structure and the work of the UN committees, the core treaties in their area of interest (for instance, core treaties related to the Political Committee on specific topics), general information about the country they represent (UN Cyberschoolbus, 2016), the world caucusing blocs and different alliances among UN member states (SANDI, 2016) and the MUN agenda topics. This

preliminary reading serves to set the scene for the secondary preparation phase, when students have to focus on the assigned country's position on the agenda topics and the resolution drafting (HMUNO, 2016).

According to the school MUN team guidelines, each student is expected to create one resolution (Appendix 4) for each agenda topic their committee will be debating. The students work on these resolutions individually, as each student participates in a different committee, with different issues to handle. The required resolutions are formal documents which present the assigned country's solutions to the agenda issues; they have two parts: (a) the *preambulatory clauses*, which state the reasons why the issues need to be addressed, and (b) the *operative clauses*, which present in detail the solutions the specific country proposes (Appendix 5). Students also prepare policy statements for each agenda topic (Appendix 6), which offer a clear overview of the assigned country's stance on the topics and are presented by the delegate to the committee members, before or during the resolution debate.

The preparation period also includes MUN team meetings at school, where students discuss emergent queries, as well as visits to the embassy of the assigned country, during which students have the opportunity to discuss the agenda topics with key embassy personnel as well as get a feel for the culture of the country they are representing. Within the context of the MUN team preparation, students participate in mock debates at school, usually organised by the advisor. The students are allocated countries to represent and they practice lobbying, speaking in public, arguing and negotiating as a rehearsal for

their future role in the actual conference, following the official rules and procedures.

### *Participation in the MUN conference*

Participation in the conference takes place over the three-day period, when delegates take on the roles of UN diplomats in the simulation.

During the first day of the conference, delegates attend the opening ceremony along with official guests and advisors, before the student ambassadors deliver one-minute speeches (Appendix 7) to the plenary in the General Assembly, highlighting their state policies and proposals in relation to the agenda topics (HMUNO, 2016). Each UN member state represented in the MUN conference has an ambassador, who is usually a committed and more experienced MUN student. Next, each committee convenes in a separate room where delegates belonging to this committee start lobbying.

During this stage, delegates compare and contrast their views on the agenda topics aiming to form a common resolution, from all interested member states (HMUNO, 2016). The delegates whose views on the agenda topic coincide form a team, an alliance, and support each other during debate. The more clauses a delegate manages to insert into the common resolution, the more successful they are regarded by the rest of the participants, and in some MUN conferences, like the DSAMUN and PSMUN, such delegates are called 'main submitters' and they are honoured to recite the common resolution's operative clauses at the start of the debate. In this case, apart from the quality of the



proposed solutions, debate and argumentation skills also play their role in persuading the rest of the alliance members to accept the specific clauses during lobbying, which lasts at least three to four hours.

During the second and third day, delegates discuss the common resolutions they drafted during lobbying and take the floor to speak in favour of or against the resolutions, as well as answer 'points of information', which are formal questions posed by the committee delegates. Amendments to the resolutions can be added and debated before final voting takes place (Appendix 8). On the third day of the conference, all GA committees gather in one auditorium and resolutions from each committee are debated in the plenary, before the MUN closing ceremony (Appendix 2).

#### *Debriefing after the MUN conference*

Debriefing occurs after the MUN conference, when participants reflect on the experience, share their thoughts and eventually reflect upon and evaluate the event by reconceptualising their initial goals and motivations (Petranek et al., 1992). Students and the MUN advisor engage in this reflective practice, which helps them recall forgotten instances, examine past events, critically analyse their actions so that they gain a better understanding of the achievements or frustrations experienced (Crookall, 2010; Raymond and Usherwood, 2013; Sasley, 2010; Shaw, 2004, 2006; Smith and Boyer, 1996).

Research has shown that debriefing, as an essential stage of the simulation, should occur right after the end of the event so that deeper reflection and

learning are achieved (Hofstede, de Caluwé and Peters, 2010; Huerta, 2007). Some MUN advisors opt to combine discussions with written evaluative reports as part of the debriefing process, while, in general, an ideal course of action does not exist.

### **MUN school conferences in Greece: limitations and challenges**

It is true that a very limited number of Greek senior high school students participate in MUN conferences each year, for a number of reasons.

*a) MUN is an extra-curricular activity.* MUN conferences at school level are regarded as extra-curricular activities in Greece and there is no state provision for their inclusion in the national school curriculum. This means that senior high school teachers who may be interested in organising an MUN team in a state school can only do so during the free time, on a voluntary basis, on their own resources. On the other hand, some of the private senior high schools which have MUN teams treat MUN as an extra-curricular activity, which is either paid as extra after-school tutoring or offered free of charge to students. Not all private schools have MUN clubs, though. Some schools decide to participate in conferences on an on-off basis, depending on the variety of extra-curricular activities organised each year and the chosen individual school programme; other private schools, especially the most expensive ones located in Athens, manage to form big MUN teams of 50 students each year, who participate in ten or more conferences in Greece and abroad, coached and accompanied by many MUN advisors.

*b) There is lack of awareness of MUN conferences.* Since there is no official dissemination of information concerning MUN conferences on the part of the Ministry of Education, most Greek teachers are not even aware of the existence of such a simulation, let alone the practicalities and challenges involved in preparing students for such an event. For instance, out of the 400 state senior high schools in Attica prefecture alone, only about 40 of those participated in Athens Model United Nations in 2013, according to this conference organisers (HMUNO, 2016). Although private school MUN teams usually participate in as many MUN conferences as possible throughout each year in the two largest metropolitan centres, Athens and Thessaloniki, state school MUN teams usually take part only in Athens Model United Nations, which offers the lowest participation fee of all 10 MUN school conferences in Greece.

*c) Proficiency in the English language is essential.* There is no fixed process as to how the MUN school team members are nominated, as each school applies different methods of student selection; for instance, some MUN advisors opt to conduct personal interviews for the MUN team candidates, or English language proficiency tests before the final selection of students. MUN participants are expected to be able to use the English language skilfully and fluently, so that they can easily comprehend and process the information they access during the preparation period, articulate their views effectively and coherently during debate time, as well as create accurate MUN related documents (HMUNO, 2016). For some MUN conference organisers (HMUNO, 2016), students who decide to apply for chairing positions need to provide an English language certificate at C2 level (Appendix 23) as proof of their knowledge.

Although research studies on the relevance of MUN role-playing and English language competence have not been conducted yet, it has been demonstrated that private school students have an advantage over those who attend state schools, when it comes to English language competence (Dendrinis et al., 2013). In this case, by 'competence' I refer to the capacity to integrate knowledge, skills and attitudes in a context-related environment in such a way as to complete a task with success, as the situation requires (Taconis et al., 2004).

*d) High cost of participation fee in MUN:* Participation fees for the students and the advisors usually range from 30 to 90 euros per person, per conference, which often prevents low-income students from participating in such events, especially when students wish to engage in many MUN conferences per year. What is more, a school participation fee for each delegation is added to fees, causing a strain on state school finances, since extracurricular programme expenses cannot be covered by the state budget. Many schools incorporate this school fee in the student fee, which can only worsen the situation. Taking into consideration the impact of the financial crisis on Greek society, one can understand that private school students, whose families have been less affected by unemployment during the crisis, are more likely to join an MUN team and manage the relevant expenses (Valassi, 2012).

As far as the adolescent participants of this research study are concerned, they paid only the MUN student fees, as the school delegation fees and the advisor's

fee were covered by this school. As regards their English language competence, they all had a C2 level English exam certificate, but their capacity to understand, listen, speak or write in English was not assessed before joining the MUN team.

### **Chapter summary and conclusions**

This chapter first outlined the financial and political context within which the study took place. Although the research students may not have been personally affected by the economic crisis, it may have had an impact on the climate for discussion at the MUN. The repercussions of the crisis seemed to be so widespread in the country that lack of trust in political institutions and their effectiveness may well have been intensified. In an atmosphere of political polarisation and citizens' dissatisfaction, taking on the roles of politicians and diplomats might seem irrelevant or meaningless. However, it may give MUN delegates the opportunity to familiarise themselves with the deliberation, negotiation and problem solving procedures that are followed within the UN fora, as well as instil in them a sense of hope and optimism for the future, through their personal participation in a simulated UN decision taking committee.

This research study involved senior high school students who attended a private school in Athens. Therefore, the second part of this chapter explored the highly centralised Greek educational system, which is tightly controlled by the Ministry of Education, both for public and private schools. Attention was drawn to the fact that global citizenship and more active approaches to learning

tend to be ignored in the senior high school state curriculum. Despite the launching of newly established educational programmes, the senior high school curricula still seem to be highly exam-oriented and students still aim at memorising and reproducing factual information, instead of engaging in more creative school work. Moreover, 'shadow education' often complements regular schooling, and senior high school students, especially those preparing for the university entrance exams, tend to follow a very strict schedule which leaves little room for creativity and personal choice.

In this highly traditional model of instruction, citizenship education is limited to dissemination of factual information concerning Greek and European institutions, aiming to familiarise students with rules and regulations, rather than raise awareness of current global affairs and their impact on Greek society. Such an instructional model does not seem to allow for interactive dialogue and critical reflection among students on citizenship issues, considering the gradual demographic change in Greece due to migration.

The third section of this chapter dealt with the Model United Nations, presenting its different stages and procedures, while it was made clear that it is an extra-curricular activity offered only to students in some private and state senior high schools. Financial constraints, lack of English language competence, ignorance of the existence of MUN as an extracurricular programme, or lack of available teachers to act as MUN advisors usually prevent state school students from participating in MUN conferences. On the contrary, private school students may afford to engage in many MUN conferences both in Greece and abroad,

supported by experienced MUN advisors and English teachers who could help them reach appropriate English language proficiency effectively. These apparent inequalities can be demonstrated by the small number of public schools participating in MUN conferences in Greece, which means that a large number of senior high school students are excluded from this global citizenship education simulation.

As described in this chapter, the MUN gives participants the opportunity to work both individually and in groups, also allowing students to set their own pace to their preparation for and participation in the conference. The MUN simulation entails extensive collaboration among delegates at different stages; in fact, lobbying and debating involve alliance building, resolution drafting, debating on the measures proposed and final voting (CGSMUN, 2016). It should be noted that pedagogical practices involving team working and debating are not generally common in many schools, except, occasionally, in some private schools.

This chapter presented the political, social and economic background prevalent during the research period, along with the educational setting which hosted the MUN conference, with a view to giving a clearer picture of the context of the study.

## Chapter Three: Global Citizenship Education

### Introduction

The aim of Chapters Three and Four is to explore the literature related to (a) the concept of global citizenship and the idea that young people can be educated for global citizenship, and (b) role-play simulations, like the Model United Nations, as an approach to global citizenship education. The literature review is divided into two chapters: the first one explores global citizenship and global citizenship education, and the second one examines role-play simulations, like the MUN, in the context of experiential, transformative, out-of-school, and active learning methodologies.

In this chapter, there are two sections. The first section deals with current aspects of globalisation since the end of the 20<sup>th</sup> century and how this period heralded global citizenship as a construct, albeit a contested one. The debate over the nature of global citizenship is discussed in an attempt to situate and conceptualise the term. Global citizenship is often associated with cosmopolitanism, which dates back to the Stoics in ancient Greece and is related to the idea of '*kosmopolitis*' (citizen of the world). Commonalities and differences between global citizenship and cosmopolitanism are discussed in an attempt to pinpoint what ties these conceptions of global co-existence together, which seems to be the use of *imagination*. In this sense, it is suggested that Model United Nations conferences could be considered as a venue for visualizing global citizenship practices and responsibilities through the mediation of imagination.



The second section discusses why education for global citizenship is considered important by some educators and is mainly structured around 'intended' educational goals. In order to explore this issue, current debates around citizenship education practices, especially in Europe, are examined, discussing *mainstream* or knowledge oriented orientations (Banks, 2004; Biesta, 2007) and *critical* or transformative orientations (DeJaeghere, 2009), within the context of educating young people for being 'good citizens' in democratic societies.

The literature review continues with a discussion of the impact of globalisation on conceptions of education for global citizenship. Throughout the years, educators have tried to educate young people for living in the era of globalisation and various approaches have been adopted, such as 'global education', 'development education', 'environmental education', 'human rights education', 'cosmopolitan education', 'education for sustainable development' or 'global learning' (Fricke et al., 2015). These 'adjectival educations' seem to have more commonalities than differences, and their prime focus is to educate citizens so that a harmonious, peaceful and productive coexistence of different peoples on the planet may ensue. However, the literature also shows divergence in their pedagogical aim as some of them are market-driven, aiming to facilitate people's adaptation in the global economy or value-driven, focusing on the people's moral development as active, engaged citizenry.

Although each of these 'adjectival' types of education is important in its own right, I have decided to focus on the commonalities of these approaches, since they seem to converge on the understanding that education is necessary for global co-existence. These commonalities could encompass the following themes in three categories, informed by the literature review and taking into consideration authors and organisations: a) *knowledge and understanding* (acquisition of global knowledge and understanding, development of global perspectives), b) *values and attitudes* (global-mindedness and global consciousness, enhancement of empathy and perspective-taking as regards the suffering of others, concern and willingness to take action), and c) *competencies and skills* (the use of critical thinking and critical literacy skills, self-reflection, and communication and cooperation skills).

This conceptual framework of global citizenship education categories and themes, as a combination of different theoretical orientations, was used in the analysis of the study findings, as regards the participants' conceptualisation of global citizenship, in terms of knowledge, skills and values.

### **Current aspects of globalisation**

Globalisation has been associated with a conceptualisation of the world as a dynamic system, which evolves through series of interdependent and interconnected events at various levels and aspects of life (Brodie, 2004; Pike and Selby, 1988). While the term 'globalisation' itself has been prominent in the business world since the 1960s (Featherstone, 2006), its presence as a global phenomenon was also acknowledged in the course of financial crises and

expanding neoliberal economic practices (Rizvi, 2014), international war against terrorism (Chomsky and Achcar, 2007; Peters, 2005), the impact of the global media (Flew, 2007), cultural, culinary and aesthetic hybridity (Tarozzi and Torres, 2016), world wars and migrating movements which had a global impact (Benhabib, 2011; Fitzsimons, 2000).

It should be noted that the diffusion of religions, cultures, customs, or even staple food products has constituted a form of globalisation since ancient times (Torres, 2013). However, what makes a difference in the way globalisation has come to be defined is the surge of technological breakthroughs, which afford a great number of people worldwide the opportunity to learn instantly its impact on and potential power in transforming reality (Friedman, 2005). The multidimensionality of the current state of globalisation has been captured in its definition as:

a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions - assessed in terms of their extensity, intensity, velocity, and impact-generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power (Held, 1999, p. 16).

The process of globalisation may have both objective and subjective aspects (Lauder et al., 2006). As far as its *objective* dimension is concerned, globalisation refers to a phenomenon according to which a chain of economic, political, cultural or social processes and events that occur locally impact on a global scale (Dower and Williams, 2002; Papastephanou, 2005). In this sense, the existence of economic, political or cultural global networks can be identified as determining factors that may bring about changes in people's lives, while globalising forces seem to be 'unavoidable'.

The *subjective* dimension of globalisation refers to the ways individuals experience and interpret globalisation and its consequences in their lives. In this sense, globalisation is understood as the powerful bond that ties together people who experience the consequences of global issues, and because of this connection they lead interconnected and interdependent lives (Delanty, 2009; Pike and Selby, 1988). Ulrich Beck (2002, p. 17) defined globalisation as:

...the non-linear, dialectic process in which the global and the local do not exist as cultural polarities but as combined and mutually implicating principles.

By rejecting the often-cited binary of regional versus transnational, or local versus global, Beck aimed to place emphasis on the emergent homogeneous nature of reality, where interdependence and interconnectedness transcend boundaries and differences in order to form a global outlook.

A number of writers in this area acknowledge that globalisation entails a process of societal transformation (Banks, 2004, 2005; Benhabib, 2007; Kymlicka and Walker, 2012; Osler, 2008; Starkey, 2005). Through this process, linguistic and national barriers are redefined so as to meet the needs of an emerging global community (Brodie, 2004). On a political level, for instance, Benhabib (2007) and Beck (2006) note that a new situation has emerged in the world arena, where politicians and individuals should find ways to face non-state agents and groups that inflict violence globally. As a result of increasing global migration, the concept of citizenship, tied to ethnicity and border-specific confines, seems to slowly erode (Delanty, 2009). Ulrich Beck (2006, p.43) called this period of time as an era of 'boundarylessness', where commodities,

people and their fates are shared, where 'nations, cultures, and religions are blurring and intermingling' (2006, p. 43).

While the consequences of globalisation can be experienced by people in different parts of the world and in different domains, it is important to underline that there is no legal framework to identify people as belonging to a global state or polity. Thus, the notion of global citizenship as a consequence of the current process of globalisation is usually deemed a highly contested one.

### **Conceptualising global citizenship**

Global citizenship has been associated with political, moral, cultural, and environmental concerns within both local and international contexts (Carr et al., 2014). In addition, it has also been conceptualised as 'the ultimate integrative and placating identity' (Heater, 2004, p.192) which encompasses state, cultural and other social affiliations. Oxley and Morris (2013, p.6) formulated a typology of the main perspectives on global citizenship as expressed in the literature (Table 2, p.58). The typology distinguished between four *cosmopolitan perspectives* (political, moral, economic, cultural) and four *advocacy perspectives* (social, critical, environmental, spiritual).

Cosmopolitan orientations of global citizenship are primarily based on the Ancient Greek notion of human universality and shared fate, while advocacy orientations mainly engage with critical and participatory manifestations towards challenges of all kinds. For example, political global citizenship, or the idea of global governance has been supported by a host of writers (Held and

McGrew, 2002; Archibugi, 2008; Archibugi and Held, 2011; Linklater, 1998a) who support the idea that since the nation-state is being weakened as a consequence of globalisation, the locus of power is being transferred to international institutions and organisations, like the UN, the World Bank, the IMF, the G8, which could be converted to viable, democratically elected and directed global governing bodies (Held, 1999).

<b><i>COSMOPOLITAN TYPES</i></b>	<b>Political global citizenship</b>	<b>Moral global citizenship</b>	<b>Economic global citizenship</b>	<b>Cultural global citizenship</b>
All human beings share the same values and fate	A focus on the relationships of the individual to the state and other polities	A focus on the ethical positioning of individuals and groups to each other	A focus on the interplay between power, forms of capital, labour, resources and the human condition	A focus on the symbols that unite and divide members of societies, with emphasis on arts, media, languages, sciences, technologies
<b><i>ADVOCACY TYPES</i></b>	<b>Social global citizenship</b>	<b>Critical global citizenship</b>	<b>Environment al global citizenship</b>	<b>Spiritual global citizenship</b>
Advocacy orientation and mobilisation of people	A focus on the interconnections between individuals and groups and their advocacy of the 'people's' voice	A focus on inequalities and oppression, using critique of social norms to advocate action to improve the lives of dispossessed populations	A focus on advocating changes in the actions of humans in relation to the natural environment	A focus on the non-scientific aspects of human relations, advocating commitment to axioms relating to caring, loving, spiritual and emotional connections

Table 2: Typology of Global Citizenship (Oxley and Morris (2013)).

This typology explicitly demonstrates the plethora of approaches to global citizenship, which explains why such a contestation, over both the definition and

the manifestations of this social construct, has emerged. This multitude of perspectives shows that one comprehensive definition of global citizenship is difficult to arrive at, as there are different foci which often overlap (Reyssen et al., 2012). For instance, while this typology (Oxley and Morris, 2013) distinguishes Amartya Sen as a key theorist of moral global citizenship, his research has ranged over a variety of fields such as economic theory, political philosophy and development economics among others. Therefore, a neat categorisation of theorists and conceptions on global citizenship seems to be difficult, since the different dimensions of this construct complement each other and result in a unified whole. Such an interpretation of this typology implies that global citizens would thrive in a democratic and pluralistic political system, where moral and spiritual values coupled with critical, yet humanistic attitudes towards all equal members constitute the basis of an environmentally sensitive and actively agentic citizenry.

Some Non-Governmental Organisations (NGOs) and international government organisations (IGOs) use the term 'global citizenship' to refer to a potential citizenship situation. For example, the United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2015) defines *global citizenship* as an imaginary condition, which entails belonging to a community where the local, the national and the global interact and interconnect at the political, economic, social and cultural level, while it is based on universal values of respect for diversity, human rights, and democracy. Another NGO, OXFAM (2008) defines a global citizen as a knowledgeable, consciously responsible and justice-

oriented person who, committed to the human community in general, actively acts towards the existence of a diverse, equitable and sustainable future.

Both UNESCO and OXFAM conceptualise global citizenship as offering the inspiration for collective action, which may promote a better future and an enhanced relationship between people and their environment. However, these definitions of an 'ideal' global citizenship do not take into account the reality for citizens in conflict, poverty or disease stricken areas, where the struggle for survival is the first priority. Nor would it easily apply in states where there are violations of human rights. This means that local and national political, economic, social, environmental and cultural factors and limitations should also be taken into consideration when global citizenship is conceptualised. As Tarozzi and Torres (2016) postulate, the natural world is intrinsically related to the framework for a sustainable future outlook and cannot be detached from it, but needs to be regarded as a 'new form of natural (and not only human) otherness' (p. 27).

What can be seen in the different interpretations of global citizenship is an element of idealism, entailing assumptions about democratic processes, respect for human rights and linguistic, religious and ethnic diversity within communities (UNESCO, 2014). However, the literature also suggests that such processes cannot be realised unless people, and especially young people, learn to critically reflect on their understanding of themselves in the global context (Andreotti, 2006; Annette, 2009). Rhys Griffith (1998, p. 8), in



*Educational citizenship and independent learning*, portrayed the global citizen in this way:

A picture, then, of the global citizen: not merely aware of her rights but able and desirous to act upon them; of an autonomous and inquiring critical disposition; but her decisions and actions tempered by an ethical concern for social justice and the dignity of humankind; therefore, able, through her actions, to control and enhance the 'trajectory of the self' through life while contributing to the commonweal, the public welfare, with a sense of civic duty to replenish society.

In this conceptualisation of global citizenship, human beings are not depicted as merely caught up in a web of interconnections, but as individuals possessing a critical disposition and engaging in independent learning.

Despite the appeal that such a vision of global citizenship may have, it seems that combining different political, economic, cultural, moral or religious orientations into one conception of global citizenship would not work. On the one hand, people might oppose such universalist views, which would not converge with their personal ones. On the other hand, global citizenship cannot be realised without educating people to think critically, compromise, and respect diversity and human rights. What global citizenship theorists seem to converge on is the idea that human lives are interconnected and interdependent as a consequence of globalisation, and that an *ethical concern* for fellow human beings could herald the development of global citizenship as a tangible construct.

### **The contested nature of global citizenship**

The concept of global citizenship refers to the multitude of ways in which people's fates have become interconnected and interdependent (Heater,

2004). In this context of global interconnectedness and interdependence, a debate around the existence and nature of global citizenship itself has gathered momentum (Delanty, 2009; Tully, 2014). In particular, it has been argued that the fact that people become interconnected in global networks that transcend national, time and space boundaries (Beck, 2006) does not necessarily mean that they become citizens in a 'border-defined' sense. And while some writers in this area prefer to conceptualise global citizenship as a material reality, others consider it an 'imaginary' one.

Some theorists (Armstrong, 2006; Miller, 2013; Noddings, 2005; Rapoport, 2010; Walzer, 1996) focus on its literal meaning and emphasise that citizenship - which entails legal entitlements, duties and responsibilities – cannot exist on a global scale. They question the viability of the global dimension of citizenship, claiming that it does not have legal status, since there is no recognised global state or government to which people of the whole world could show allegiance (Arendt, 1958). As such, global citizenship constitutes a potential future prospect, rather than a reality (Davies, 2006; Mayo et al., 2009) In this respect, it is argued (Nagel, 2005) that nation states need to face issues of uneven power distribution, lack of social justice, and social inequality before they embark, if they ever manage to do so, on this global scheme.

Others (Beck, 2006; Cabrera, 2008; Delanty, 2009; Gaudelli and Fernekes, 2004; Ibrahim, 2005; Karlberg, 2008; Nussbaum, 1996; Osler and Starkey, 2003) prefer to engage in discussing global citizenship as an imaginary construct (Rizvi, 2011), which entails the search for universal social justice and

ethical conduct among human beings. Even David Miller (2013), who believes that global citizenship cannot be substantiated unless duties and obligations are related to a bounded territory, supports the notion that ethical rather than political bonds could serve as the basis for global interconnectedness:

We can't have a relationship to all our fellow human beings that is genuinely a relation of citizen to citizen; what we can do is identify with them, show ethical concern for them, arrange our institutions to avoid global harms (Miller, 2013, p. 241).

Proponents of the global citizenship as a social construct agree that human beings can be aware of the links that tie them to a global community, and committed to contributing to decision-making in order to address injustices and safeguard environmental sustainability (Arneil, 2007; Falk, 1995; Fricke et al., 2015; Parekh, 2003). This does not imply that 'global citizenship' constitutes a legal or official identification, but it rather reflects an attitude to one's position in the world. In this sense, global citizenship entails 'modes of feeling, thought and action' (Falk, 1995, p. 95), or 'awareness, responsibility and participation' (Schattle, 2008, p. 26). This perspective on being in the world is similar to Osler and Starkey's (2005a) definition of national citizenship, but on a global scale, while it lacks the legal bonds that are associated with national citizenship. They support the notion that citizenship denotes the status of a citizen in relation to the state, the feeling of comradeship towards the rest of the members of the shared community, and the practice of rights, duties and responsibilities within this context, the nation-state. In a similar fashion, Falk (1995) and Osler (2005) claim that global citizenship entails belonging to a community of human beings who are responsible for safeguarding social justice and human rights for all.

Global citizenship as a social construct is still a contested issue, as the way writers understand it varies according to their attitude towards it. Some claim that it lacks the basic political and legal characteristics that national citizenship presupposes. On the other hand, those who treat it as an imaginary, yet potentially realisable, construct claim that human beings cannot escape their interconnected fate. However, even if writers come to an agreement as to the 'imaginary' existence of global citizenship, their views still vary as to the different conceptualisations of this construct.

### **Conceptualising cosmopolitanism**

Cosmopolitanism has received attention in recent decades as a political theory and a practice (Strand, 2010), but the portrait of the global citizen has constituted an aspiration for scholars and thinkers for thousands of years. The term cosmopolitanism derives from the Greek word *kosmopolitis*, which means 'citizen of the world', and refers to the political theory according to which:

...there are moral obligations owed to all human beings based solely on our humanity alone, without reference to race, gender, nationality, ethnicity, culture, religion, political affiliation, state citizenship, or other communal particularities (Brown and Held, 2010, p. 1).

Martha Nussbaum (1996, p. 4) in her essay *Patriotism and Cosmopolitanism*, glorifies the ancient Stoic ideal of the 'citizen of the world', or 'the person whose allegiance is to the worldwide community of human beings'. According to cosmopolitan theorists, all human beings are morally equal, and their well-being should constitute the primary focus of concern (Brown and Held, 2010). Cosmopolitanism is said by some to provide an ethical foundation for addressing the challenges of globalisation (Osler, 2005), while at the same time

it promotes concern for the wider world (Benhabib, 2004). For Held (2001, p. 399), a cosmopolitan citizen is a person who is 'capable of mediating between national traditions, communities of fate and alternative styles of life'. Delanty (2009) describes cosmopolitanism as a turn away from border-oriented citizenship. To his mind, borders should be negotiated in order to make room for a new 'transnational space' (Delanty, 2009, p. 7) which would unite different peoples in one pluralised reality.

Appiah (2006, p. 135) argues for a cosmopolitan philosophy which includes diversity through peaceful co-existence where the 'connection through a local identity is as imaginary as the connection through humanity'. Like Nussbaum (1996) and Delanty (2009), he calls for the use of imagination as the key to the reinvention of a society, where the local meets the global. His theory of cosmopolitanism entails an ethical obligation towards the 'Other', despite perceived differences of nation, religion, race or ethnicity. Echoing Banks (2004, 2008) and Kymlicka (1995), Appiah (2006, p. 22) envisions a world of respect for plurality and diversity, and a struggle for universal global justice and moral concern for all human beings:

The cosmopolitan patriot can entertain the possibility of a world in which everyone is a rooted cosmopolitan, attached to a home of his or her own, with its own cultural particularities, but taking pleasure from the presence of other, different, places that are home to other, different, people.

Thus conceived, cosmopolitanism does not supersede cultural affiliations. Similarly, Bhikhu Parekh (2003) claims that human beings bear a collective burden of duties and responsibilities to their fellow citizens, as they all enjoy equal intrinsic worth as human beings. However, he challenges the abstraction

of cosmopolitanism as a generalisation which ignores loyalties and commitments to an immediate local community. For him, 'the cosmos is not yet a polis' (Parekh, 2003, p. 12) and he denounces the idea of a unified, global governance that may become culturally suffocating and nondescript. He developed an alternative concept, that of a *globally oriented citizen* who 'has a valued home of his own, from which he reaches out and forms different kinds of alliances with others having homes of their own' (ibid, p. 12). Parekh's globally oriented citizen should show genuine empathy and actively engage in promoting well-being for their fellow citizens and the wider humanity, and be committed to ensuring the elimination of poverty and spread of global justice, while disapproving apathetic dispositions. Parekh contends that global institutions such as the UN, in a new, reformed and democratised fashion, could promote humankind's interests without compromising universal moral values.

This kind of cosmopolitanism, however, is differentiated from what may be called *banal cosmopolitanism* (Beck, 2006; Featherstone, 2006; Szerszynski and Urry, 2002) which is exercised by cosmopolitan, educated, 'frequent traveller' elites (Rizvi, 2008). Banal cosmopolitanism is often conceived in terms of consumption, as it constitutes an allegiance to foreign travel, famous brands, MTV videos and music and can be connected to global tastes, but not to a cosmopolitan dimension of citizenship identity. Cosmopolitanism (Delanty, 2009; Nussbaum, 1996) is mostly focused on the ethical concerns which should underpin all human actions (Held, 2001) as well as the respect for human rights, which, it is argued, should pervade human existence (Osler and Starkey, 2005a; Popkewitz, 2008). However, such a universalist view of

cosmopolitanism may not take into consideration the cultural, political or social diversity that exists in different traditions and cultures (Tully, 2014).

Despite apparent differences between global citizenship and cosmopolitanism, as conceptualised in the literature, they both seem to converge on the idea that human beings are involved in similar challenges and concerns. Irrespective of the orientation each human being adopts in this discourse, imagination has been proposed as leverage to promote the synergy of conflicting views (Jefferess, 2008; Rizvi, 2008).

### **Imagination and the conceptualisation of global citizenship**

Benedict Anderson, in his *Imagined Communities*, defines the nation state as 'an imagined community – and imagined as both inherently limited and sovereign' (Anderson, 2006, p. 6) implying that citizens share a feeling of comradeship with other state members whom they will never get to know. In this view, there are historical, cultural, linguistic and religious bonds that help bind all nation-state members in an imaginary community (Camicia and Franklin, 2011). What if such an imaginary community was extended and included the whole humanity?

Utilising vivid imagining as a guiding tool, Nussbaum (1996) urges people, inspired by the ancient Stoics and Kant (1874), to visualise themselves 'not as devoid of local affiliations, but as surrounded by a series of concentric circles' (ibid, p. 9) which constitute the immediate and extended family, neighbours and local groups, fellow citizens, other identities and the wider world humanity as

the outer boundary of this reality. Bearing in mind the inherent difficulties involved in adopting such a global perspective, Nussbaum (1997) admits that such a conceptualisation requires that people empathise with other fellow beings and acquire identities which go beyond local group allegiances (Roth, 2007).

It seems, then, that imagination plays a crucial role in the process of conceptualising global citizenship (Jefferess, 2008), as it constitutes a common point of understanding for people, a 'social practice' (Appadurai, 1996, p. 31), where individual and collective consciousness meet and together they may shape future reality. A global imaginary could constitute a lens through which people could conceptualise global citizenship, and 'explain their role and experiences in the world in light of systematic transformations' (Myers, 2010, p. 486).

Rizvi (2014) builds on the concept of imagination as an attribute that mediates between lived reality and the ideas people entertain in order to conceptualise and contextualise the world. In this sense, imagination represents a collective force which could bind communities and facilitate global awareness in a globalised world. In a similar vein, Kenway and Fahey (2009) understand imagination as an ability to create mental pictures of non-existent things and define it:

'as a personal and collective attribute of desirability that potentially leads to seeing or being something more – to the virtues of becoming not just of being or belonging (p. 2)



Osler and Starkey (2005a) suggest that this kind of imaginary conceptualisation of the nation should, eventually, apply to humanity as national boundaries are no longer fixed or static. They contend that since globalisation has rendered people's lives more interconnected, it seems easier to imagine the world as an entity where borders are not rigid, but fluid. This understanding could cause people to become more tolerant of diversity and willing to assert their common humanity.

In this context, imagination could enable people to visualise a global future (Delanty, 2006). Ulrich Beck (2006) also suggests that imagination could refer to the notion of 'cosmopolitanisation', which may result from the global circumstances that impact on local communities, change people's consciousness and render the 'dialogic imagination' a requirement. In this newly constructed globalised reality, diverse groups of people need to mingle by rejecting a mono-logical imagination as ineffective, according to Beck. The nation-state is being eroded due to a 'planetary network of interdependencies, by ecological, economic and terrorist risks, which connect the separate worlds of developed and underdeveloped countries' (Beck, 2006, p. 48). For him, the cosmopolitan transformation of society is a social reality which is being realised and cannot be undone, as the 'patchwork quilt of nation-states' is being converted to a 'cosmopolitan order of human rights' Beck (2000, p. 85).

Global managers, global capitalists and global cosmopolitans inhabit their own networked 'scapes', displaying an image of a citizen without borders. However, the picture Beck (2000) depicts seems to relate primarily to the 'industrialised

world' and in no way could it be associated with heavily indebted and aid-dependent countries in Africa, conflict stricken areas in the Middle East, or isolated communities which seem to be unaffected by global trends in transportation and communication (Rizvi, 2008). In fact, it seems that for people facing challenges and risks in their everyday lives, imagining the cosmopolitan transformation of their societies is a luxury they cannot afford or are not conscious of.

As Rizvi and Beech (2017) contend, the idea of cosmopolitanism in relation to social cohesion and solidarity based on humanistic values seem to be abstract as it ignores historical, racial, cultural or religious differences that ensue when global mobilities transform social spaces. Instead of promoting a hybrid culture of universal values, Rizvi and Beech (2017), like Appiah (2006) and Appadurai (1996), suggest that a cosmopolitan outlook should not aim at flattening existing differences; on the contrary, they contend that 'everyday cosmopolitan encounters produce social meaning and increasingly affect many of our dispositions, experiences and aspirations' (Rizvi and Beech, 2017, p.129).

Luis Cabrera (2008) considers global citizenship as closely connected to, or the inevitable destination for, cosmopolitanism. *Moral cosmopolitanism* is proposed as an imaginary construct based on respect for certain moral values, as a universal ethic that cuts across national boundaries (Cabrera, 2008; Pogge, 2005). Cabrera (2007, pp. 2-3) regards the global citizen as someone:

... who reaches across international boundaries, or internal boundaries of differential citizenship, in order to help secure those fundamental rights that would be better protected if there were a just system of global institutions, and who also works to help put such a system in place.

In this form of imaginary global citizenship, there is not a global governing body that specifies duties and responsibilities of the citizenry; therefore, 'one cannot be a global citizen...because there is no transcendent global political community...one can, however, act *like* a global citizen' (Cabrera, 2007, p. 1, my emphasis). It is in this virtual respect that global citizenship may be accomplished, dissolving the man-made boundaries, but only after other basic human needs, such as the need for peace, security and safety, have been met.

In this case, imagination could help people envisage a kind of global citizenship, informed by an ethical commitment to fellow human beings (Pogge, 2005) and a critical disposition towards current realities, rights and responsibilities (Rizvi, 2014), within the context of a democratic, pluralistic and peaceful environment. Taking into consideration the social injustices, lack of equity and violations of human rights that are prevalent in many parts of the world, one may doubt whether imagination alone could really help young people shape a brighter future, as so many theorists suggest. It seems that imagination as a conceptual tool cannot really function unless citizens become educated (Rizvi and Beech, 2017), so that they could consciously and critically adopt this new perspective towards global co-existence.

### **Citizenship education approaches**

There is consensus among educators that children and young people are 'citizens in the making' (Marshall, 1950, p. 25) or 'citizens in waiting' (Osler and Starkey, 2003, p. 245). Theorists emphasise that children should be educated

in order to address challenges in a society which values equality, plurality, diversity and tolerance (Arnot and Swartz, 2012; Chikoko et al., 2011; Davies, 2005; Davies et al., 2005; DeJaeghere, 2009; Giroux, 2011; Karakatsani, 2002; Kirlin, 2003; Lapayese, 2003; Nikolakaki, 2008; Pykett et al., 2010).

However, there is a debate as to what the focus of citizenship education should be (Abowitz and Harnish, 2006; Marshall, 2009; Osler and Starkey, 2006), as citizenship interpretations seem to define the kind of citizenship education approaches preferred (Pashby, 2008; Veugelers, 2007). Pike (2007b, p. 472), while critiquing the philosophical underpinnings of the new citizenship education curricula in England, presents this tension between conflicting citizenship education models and contends that acquisition of civic knowledge and skills cannot be detached from reflective self-criticism and self-awareness, if students are to be 'respected as citizens' rather than 'treated as subjects'.

#### *'Mainstream' citizenship education*

Some citizenship education approaches seem to be 'mainstream' or content and knowledge oriented (Banks, 2004; Biesta, 2007; Carr et al., 2014; McLaughlin, 1992), focusing on the civil, political, social, and cultural aspects of citizenship, with a view to informing young citizens of their rights, responsibilities and duties towards the state. For some (Davies, 2008b; Davies et al., 1999; Marshall, 1950; Osler, 2012; Osler and Starkey 2005), citizenship denotes the status of a citizen in relation to the state, the feeling of comradeship towards members of the shared community, and the practice of rights, duties and responsibilities within this context, the nation-state. Mainstream citizenship

education approaches value civic virtues as aspects of good citizenship; such virtues could include responsibility for and diligence in performing legal duties such as paying taxes, as well as participating in voting and public affairs (DeJaeghere, 2009; Delanty, 1997; Levinson, 2010; Noddings, 2002).

Following the mainstream citizenship education approach, Heater (2002, p. 154) refers to citizenship as a mode of behaviour, associated with the cultivation of 'a wish and a will to perform the role of a citizen'. He also defines loyalty as the 'emotional attachment to an institution' (Heater, 2004, p. 199), and compares it to patriotism, or pride in one's fatherland, as an aspect of good citizenship. As far as pedagogical approaches are concerned, citizenship education school programmes, which could be called 'mainstream', usually employ lecturing and content assessment of knowledge acquisition on national, historical and geographical narratives (Kerr, 2000; Pike, 2007a; Schugurensky and Myers, 2003a).

#### *'Critical' citizenship education*

'Critical' or transformative citizenship education approaches (DeJaeghere, 2009) are related to interpretative, value-based aspects of citizenship, aiming to enable students to critique social structures, identify problems and act to resolve them. There are theorists (Apple and Beane, 1995; DeJaeghere and Tudball, 2007) who contend that citizens should also be trained to critically evaluate national policies and practices, so that education for citizenship does not become indoctrination and the passive teaching of 'facts' devoid of analysis (Sears and Hughes, 2006). This conceptualisation of citizenship education

takes the acquisition of knowledge and skills pertinent to citizens' rights, responsibilities and duties for granted, while it also emphasises the significance of critical and reflective thinking so that citizens' autonomy and motivation for activism are encouraged (Giroux, 2011; Pike, 2007). Critical citizenship education approaches aim to question preconceptions about post-colonial citizenship perspectives in relation to the enactment of democracy, justice and inclusion and 'address civic realities of exclusion and discrimination' (DeJaeghere, 2009, p. 226).

The main difference between these two citizenship education orientations relates to the way 'the good citizen' interprets and operationalises their contribution to the state welfare. Different frameworks have been proposed so far, since citizenship is closely associated both with democratic ideals and pedagogical goals. Westheimer and Kahne (2004a, 2004b) in the USA conducted empirical research on democratic citizenship educational programmes and the visionary goals that underpin their implementation, as perceived by the stakeholders involved. In an effort to explore the kind of citizen a democratic society needs, they came up with three visionary images of the 'good citizen', including the personally responsible citizen, the participatory citizen, and the justice-oriented citizen (Table 3, p.74).

<b>The personally responsible citizen</b>	<b>The participatory citizen</b>	<b>The justice-oriented citizen</b>
Citizens must have good character; they must be honest, responsible, and law-abiding members of the community	Citizens must actively participate and take leadership positions within established systems and community structures	Citizens must question and change established systems and structures when they reproduce patterns of injustice over time

Table 3: Three 'visions' of Citizenship (Westheimer and Kahne, 2004b, p. 2)

These different conceptualisations of good citizenship for democratic education seem to be complementary, despite the fact that they focus on different priorities and could not be considered cumulative (Westheimer and Kahne, 2004a, p. 241). Citizenship education policies often adopt a pragmatic approach to the design of their subject curricula, combining elements from both the mainstream and critical traditions (Eurydice, 2012).

### **Citizenship education in the European Union**

Education for national citizenship still remains the focus in primary and secondary schools in Europe, as described in the Eurydice reports (2012), which present, analyse and compare the national education systems and policies of 36 European countries in relation to citizenship education, which relates to knowledge, skills and dispositions an active citizen should have. Although this report refers to Eurocentric citizenship education, it resembles OXFAM's (2006) global citizenship education dimensions and objectives in terms of the emphasis on knowledge acquisition, values and attitudes that are important in negotiating issues of multiculturalism in European societies as well as skills and competences that may facilitate citizen engagement in societies.

According to the Eurydice report on Citizenship Education in Europe (Eurydice, 2012, p. 27), education for national citizenship aims to prepare students for becoming active citizens contributing to the well-being of their societies, by: (a) developing political literacy (knowledge of basic facts and understanding of key concepts, including the national socio-political system, societal issues such as sustainable development or cultural diversity and the European and

international dimension), (b) developing critical thinking and analytical skills, (c) developing certain values, attitudes and behaviour (for example a sense of respect, tolerance, solidarity), and (d) encouraging active participation and engagement at school and community levels. Overall, the pedagogical objectives of most citizenship education curricula within the European Union, as shown in this report, seem to combine elements from different citizenship education approaches, aiming to facilitate civic knowledge and skills development and instil a critical perspective and a justice-oriented motivation to engage in community affairs.

However, this report also emphasises the significance of specific skills which active and participatory citizens should be equipped with in the context of this engagement. It presents four kinds of skills which have emerged from the analysis of the national policy documents (Eurydice, 2012, p. 32): (a) civic-related skills (participating in society through, for example, volunteering, and influencing public policy through voting and petitioning), (b) social skills (living and working with others, resolving conflicts), (c) communication skills (listening, understanding and engaging in discussion), and (d) intercultural skills (establishing intercultural dialogue and appreciating cultural differences).

While this report offers an insight on information concerning the national policies of the European countries as regards citizenship education, these recommendations, official regulations and guidelines, issued by national education authorities in Europe, constitute objectives to be attained in each country rather than resulting changes through the implementation of these



directives. With a closer look at the citizenship education curricula in the European Union (Eurydice, 2012), one notices that only the UK and Northern Ireland citizenship education curricula engage with global citizenship, along with national citizenship orientations.

### **Global citizenship education: orientations, aspirations and expectations**

Just as there are many different conceptions of global citizenship and cosmopolitanism (Oxley and Morris, 2013), there are different orientations to education for global citizenship. In fact, there is a plethora of theoretical frameworks, as well as state and NGO policy documents, empirical research reports and practitioners' articles in this field, from different disciplines and perspectives (Scheunflug and Asbrand, 2006). What makes the literature on this topic quite challenging is the fact that the theoretical underpinnings of this field are based on an imaginary construct, namely 'global citizenship'.

An exploration of the literature on education for global citizenship reveals that the commonalities of various theoretical approaches converge on a desired educational objective, which is to train young citizens for peaceful global co-existence (Rizvi, 2008). On the other hand, global citizenship education discourses seem to diverge on the same crucial point, namely the aim and direction of the pedagogical process: should the students acquire knowledge, and skills in order to fit into the existing global world, or use these tools to strive to change this given world?

According to the literature, this binary can be conceptualised in two global citizenship education orientations (Table 4, p.78): *market-driven* and *value-driven* (Abdi, 2008; Andreotti, 2006; Bourn, 2014; Camicia and Franklin, 2011; Dede, 2010; Jefferess, 2008; Jorgenson and Shultz, 2012; Khoo, 2011; Mannion et al., 2011; Marshall, 2011; Popkewitz, 2008; Rizvi 2008; Shultz et al., 2011; Westheimer, 2015; Westheimer and Kahne, 2004a). Although both orientations are valid in their own right, it should be noted that market-oriented discourses are often traced in brochures of educational institutions and organisations, such as the American Association of Colleges and Universities (2017), Hellenic American University (2017) and The Hague Model United Nations (2017), to name but a few (Bourn et al., 2010; Brunold-Conesa, 2010; Gardner-McTaggart, 2016), in order to promote their mission of preparing young students for their role in the global economy (Schattle, 2008).

<b>GCE market-driven orientation</b>	<b>GCE value-driven orientation</b>
neoliberal approach to skills acquisition, aiming to coach entrepreneurial citizens, while the focus is on self-development and individual achievements in 'western', 'Global North' societies, where professional success in competitive, economically affluent, and power-related networks is highly valued	active citizenry approach to knowledge, values and skills acquisition aiming to shape the future world based on values of social justice, equity and solidarity, where the focus is on the moral and critical-reflective transformation of the young people, where responsible and critical civic engagement on a global scale is desired

Table 4: Global citizenship education orientations

Understandings of the various tenets that underpin education for global citizenship seem to emerge and develop fast, pointing to the fact that a comprehensive and 'complete' definition is hard to locate, as each orientation

seems to enrich and expand the multifaceted concept of global citizenship education in various ways.

Different 'educations' (Fricke et al., 2015) for global citizenship aspire to enable students to develop a critical understanding of global issues and political decision making processes, as well as acquire competencies that will enable them to collaborate effectively in negotiating and addressing global challenges and injustices both locally and globally. A multitude of research reports on different dimensions of global citizenship investigate and further explore its potential pedagogical implementation (Agbaria, 2009; Arnot and Swartz, 2012; Banks, 2008; Biesta, 2007; Davies, 2006; Evans et al., 2009; Garratt and Piper, 2010; Gaudelli and Fernekes, 2004; Hicks, 2004; Ibrahim, 2005; Kirkwood, 2001; Pike, 2007; Reimers, 2006).

Moreover, echoing major theorists in the field, Oxfam (Oxfam, 2015) and UNESCO (2015) have influenced policy makers through their definitions of global citizenship education curricula, which have been proposed as conducive to valuable competencies and dispositions:

Global Citizenship Education equips learners of all ages with those values, knowledge and skills that are based on and instil respect for human rights, social justice, diversity, gender equality and environmental sustainability and that empower learners to be responsible global citizens. Global Citizenship Education gives learners the competencies and opportunity to realise their rights and obligations to promote a better world and future for all (UNESCO, 2015a).

According to UNESCO (2015, p.15), global citizenship education has three core conceptual dimensions, cognitive, socio-emotional and behavioural, which could inform modern school curricula:

- *Cognitive*: To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
- *Socio-emotional*: To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
- *Behavioural*: To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

In a similar vein, OXFAM (2015, p. 5) emphasises the transformative potential of global citizenship education in terms of citizen engagement, flexibility and adaptability in a fast-developing ‘globalised society and economy’, which seems to add a pragmatic and rather neoliberal tone to the definition due to the addition of the economic context. Such approaches to education for global citizenship are not viewed, by either NGOs or theorists, as being restricted to children or young people, but as a lifelong learning practice (Pike and Selby, 1988; UNESCO, 2013), whose cognitive and affective elements are combined and interrelated and cannot be treated separately (Rizvi, 2008). The Eurydice report (2012) also bears a great resemblance to the global citizenship education aims and objectives as proposed by OXFAM (Oxfam, 2016) and UNESCO (UNESCO, 2017), in terms of knowledge and understanding, values and attitudes as well as skills an active citizen should have.

In the course of the following section, I will first refer to ‘intended’ aims and objectives of education for global citizenship, as shown in the literature review that I conducted.

	<b>Global citizenship education themes</b>	<b>AUTHORS</b>	<b>EURYDICE</b>	<b>OXFAM</b>	<b>UNESCO</b>
<b>KNOWLEDGE UNDERSTANDING</b>	<p>acquisition of global knowledge</p> <p>development of global perspectives</p>	<p>Banks, 2004, 2008; Brigham 2011; Davies, 2005, 2006; Davies et al., 2005; Giroux, 2011; Hanvey, 1976 Heater, 2002; Holden, 2007; Merryfield, 1998, 2005; Myers, 2008, 2010; Pike and Selby, 1988 Rapoport, 2010; Rizvi, 2008; Osler and Vincent, 2002 Scheunflug, 2011; Selby, 1999</p>	<p>developing political literacy (knowledge of basic facts)</p> <p>understanding of key concepts: socio-political system, sustainable development cultural diversity European and global dimension</p>	<p>Globalisation and interdependence Sustainable development Peace and conflict Human rights</p> <p>Power and governance Social justice and equity Identity and diversity</p>	<p>Know about: local, national and global issues, governance systems and structures</p> <p>Understand the interdependence and connections of global and local concerns</p>
<b>VALUES ATTITUDES</b>	<p>global-mindedness global consciousness concern and responsibility</p> <p>enhancement of empathy and perspective-taking</p>	<p>Appadurai, 1996; Appiah, 1996, 2006; Bajaj, 2011; Beck, 2006 Benhabib, 2004; Boix Mansilla and Gardner, 2005; Bourn, 2015; Brownlie, 2001 Brown and Held, 2010 Cabrera, 2007, 2008, 2010; Delanty, 2009; Dill, 2013; Hansen, 2010; Jefferess, 2008; Merryfield, 2008; Nussbaum, 1996, 2008 Parekh, 2003; Pashby, 2008; Pogge, 2005</p>	<p>developing certain values, attitudes and behaviour</p> <p>(a sense of respect, tolerance, solidarity)</p>	<p>Sense of identify and self-esteem Commitment to social justice and equity Respect for people and human rights Value diversity Concern for the environment Commitment to sustainable development Belief that people can bring about Change</p> <p>Empathy</p>	<p>Cultivate and manage identities, relationships and feeling of belongingness</p> <p>Share values and responsibilities based on human rights</p> <p>Develop attitudes to appreciate, respect differences and diversity</p>

	willingness to take action	Andrzejewski and Alessio, 1999 Dobson, 2006; Golmohamad, 2006; Hicks, 2004; Linklater, 2006; Osler, 2008 Osler and Starkey, 2005a Reimers, 2006 Westheimer and Kahne, 2004a	encouraging active participation and engagement at school and community levels	Commitment to participation and inclusion  Informed and reflective action	Demonstrate personal and social responsibility for a peaceful and sustainable world  Develop motivation, willingness to care for the common good
<b>SKILLS</b>	critical thinking critical literacy self-reflection  Communication cooperation negotiation decision -making	Andreotti, 2006, 2010, 2014 Andreotti and de Souza, 2008; Apple and Beane, 1995; Bourn, 2012; Brown, 2012; Dejaeghere, 2009; Delli Carpini, 1999; Evans et al., 2004, 2009, Gaudelli, 2003, 2016; Giroux, 2005; Halpern, 2014; Kahne and Sporte, 2008; Niens and Reilly, 2008; Osler and Starkey, 2005a; Westheimer and Kahne, 2004a  Bajaj, 2011; Banks, 1997; Bourn, 2015; Delli Carpini, 1999; Haste, 2004; Kirlin, 2003; Westheimer and Kahne, 2004a; Youniss et al., 2002	developing critical thinking and analytical  social skills (living and working with others)  communication skills intercultural skills	Critical and creative thinking  Self-awareness and reflection  Communication Cooperation and conflict resolution Ability to manage complexity and uncertainty	Develop skills for critical inquiry and analysis

Table 5: Global citizenship education themes, authors and organisations

## **Global citizenship education themes**

The different themes within each category emerged during the review of the literature and were the prominent ones. These themes were a) acquisition of global knowledge, and development of global perspectives, b) global-mindedness, global consciousness and concern, enhancement of empathy and perspective-taking, responsibility and willingness to take action for a sustainable future, c) use of critical thinking, critical literacy skills, self-reflection, as well as communication, cooperation, and negotiation (Table 5, p. 81-82). This tabulation of the prominent themes in the global citizenship education review, along with the prevalent themes from the role-play simulation review (Chapter Four), facilitated the subsequent analysis and understanding of the study findings (Chapters Six and Seven).

### *Knowledge and understanding*

The literature shows that the global citizenship education discourse entails helping students acquire *global knowledge* and *global perspectives*, so that they become fully aware of the interdependencies and interconnections of the globalising world in relation to their local origin and existence.

### *Global knowledge*

The literature shows that one of the primary components of global citizenship education is the acquisition of global knowledge, through which students learn about themselves and the world, situating their personal and/or local reality in a global context (Davies, 2005, 2006; Heater, 2002; Selby, 1999). Although

sometimes *knowledge* and *understanding* are two terms used interchangeably in the literature, in fact they are distinct. The development of *knowledge*, which relates to the absorption and owning of information or experience, should not be conflated with *understanding*, which represents one's ability to use this information in a meaningful or original way (Taylor, 2013).

Knowledge of facts, numbers, procedures or theories could be just the first stage of a linear mental process which could lead to understanding, or the subsequent employment of 'known' material in novel circumstances (Westera, 2001). This process involves gradually moving from gaining factual knowledge to understanding that people and global issues are interconnected in ways which necessitate global solutions, transcending spatial and temporal limitations (Banks, 2004; Merryfield et al., 2008; Pike and Selby, 1988; Selby, 1999).

### *Global perspectives*

Global knowledge has often been associated with global perspectives and Robert Hanvey (1976), one of the most influential voices in the field of education for global citizenship, whose seminal essay 'An Attainable Global Perspective' constituted the framework for a host of research studies and new curricula in the field of global education and understanding. He identified five areas which could enable people to acquire a *global perspective*: (a) perspective consciousness, (b) state of the planet awareness, (c) cross-cultural awareness, (d) knowledge of global dynamics, and (e) awareness of human choices.



Such a global perspective, which has also been called 'a global cognition' (Hanvey, 1976, p. 45), or 'a global gaze' (Marshall, 2005, p. 82), constitutes a heightened awareness of the diversity of peoples, cultures, opinions, and human choices, all of which contribute substantially to the resolution of both local and global challenges through alternative measures. In this respect, the world is viewed as a complex system, shaped by people's agency and interdependent power relations in all fields of human endeavour, such as economics, politics or the media.

Merryfield (1998, pp. 372-373), one of the proponents of the importance of instilling global perspectives in young people, explored teachers' attitudes towards global education and devised a conceptual framework for a seminar she organised called 'Infusing Global Perspective in Education'. This framework consisted of different themes, which could be distinguished in three different orientations: (a) *cognitive*, knowledge of global systems, global issues and problems and global history, *awareness* of cross-cultural understanding and human choices, (b) *affective*, attitudes towards human values, and (c) *participatory*, skilful engagement through development of analytical and evaluative skills and strategies for participation and involvement. Building on Kniep (1986), Hanvey (1976), and Case (1993), Merryfield provided the basis for global education and development education theorists of the 20<sup>th</sup> and 21<sup>st</sup> centuries, especially as regards the acquisition of a global mind set and a concern for sustainable development and people's well-being (Bourn, 2014; OXFAM, 2015; Scheunpflug and Asbrand, 2006; UNESCO, 2015a).

### *Values and attitudes*

Acquisition of global perspectives cannot be accomplished in a vacuum, since beliefs, feelings, commitments, values and attitudes are involved in this process of citizen development (Himmelman, 2006). *Global-mindedness, global consciousness, concern and responsibility, enhancement of empathy and perspective-taking, and willingness to take action for a sustainable future* constitute an indispensable dimensions of global citizenship education since they impact on people's decision-making and inform understanding.

### *Global-mindedness*

A global perspective has also been linked with *global-mindedness* (or world-mindedness), which entails concern about the consequences of one's actions on others or the planet (Merryfield, 2008; Noddings, 2005). Sampson and Smith (1957), Hett (1993) and Hansen (2010) define 'world-mindedness' as a frame of reference which demonstrates a heightened sense of awareness and concern towards and responsibility for other human beings, as:

'a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in an individual's attitudes, beliefs and behaviors (Hett (1993), in Hansen, 2010, p. 7).

Hett (1993) identified five dimensions of global-mindedness, including responsibility, cultural pluralism, efficacy, global-centrism and interconnectedness, and concluded that engagement with global issues promoted global-mindedness and a sense of moral responsibility. Similarly, Pashby (2008) notes that there is a global imperative for 'the inclusion of a sense of global-mindedness' in citizenship education curricula so that students

gain awareness of global interconnectedness. According to Merryfield et al. (2008, p. 8), education for *global-minded citizenship* entails:

‘knowledge of global interconnectedness, inquiry into global issues, skills in perspective consciousness, open-mindedness, recognition of bias, stereotyping and exoticism, and intercultural experiences and intercultural competence’.

Such an understanding of education for global citizenship implies that people may become global-minded citizens once they learn to accept people of different cultures, languages and nationalities as equal, show concern towards global problems and realise how they are interconnected and have a sense of belonging to a global society (Merryfield and Subedi, 2001; Pashby, 2008).

### *Global consciousness*

While global knowledge could provide students with information about the world, global-mindedness could facilitate the development of *global consciousness*. Boix Mansilla and Gardner (2005, p. 48) called this element a frame of mind, or ‘a mindful way of *being* in the world’, which acknowledges that the consequences of one’s actions may have an impact on the planet or other human beings.

The two-year research study which Boix Mansilla and Gardner (2005, p. 52) conducted with twelve high school teachers and their students in the US, in different institutions, involved the design and implementation of model units on globalisation, economic integration, environmental stewardship, cultural encounters and governance and citizenship. The students in the study examined globalisation as a phenomenon by learning to locate how it impacts

on their everyday life, and they did so by deploying novel pedagogical approaches for them, such as blog writing, public speaking, and role-play. According to Boix Mansilla and Gardner (2005), the students experienced a 'consciousness turn', which meant that through engagement with activities which explored daily developments in relation to their local lives they could make sense of global interdependence, or what Rizvi (2008) called 'global interconnectivity'.

Based on the research findings, Boix Mansilla and Gardner (2005) argued that participants developed a 'global consciousness', which has three cognitive-affective dimensions: (a) *global sensitivity*, or awareness of global developments as they shape people's local existence, (b) *global understanding*, or detailed and critical awareness of global developments and in relation to the local reality, and (c) *global self*, or awareness of the self 'as an actor in the global matrix', where personal conceptions of this interaction determine one's attitude and potential action (ibid, p. 61). In other words, the development of a global mind set, according to Boix Mansilla and Gardner (2005) may be accomplished by associating knowledge and understanding of one's personal and local existence to global reality, thus bridging the local to the global through self-awareness.

#### *Global concern and responsibility*

In another study conducted in the West Midlands, UK by Davies, Harber and Yamashita (Davies et al., 2005), researchers examined the needs of both students and teachers, especially after the introduction of global citizenship

education in the curriculum and in terms of what they wanted to know through this implementation. According to the findings of this two-year research project (2002-2004) which involved students, teachers and local authorities, young people expressed their desire to learn more about contemporary global issues such as conflicts and war, and how politicians were held accountable for such interventions, while they were also concerned about human rights violations, and stereotyping people according to their origin. Moreover, many teachers who also participated in the study reported that they felt inadequately prepared to deal with controversial issues, either because of lack of relevant knowledge or lack of appropriate training on how to handle such issues.

A particularly interesting point this research raised was that pupils had a 'sophisticated concept of global citizenship' (Davies et al., 2005, p. 2) which related to global interconnectedness and concern for other people and the environment. Despite their young age, pupils in the study associated learning about global citizenship with the activities they had engaged in, which were in the context of active and experiential methodologies, confirming educators' suggestions (Hanvey, 1976; Merryfield, 1998) for more proactive and participatory pedagogical approaches.

Based on the findings of this research (Davies et al., 2005), according to which students, teachers and local authorities considered that inclusion of global citizenship education in the school curriculum was an imperative, Lynn Davies, in her paper *Global citizenship: abstraction or framework for action?* (2006, p. 10) recommends that people should learn to 'act local, analyse national and

think global'. While she claims that rights, duties and responsibilities, as well as civic and political knowledge constitute critical components of citizenship education, she also assigns a dynamic role to global citizenship education. For Davies (2006), global issues should be studied, as conflicts between states tend to leak to neighbouring countries, and citizens should be both informed and prepared to face such challenges within the context of an interconnected world, which seems to tie in with Boix Mansilla and Gardner's (2005) findings that understanding of global interconnectedness could facilitate a 'global consciousness'.

The development of global consciousness or a sense of concern coupled with a sense of care and commitment towards others (Bourn, 2015), or a sense of social responsibility (Ogden, 2010; Schattle, 2008) implies acknowledging instances of global suffering and injustice through better understanding of others. According to theorists and educators (Boix Mansilla and Gardner, 2005; Davies et al., 2005; Hanvey, 1976; Marshall, 2005; Merryfield, 2008), awareness about global issues and a global mindset may not be sufficient to activate collective action. Empathising with those who experience challenges or trying to look at life through their eyes may be more effective in approaching global citizenship.

### *Empathy and perspective-taking*

One of the commonly cited goals of global citizenship education is that it should develop the capacity of students to empathise with other human beings and interpret their feelings and experiences (Davis, 1994), which is said to facilitate

understanding and motivate engagement (OXFAM, 2015). Brownlie (2001) stresses that global citizenship education may infuse moral values and empathic concern in young people:

The global dimension emphasises the moral imperative to understand and empathise with fellow human beings. It provides young people with a sound foundation on which to base and build their value system. It helps them to make decisions and take action.

Ulrich Beck (2006, pp. 6-7) notes that 'cosmopolitan empathy' and 'perspective-taking', or the 'willingness to put oneself in the position' of others are constitutive elements of a cosmopolitan mindset. For Nussbaum (1997), global consciousness could be developed by empathising with other people's realities, emotions and wishes through narrative imagination. For her, *narrative imagination* is the indispensable preparation for the moral training of the citizens, which she associates with empathy, 'the ability to imagine what it is like to be in that person's place' (Nussbaum, 2008, p. 150). However, other theorists like Walzer (1996) and Scarry (1996) are sceptical about such a framework of cosmopolitan allegiance based on the use of empathic concern and imagination, as they contend that fellowship cannot be extended to distant foreigners as personal assumptions and identifications limit the potential for empathy and imaginative understanding.

Empathy should not be confused with sympathy or pity, though. Sympathy is the 'fellow-feeling' that emerges when we observe people in a specific emotional state; in other words, we may experience sorrow when other people are sad, or happiness when others are overjoyed (Davis, 1994, p. 3). On the other hand, empathy constitutes an active process, during which the agent is

urged to enter someone else's reality so as to understand others' feelings and share these feelings (Batson et al., 2007; Warren, 2014). Empathy could also be associated with 'perspective-taking', which Davis (1994, p. 17) defines as the 'suppression of one's own egocentric perspective on events and the active entertaining of someone else's'. However, some claim that such an insightful understanding of the 'other' can be facilitated through practice in critical thinking (Evans, 2004, 2009; Gaudelli, 2003), self-reflection and a dialogic approach to learning, which may lead to personal transformation (Bourn, 2015).

### *Willingness to take action*

One of the intended aims of education for global citizenship is to transform young people to informed, literate and socially responsible human beings, who opt to stay focused on and engaged in participatory communities, locally and globally (Davies, 2006; Himmelmann, 2006; UNESCO, 2015a). Global citizenship education discourses have underscored the importance of cultivating an understanding of and respect for diversity and difference (Osler and Starkey, 2005) and a commitment to fight inequality, exclusion, discrimination and human rights violations as a collective moral obligation (Benhabib, 2011; Cabrera, 2010; Dill, 2013).

While global knowledge and understanding, coupled with an empathic concern for others may lead to the adoption of a global mindset (Bourn, 2014), it is believed that it could also trigger 'moral outrage' (OXFAM, 2016) and enhance positive and prosocial action (Niens and Reilly, 2008). Research studies (Batson et al., 2007) claimed that adopting the perspective of a person in need



and valuing their welfare triggered empathic concern and motivated participants to offer assistance to this person. This finding implies that once appropriate educational techniques are adopted and students become aware of others' distressing experiences, they may exhibit positive attitudes and show willingness to take action, as 'cognitive process are assumed to mediate the beneficial effects of such strategies' (Batson et al., 2007, p.73).

This strategy of raising awareness and problematising young people could be associated with the attitudes adopted by many educators and NGOs (Cabrera, 2010), when they aim at familiarising you students with the suffering of 'the Global South', reminiscent of Andreotti's (2006) 'soft critical global citizenship education' approaches. Alternatively, a more critical and self-reflective stance towards the 'Global North's' responsibility for and complicity in the cause of such distress could challenge and clarify long-held misconceptions (Bourn, 2015). Ideally, both strategies should motivate young people to take an active role and participate in both the local and global community (Banks, 2004; Davies et al., 1999; Osler, 2008; Reimers, 2006; Westheimer and Kahne, 2004a) as, eventually, they are 'equally entitled, if not equally empowered, to shape the society in which they live' (Giroux, 2011, p.102).

### *Skills*

Another intended aim of global citizenship education is the acquisition of 'civic or participatory' skills (Westheimer and Kahne, 2004a), or 'cognitive capacities' (Himmelman, 2006), or 'literacies and competences' (Giroux, 2011), or simply 'skills' (Banks, 2004; OXFAM, 2016; Youniss et al., 2002) so that young people

can address the challenges global citizenship could entail. Himmelmann (2006) identified two kinds of skills, including:

- *general cognitive capacities*, or intellectual skills (critically evaluate an argument, develop and justify points of view, consider different choices), and
- *practical-instrumental capacities* or participatory skills (cooperate and negotiate with others, resolve conflicts and problems, articulate oneself, set objectives and work for a common goal)

The development of capacities and skills is regarded as an indispensable dimension of global citizenship education, as it helps people realise the complexities of global interdependence and interconnectedness and deal with the challenges they present in value-laden approaches (Osler and Starkey, 2003, 2005a, 2006).

As regards the use of the terms 'skills', I understand that, as Facione (1990, p.14) and the American Philosophical Association argued, skills are the abilities 'to engage in an activity, process or procedure...and do the right thing at the right time'. In this sense, skills are capacities 'usually acquired through training and experience, to do something well, to perform competently certain tasks' (Smith, 2002, p. 661), and should be differentiated from the term 'ability', which refers to the capacity to do a task, not necessarily skilfully or proficiently. In the global citizenship literature, *critical thinking and critical literacy, self-reflection and critical reflection*, as well as *the capacity to make decisions, communicate, cooperate, and negotiate* are believed to facilitate civic participation in both a

local and global context (Banks, 2004; Bourn, 2015; Byram, 2008; Kahne and Sporte, 2008; Osler and Starkey, 2005).

### *Critical thinking and critical literacy*

Some writers argue that critical thinkers are expected to accomplish intellectual tasks, such as analysis and evaluation arguments, making inferences, taking informed decisions and solving problems using inductive or deductive reasoning (Facione, 1990; Halpern, 1998, 1999, 2014; Willingham, 2007). A number of research studies have been conducted on the development, measurement and transferability of critical thinking skills from the classroom to the adult life as well as the variety of instructional strategies for their implementation. Abrami et al. (2008) conducted a systematic review of 117 studies on critical thinking and concluded that critical thinking skills can be developed, either as part of a specially designed course or a generally-oriented school curriculum, although the quality of the instructional intervention does play a role in the final outcome.

However, critical thinking skills also constitute a primary goal of the global citizenship agenda (Andreotti, 2006; Andreotti and de Souza, 2008; Beck, 2006; Osler and Starkey, 2005). The development of global perspectives and concern for the condition of the 'other' necessitates special capacities in critically examining beliefs, assumptions, viewpoints and traditions for consistency of reasoning and interpreting information, as well as expressing one's views respectfully and thoughtfully (Eurydice, 2012; Griffith, 1998; Merryfield and Subedi, 2001; Nussbaum, 1996; OXFAM, 2015; UNESCO, 2015).

In fact, UNESCO (2015) differentiates between *critical thinking and enquiry* and what Paulo Freire (1985) called '*critical literacy*'. For a start, UNESCO (2015, p. 16) contends that young people should learn to practice skills which could facilitate civic engagement and

...develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility.

The above suggestion, which relates to critically reflecting on personal assumptions, echoes the Brazilian educator Paulo Freire (1985, 2008), and Vanessa Andreotti (2006, 2010, 2014), who was inspired by his critical and participatory approaches to education, and suggests that *critical literacy* is not only about being able to gain a deeper understanding of underlying messages, but also creating personal spaces in the interaction with the written text:

'...critical literacy as a level of reading the word and the world that involves the development of skills of critical engagement and reflexivity: the analysis and critique of the relationships among perspectives, language, power, social groups and social practices by the learners' (Andreotti, 2006, p. 49)

Drawing on the work of Dobson (2006) and Spivak (2004), Andreotti takes a critical stance towards global citizenship and distinguishes two types of global citizenship education. On the one hand, she refers to 'soft global citizenship', which is seen as a neoliberally-driven hegemonic approach that is underpinned by notions of cultural supremacy and colonial perspectives and promotes pity for the poor, the needy and the subaltern. On the other hand, she proposes 'critical global citizenship', as an understanding of citizenship that challenges

injustices and questions responsibility and accountability of the 'globalised' rich 'North' (Andreotti, 2006).

In other words, instead of portraying the citizens living in less developed states as stricken, students are urged to view economic and social disparities through a critical lens, by examining their own assumptions and preconceptions and trying to be critical, albeit self-reflective and informed (Andreotti, 2006; Bourn, 2012, 2015; Giroux, 2005; Gearon, 2006). Andreotti (2006), however, notes that the educational context and the teachers and students involved will eventually decide on the appropriate approach to global citizenship education, conceding that 'soft global citizenship education' perspectives could serve specific educational objectives while a 'critical global citizenship education' orientation cannot be regarded as the sole approach.

Developing her own conceptions as an educator who is invariably faced with different kinds of audiences, Andreotti (2016, p.106) suggests that issues of intelligibility in educational contexts should be dealt with in different ways, depending on the students' world views, perspectives and capacities to handle and process reality, which oftentimes is crude. She distinguishes four cognitive dimensions of audiences of students, including a) the '*awareness for inspiration*', when students' normalised, benevolent worldviews can only bear awareness raising or fundraising activities, b) the '*problem solving for personal affirmation*' when students can adopt a self-critical and self-reflexive approach towards global issues with a view to contributing practical solutions to the debates, c) the ones that engage in '*circular criticality*', during which they

challenge and critique uneven power asymmetries and exclusion of marginalised people from the social milieu, and d) those people who personify '*education for existence otherwise*', as they manage to explore alternative solutions to existing problems, through critique of possibilities and practical engagement in projects in different parts of the world as a manifestation of their efforts for social change.

Andreotti's (2016) latest conceptualisations of global citizenship education challenges, as regards the role of the educator and their contribution to the students' enhanced understanding and awareness, builds on her previous contributions and proposes a more nuanced approach than the binary 'soft vs. critical' global citizenship education used previously (Andreotti, 2006; Andreotti and Pashby, 2013). By replacing the previous sharp contrast ('soft' versus 'critical') global citizenship education approach, with a four-dimensional and comprehensive one, she introduces a pedagogical compass that is straightforward and pragmatic.

#### *Self-reflection and critical reflection*

According to the global citizenship education literature (Andreotti, 2006, 2016; Andreotti and Pashby, 2013; Apple and Beane, 1995; Bourn, 2014; Davies, 2006; Evans et al., 2009; Osler and Starkey, 2005a; OXFAM, 2016; UNESCO, 2015a, 2015b, 2015c), self-reflection (or reflection) plays a pivotal role in thinking critically about global issues and their impact on transforming both social reality and the self (Morley, 2012). By self-reflection, I understand the process of engaging in thinking about the self, which could be triggered by

emergent problems, social feedback or conflict, or an internal dialogue in pursuit of a solution (Dewey, 1997; Gillespie, 2007).

In the context of global citizenship education, acquisition of global knowledge and reflection on one's position in social reality and the ensuing moral responsibilities may lead to a different worldview which encompasses 'the other' along with the self (Wagaman, 2011). Boud, Keogh and Walker (1985, p. 19) described reflection as a group of 'intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciations.' In other words, reflection is associated with learning, as conscious evaluation and exploration of one's learning may lead to renewed understandings and eventual changes in life perspectives or choices (Moon, 2004).

The process of identifying and challenging existing assumptions on a specific topic, exploring alternative possibilities of these meanings and perspectives and finally developing own perceptions based on this critical, thoughtful deliberation constitutes a critical dimension of self-reflection (Brookfield, 1987, 2000; Burbules and Berk, 1999). For Fook (2004, P.16) critical reflection is

...a process which is partially based on, and integrates, elements of deconstructive thinking, can provide a means of reconstructing, and thus changing the ways in which individuals perceive and relate to their social worlds.

This definition of critical reflection fits in with the global citizenship education discourse (Andreotti, 2006, 2016; Bourn, 2014, 2015; Cabrera, 2010; Davies, 2006; Pashby, 2008; Rizvi, 2008; UNESCO, 2015), which conceptualises skills acquisition in terms of people's mobilisation and willingness to effect change

towards a more inclusive society and sustainable future (Osler and Starkey, 2005a).

*Communication, cooperation, negotiation, decision-making*

Global citizenship education proponents advocate for the acquisition of skills which will enable collective action to be activated, including communication, cooperation, negotiation and problem-solving (Popkewitz, 2008). Banks (2004) and Osler and Starkey (2003, 2005a) particularly note that the gradually transforming societies demand reflective exchange of diverse viewpoints before citizens collectively address current challenges.

This implies that global citizenship as a *practice* (Osler and Starkey, 2005a) entails using a range of skills which promote effective communication and cooperation among citizens so that they responsibly participate in public matters, such as demonstrating, voting, airing one's views in public, or joining a collective struggle against hegemonic regimes (Andreotti, 2006; Davies et al., 1999; Giroux, 2011). Moreover, the ability to cooperate and work with others on a common goal, the ability to question and challenge arguments and stereotypes but at the same time respect different perspectives and value diversity, are also mentioned as necessary skills for a pedagogy that promotes social justice and global learning (Bourn, 2014).

On the other hand, a neoliberal, capitalist orientation to societal transformation in a market economy can determine educational policies to a great extent (Rizvi, 2017), somewhat downplaying the significance of moral imperatives for



and concerns about common humanity. In this respect, the emphasis is placed on the acquisition of '*21<sup>st</sup> century skills*' (Dede, 2005; 2010), which could enable young people to prosper in technologically sophisticated societies. In fact, in such educational approaches 'neomillennial educators' should focus on a more active, collective, empowering, multi-faceted and immersive type of instruction, where students can learn to:

- collaborate in knowledge-based societies working in teams, where interpersonal skills are particularly valued as virtual interaction with prospective work colleagues in remote places may be in effect,
- handle, evaluate and process huge amounts of incoming data, fast and effectively, and
- interact successfully in a group with a view to reaching a common decision, after negotiation and compromise, rather than mere presentation of personal views before an audience.

There is a strong debate as regards the orientation of the global citizenship skills (OXFAM, 2016) and the current '*neomillennial skills*' (Dede, 2005), insofar as the latter perspectives are seemingly oblivious to the completely different economic, social, historical, political and cultural aspects of 'non-Western' societies in the 'Global South' (Andreotti, 2006).

### **The practices of global citizenship education**

Global citizenship may be approached through a variety of educational activities through a whole school or class-based approach, as a cross-curricular issue, as a stand-alone subject or as an extra-curricular activity, (Oxfam, 2015;

UNESCO, 2015a; UNICEF, 2015). Other approaches to developing a 'global dimension' in schools may include co-operations with NGOs, partnerships with schools abroad, staff development and exchange opportunities (Marshall, 2007, p. 361), or school councils acting as a focus for discussions and debates (Bourn, 2011b). NGOs and government ministries and agencies from countries such as the UK, the USA, Canada and New Zealand, have joined forces to institutionalise education for global citizenship programmes in their educational policies (Marshall, 2007; Scheunpflug and McDonnell, 2008).

It is argued on behalf of organisations and NGOs involved in this field that such programmes are more effective if they are supported by skilled educators, acting as facilitators in participatory, student-centred activities (Oxfam, 2015; UNESCO, 2015a). However, research studies conducted in the USA by Rapoport (2010) and in Canada by Schweisfurth (2006), demonstrated that teachers are often inhibited from engaging with global citizenship issues and topics either because of fear of being called unpatriotic in the former study, or due to lack of training and support in the latter. Most of the global citizenship education activities adopt interactive, participatory approaches, based on the assumption that an active learning environment is conducive to better understanding (Biesta et al., 2009; Brigham, 2011; Print, 2011), but not all educators are trained to implement such approaches.

Biesta et al. (2009) conducted a longitudinal, ethnographic study in the UK and explored the ways in which young people make sense of citizenship, in terms of their participation in various practices in their everyday lives, over a period of

four years (2003-2007). The researchers concluded that understanding of citizenship is not solely attained through attending a specially designed school curriculum, but mainly through participating in collaborative everyday practices, at work, at school or during engagement in sport and leisure activities.

Print et al. (2004) and Print (2007) reported the findings from a nation-wide study in Australia, the Youth Electoral Study (YES), which involved 16 case studies and 4700 senior high school students, and aimed to identify the reasons for low levels of political engagement and election turnout among young people, over a four-year period (2004-2007). While the main research findings focused on the lack of trust in political institutions, politicians and electoral processes among the youth, the data also demonstrated that half the students felt that they did not have the necessary knowledge to understand political issues and take informed decisions, although they were keen to do so.

McNaughton et al., (2014) carried out an action research project called *Global Storylines* with 16 teachers and their students in 8 primary and secondary schools in Scotland, and demonstrated how educational drama techniques embedded in NGOs' global citizenship material can enhance students' understandings of environmental sustainability. Participating in innovative drama techniques, focused discussion and negotiation as well as other self-reflective activities, students and teachers created an imaginary situation and 'brought to life' characters who face environmental hazards. It was these vicarious experiences through role-playing, according to the researchers, which

helped participants to relate to and empathise with people who face similar issues around the world.

Like Biesta et al. (2009), Print (2007) and Print et al. (2004) concluded that student participation in experiential and interactive, extra-curricular activities could enhance civic knowledge and understanding and provide a solid background for prospective political and civic engagement. McNaughton et al., (2014) also demonstrated that active methodologies, like drama techniques and role-playing, can help students acquire global perspectives by thinking beyond their own concerns.

### **Summary and conclusions**

This first literature review chapter discussed intended goals of education for global citizenship. Examining the impact of increasingly globalising trends in relation to existing national citizenship discourses, this chapter examined the need for educating young people for these transformative citizenship patterns, in relation to cosmopolitan principles of respect for diversity and moral concern for common humanity as ideals which may facilitate global co-existence. As global citizenship is a contested construct because of its intangible and abstract nature, this literature review proposed the deployment of imagination as a vehicle for a more feasible conceptualisation of global citizenship. For this research study, global citizens should be defined as knowledgeable, skilful, self-reflective and critical individuals who are inspired by values of respect, tolerance, empathy and a drive for transformative social change as if they belonged to one world polity.

Before different models of education for global citizenship were discussed, it was important to examine current citizenship education approaches, especially in Europe, as these trends impact on the development of prospective global citizenship educational programmes. Osler and Starkey (2003) argue that in contemporary societies where ethnic, linguistic, religious, and cultural diversity prevails, cosmopolitan citizenship education could enable young people to reconceptualise their identity within their local, national and global contexts.

Although a few innovative educational programmes have been set up to address the needs of a rapidly developing global society, citizenship education courses, textbooks and teaching materials are mostly limited to inculcating national attitudes and addressing national issues. As regards Greece, where the research study was conducted, the Ministry of Education aspires to cultivate global citizens, but the policy discourse seems to lack substance. In fact, as the previous chapter showed, students learn about laws and political institutions in relation to the Greek or European citizenship, but they do not engage in analysis and evaluation of global current events and their consequences on people's lives. Under these circumstances a paradox can be traced: students learn about citizens' rights and responsibilities in a void, as they do not study the current, global socio-political and economic context.

Some theorists (Biesta et al., 2009; Bourn, 2015; Brigham, 2011; Print, 2011; Rajacic et al., 2010) argue that experiential and active learning methodologies can enhance skills and knowledge acquisition more effectively than traditional

methods of lecture and question and answer sessions, although the contexts and the dispositions of the participants also play a determining role in the outcome of the educational activities. The second literature chapter will explore role-play simulations and the MUN, within the context of active and experiential methodologies.

## **Chapter Four: Role play simulations**

### **Introduction**

This chapter continues with an overview of the educational approaches which are used in the context of role-play simulations like the MUN, and discusses experiential education, transformative learning, out-of-school learning and active learning methodologies, within the context of global citizenship education activities. All these theories are important for understanding how the study participants acquired knowledge, skills and values at the different stages of the MUN procedure, since MUN is a potentially transformative, out-of-school role-play simulation.

The first section of this review discusses role-play simulations in educational contexts and how they are compared with simulations and role-plays. Moreover, this section distinguishes between 'internal' role-play simulations which are usually UN-related and designed by course instructors in higher education institutions to complement lectures (Hazleton and Mahurin, 1986), and 'external' ones which are Model United Nations conferences, where different MUN teams from different institutions are hosted in extended events.

The literature review continues by presenting previous research on both kinds of educational role-play simulations which, like the MUN, involve global citizenship issues, and offer evidence concerning their educational value. The final part of this literature review discusses the strengths and limitations of these studies, and presents the reasons why this research study is significant in that

it aims to explore adolescents' perceptions of global citizenship through their experience with the Model United Nations role-play simulation; a field which has not been explored yet through published research.

### **Experiential education: experience, reflection and learning**

The terms 'experiential education' and 'experiential learning' have often been used interchangeably (Itin, 1999) in the literature, but it is important to distinguish between both terms and the way they are used in this study. On the one hand, *experiential learning* has been defined as the situation 'whereby knowledge is created through the transformation of experience' (Kolb, 1984, p. 3), while it is considered a transformative process which people go through individually. Experiential learning should be distinguished from *experiential education*, which is a transaction between a learner and an educator within a particular (or specific) pedagogical context (Carver, 1996; Itin, 1999). Experiential learning constitutes a practice, while experiential education is a philosophy of education used in different contexts and fields, during which educators and students engage in a pedagogical interplay of experience, reflection and development of skills, knowledge and values, as occurred in the course of this research study.

John Dewey, in *Experience and Education* (1938, p. 20), argued that 'there is an intimate and necessary relation between the process of actual experience and education', as long as the experience is thoughtfully and carefully planned. Christian Itin (1999) defined experiential education as a challenging interaction



between learners, the educator and the environment, at intellectual, social, political, spiritual and physical levels:

Experiential education is a holistic philosophy, where carefully chosen experiences supported by reflection, critical analysis, and synthesis, are structured to require the learner to take initiative, make decisions and be accountable for the results, through actively posing questions, investigating, experimenting, being curious, solving problems, assuming responsibility, being creative, constructing meaning, and integrating previously developed knowledge (p. 93).

Experiential pedagogies encourage students to adopt a proactive and participatory role in the learning process where both the content and the context of learning are of prime importance, as 'the product of practical, personal, thoughtful, lived experience' (Hawtrey, 2007, p. 145), while the educator can provide valuable support so that the learners are physically and emotionally secure during action and reflection (Itin, 1999).

Different models of experiential education have been proposed, but Kolb's (Kolb and Kolb, 2005, p. 194) model seems to be the most widely cited, according to which:

(a) learning is best conceived as a process, not in terms of outcomes, (b) all learning is relearning, (c) learning requires the resolution of conflicts between dialectically opposed modes of adaptation to the world, (d) learning is a holistic process of adaptation to the world, (e) learning results from synergetic transactions between the person and the environment, and (f) learning is the process of creating knowledge.

According to this theory (Carver, 1995, 1996; Itin, 1999; Kolb, 1981, 1984, 2009), learning occurs in a cycle, which consists of four stages. People are initially involved in a new concrete experience on which they reflect from different perspectives and then, based on the concepts and theories they have conceptualised and developed, move on to action and experimentation under

new circumstances. Kolb drew on Dewey's (1938) model of experiential education and learning by doing, and Lewin's (1951) and Piaget's (1971) theories of cognitive development process and argued that people 'experience, observe, conceptualize, and experiment' (Kolb, 1981, p. 244) in an active learning process that results in personal growth and development. He supported the idea that learning can occur at any stage of the cycle, while the iterative nature of the learning cycle guaranteed that complexity and sophistication resulted from each iteration of the learning spiral (Lewis and Williams, 1994).

Educators are attracted to such experiential methodologies, as they offer students the opportunity to engage physically, emotionally and mentally in active, planned and constructed experiences, which can prove educational through recurrent practice, self-reflection and feedback from the educator (Itin, 1999). Therefore, the contribution of the educator and the reflection process seem to be crucial factors. According to Carver (1995), the educator is responsible for nurturing a physical and social environment for the students to develop agency and competence. Moreover, as Joplin (1995, p. 15) notes, 'experience alone is insufficient to be called experiential education, and it is the reflection process which turns experience into experiential education', thus stressing the significance of the educator in facilitating the students' intake of knowledge.

Critics, though, have noted that in such experiential activities, age, power, gender, culture or social class issues may intervene and knowledge

construction may not always occur (Kayes, 2002; Seaman, 2008). Other writers, like Holman et al. (1997) and Vince (1998) note that the emphasis on the individualist nature of Kolb's (1984) experiential learning model tends to underestimate the contribution of social factors which contribute to knowledge or skill acquisition. A host of research studies have been conducted drawing on experiential methodologies, and Kolb's model in particular (Brock and Cameron, 1999; Shellman and Turan, 2003) as a blueprint for their implementation and an important point of reference for them is that of active learning and transformative learning.

### **Transformative learning**

Transformative learning has been linked to experiential learning, as it occurs when people gain a new perspective on an event or an experience and change their attitude towards it (Dewey, 1938). Jack Mezirow (2000) engaged with the kind of learning and he defined it as:

the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets), to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (pp. 7–8)

In other words, transformative learning occurs when people realise the perspectives they already possess are so dissonant with the new experiences that they need to revise or transform them so that new meaning making perspectives can be accommodated (Taylor, 2008). Transformative learning involves critically reflecting on existing knowledge, assumptions and beliefs (Ukpokodu, 2009) and entails a holistic restructuring of the self and the existing

knowledge schemes and patterns, which may have a dramatic effect on a person's life (Illeris, 2007).

While Mezirow (1990, 2000) focused on transformative learning, for Stephen Brookfield (2000), critical thinking and critical reflection were central for his research. His work was related to Mezirow's (2000) in the sense that he supported that critical thinking and reflection are necessary conditions for transformative learning, although their practice does not guarantee the presence of transformative learning. As for critical reflection and thinking, Brookfield (1987) supported it also necessitates identifying and challenging existing assumptions on a specific topic, exploring alternative possibilities of these meanings and perspectives and finally developing own perceptions based on this critical, thoughtful deliberation.

### **Out-of-school learning (non-formal education)**

Learning can take place in a variety of contexts, which actually differentiate the pedagogical outcomes that will ensue (Braund and Reiss, 2006). Out-of-school learning emerged during the inception of global education in the 1960s (Yasunaga, 2014), and since that time, it has gained recognition as a valid, informal pedagogical approach, although there is a dearth of research reports on this approach (Beckerman and Silberman-Keller, 2003). According to *The International Standard Classification of Education 2011* (UIS, 2011), there are three kinds of education, including formal education (or formal learning), informal education (or informal learning) and out-of-school education (non-formal education/learning). These terms are often interchangeable in the

literature, and their definitions are sometimes blurred (Sefton-Green, 2006), or they can occur at the same time (La-Belle,1982), as informal learning can take place at school, and out-of-school learning can occur during in-school afternoon clubs (Table 6, p. 113).

<b>Formal education</b>	<b>Informal learning</b>	<b>Non-formal education</b>
Education that is institutionalised, intentional and planned through public organizations and recognised private bodies. Formal education consists mostly of initial education	Forms of learning that are intentional or deliberate but are not institutionalised. Informal learning may include learning activities that occur in the family, workplace, local community and daily life, on a self-directed, family-directed or socially-directed basis	Education that is institutionalised, intentional and planned by an education provider....it is an addition, alternative and/or complement to formal education within the process of the lifelong learning of individuals, it may be short in duration and/or low-intensity.

Table 6: Three forms of education (UIS, 2011, p. 80-81)

As regards out-of-school education, it can take the form of extracurricular programmes, after-school clubs, or innovative, experimental interventions which can subsequently be implemented in the formal school context (Yasunaga, 2014). Often times such non-formal education activities are goal-oriented and focused, for instance they might involve a theatrical performance or a student newspaper and they constitute a 'defining feature of a school's community participation' (Sefton-Green, 2006, p.4). Moreover, research has demonstrated that engagement in out-of-school activities can have positive cognitive, affective and social outcomes in primary and secondary school students (Rickinson et al., 2004), although Power et al., (2009) argued that their

study with 13 to 17- year- old students showed that disadvantaged students were offered the opportunity to participate in experiences which were not really inspiring, adding to their social exclusion.

### **Active learning**

Active learning is an educational approach (Hazleton and Mahurin, 1986) that involves students in collaborative activities before they reflect on what they have experienced or learned (Bonwell and Eison, 1991; Jonassen, et al., 1995). Oros (2007, p. 295) contrasts it to 'traditional' teaching methods, where class lectures are supplemented by home reading and testing or assignments. In an active learning environment, students engage in the learning process by participating in debates, group work, role-playing and simulations in a collective context, where they interact, negotiate, articulate and co-construct meaning with other students. Moreover, by applying higher order cognitive skills, students collect and synthesize information, reflect on and eventually construct their own meaning using the acquired knowledge (Crotty, 1998), while the instructor acts as a facilitator who helps students develop skills rather than absorb transmitted knowledge. Along with Lightcap (2009), Taylor (2013) claims that active learning, in addition to enhancing higher order skills like critical thinking and analysis, can also improve public speaking and writing skills, negotiation, cooperation and teambuilding.

However, Prince (2004) argues that active learning cannot be the panacea for all issues troubling the learning process, since teaching methods should fit the educational goals set in the class. To his mind, four prerequisites should be

enforced for active learning strategies to work: (a) activities should be constructed with a specific educational goal in mind, (b) design parameters should be implemented, such as background reading, role assignment or skills training, (c) rules and regulations should be learnt and respected, and (d) assessment and debriefing should follow after the end of the activity (Lantis, Kuzma and Boehrer, 2000; Kille, 2002). For Kille (2002), including a simulation in the learning process helps students develop an understanding of the issue being explored, become interested in and engage actively, acquire new skills and above all share an enjoyable experience.

As MUN conferences feature role-play simulations, which involve experiential and active learning approaches, it is necessary to explore whether these approaches are related to simulations.

### **Simulations, role-plays and role-play simulations: definitions**

Simulations have been used for many decades in education, although writers may use different terms to refer to similar activities, such as 'simulations', 'role-plays', or 'role-play simulations' (Shaw, 2010). However, for the sake of clarity it is important to define these terms and, in particular, focus on role-play simulations and the Model United Nations simulation in particular.

*Simulations* are educational activities designed to engage students in a realistic environment (Ellington et al., 1998; Krain and Shadle, 2006). As an educational tool, a simulation is a model that can illustrate how a system operates, thereby

enabling participants to gain a better understanding of the modelled system.

According to Mayer (2009, p. 825), simulations are:

experi(m)ent(i)al, rule-based, interactive environments, where players learn by taking actions and by experiencing their effects through feedback mechanisms that are deliberately built into and around the game.

The participant tries to solve the problems that are posed by the simulation, taking into consideration the position of the rest of the participants and his or her personal decisions so as to reach the desired goal (Shaw, 2010).

On the other hand, *role-plays* are similar to simulations but they constitute shorter and less elaborate activities than simulations, which often require special preparation and exploration and understanding of both the required role and the overall simulated context (Wheeler, 2006). Role-play activities engage participants in a specifically defined and structured environment, where they take on a role and try to enact the given scenario the way their assigned personality would do, sometimes guided by role cards with detailed instructions to follow (Shaw, 2010) in time-limited interactions (Gredler, 2004).

*Role-play simulations* constitute a combination of simulations and role-plays, although this term is often used interchangeably with simulations in the literature (Gredler, 2004). Role-play simulations represent a complex portrait of reality (Ellington, Gordan and Fowlie, 1998; Wheeler, 2006), where experimentation with various circumstances and challenges can lead the participant to the appropriate course of action (Raymond and Sorensen, 2008; Susskind and Corburn, 2000).



Role-play simulations have been widely used in higher education institutions in vocational training practices by Law, Medicine, Politics and Social Sciences course organisers mostly in the USA and Canada, while participation in role-play simulations is often regarded as a compulsory part of a module in American Universities (Vincent and Shepherd, 1998). They have also been used for training negotiators and diplomats, non-governmental organisation officials and business managers (Shaw, 2006; Winham, 2002). However, they are not as widely implemented in secondary education, especially in Greece.

Hazleton and Mahurin (1986) have termed small scale, in-class simulations *internal simulations* (Crossley-Frolick, 2010) which are often incorporated in University courses and where participants are the students. On the other hand, *external simulations* are those organised by specialised agencies or academic institutions and in which large numbers of students from other institutions join in, as is the case with the participants in this MUN-focused research study which involved at least 450 students each and were organised by other school MUN clubs in Greece.

As regards internal simulations that constitute part of a university course, it should be noted that the instructor, who will also act as a facilitator, is responsible for taking a number of practical decisions concerning the appropriate design and implementation of the simulation (Asal and Blake 2006). Apart from locating the topic and duration of the role-play simulation, as well as its learning objective which should fit the related course, the instructor needs to

create preparatory material for the different roles of the simulation and design the various simulation stages (Boyer and Smith, 2015; Shaw, 2010; Wheeler, 2006).

Overall, Gill (2015), Shaw (2006), and Winham (2002) concur on the necessity to enact realistic simulations; otherwise their educational value might be lost. In a role-play simulation, the role-players participate in a representation of reality which entails handling rich background information, usually of a political or social nature (Shaw, 2010). Their actions and decisions are constrained by a set of predefined rules, imposed by the particularity of their roles (Susskind and Corburn, 2000). In simple role-plays, participants perform their role guided by their *own* interpretations of the given situation and their objectives in everyday situations (Krain and Shadle, 2006). However, in role-play simulations students participate in complicated representations, where the ending is often unpredicted as the outcome depends on the reactions and constraints of the participants (Gredler, 2004). According to Smith and Boyer (1996, p. 690), simulations allow 'students to examine the motivations, behavioral constraints, resources and interactions among institutional actors', thus offering the opportunity to take initiatives as regards the course of their actions within predefined limits, though.

### **Role-play simulations: claimed benefits and limitations**

The literature abounds with research on the potential benefits of the use of role-play simulations in educational settings (Asal and Blake, 2006), especially in-class interventions aimed at the enhancement of knowledge and skills

acquisition (Chasek, 2005; Druckman and Ebner, 2008; Frederking, 2005; Galatas, 2006; Raymond and Sorensen, 2008; Shellman, 2006; Starkey, 2001; Wheeler, 2006). However, many of the research studies on the effectiveness of role-play simulations in educational contexts are not evidentially robust and are often weak in terms of methodology and design, while cause and effect relationships between the interventions and the findings are rarely identified (Raymond and Usherwood, 2013; Shaw, 2010). There seems to be a dearth of research on the effectiveness of simulations, since generalisable findings are hard to find (Chasek, 2005; Fowler and Pusch, 2010; Greenblat, 1973; Haack, 2008; Smith and Boyer, 1996). There is also a lack of valid simulation evaluation schemes (Kille, 2002; Prince, 2004).

Some of these research studies (Asal, 2005; Chasek, 2005; Jefferson, 1999; Gorton and Havercroft, 2012; Kanner, 2007; Lantis, 2004; Mariani, 2007; McMichael, 2012; Raymond, and Sorensen, 2008; Sands and Shelton, 2010; Shaw, 2006) are small-scale case studies or action research projects whose findings relate to a small number of participants, making generalisation to a wider public unwise. Moreover, these studies are often designed to cover the needs of a specific educational environment and thus the applicability of the range of the findings is narrow. In this sense, their conclusions and recommendations should be evaluated in relation to their research objectives. In almost all these studies, the instructor devises, implements, and eventually evaluates – usually positively – the role-play simulation, which implies that bias could be detected in the choice of research questions and design and ultimately, the findings.

## **Prior research on role-play simulations**

The next section examines role-play simulation studies which have been conducted within individual educational settings and whose researchers have claimed that there are benefits for the participating students. As the focus of this research study was the perceptions of global citizenship for senior high school students who participated in Model United Nations, which is a role-play simulation of a political nature, I decided to review and organise relevant research studies according to themes that emerged from the literature review on global citizenship education, including (a) *enhancement of knowledge and understanding about the world* (Brown and King, 2000; Dougherty, 2003; Frederking, 2005; Kanner, 2007; Sasley, 2010; Sands and Shelton, 2010; Weir and Baranowski, 2011), (b) *improvement of argumentation, critical capacities and speaking skills* (Ulijn et al., 2004; Wheeler, 2006), and (c) *development of values and attitudes towards others, such as concern and empathy* (Gorton and Havercroft, 2012; Strachan, 2006; Stroessner et al., 2009). According to the literature, most research on role-play simulations related to political or social issues are delimited by the aims and objectives of the course they are a part of. This means that participating students belong to the same class, are familiar with each other and perform the roles their course instructor has assigned.

### *Role-play simulations related to knowledge and understanding*

The first part of this literature review section which discusses role-play simulations, refers to the studies which demonstrated that role-play simulations

can facilitate gaining awareness about global issues and a sense of global outlook and perspective (Appendix 26).

According to these studies, role-play simulation participants learned about the complexities of the power issues in the world, and assimilated information more quickly and effectively, because of their adoption of a specific role. In order to meet the demands of their role, students explored the topics in depth and managed to retain the information for a longer time, because of the experiential nature of the activity (Bernstein and Meizlish, 2003).

In most cases, these role-play simulations (Appendix 26) involved political science or international relations courses and projects. For instance, Krain and Lantis (2006) created a role-play simulation called *Global Problems Summit*, which they incorporated into a semester-long international studies course and evaluated the simulation's effectiveness through the use of a control group in an experimental study. While the control group followed a traditional lecture format in class and studied the same topics with which the experimental group engaged during the *Global Problems Summit* simulation, the Krain and Lantis' study showed that students acquired knowledge on international relations and diplomacy through both pedagogical approaches. However, they claimed that role-play simulation participants reached a better understanding of the choices diplomats need to make, since as students reported they had the opportunity to engage in reflective and critical thinking before taking important decisions during the simulation process. The study suggested that the ability to engage

in negotiating and 'thinking beyond one's own experience' (Krain and Lantis, 2006, p. 404) facilitated increased understanding of the issues.

Similarly, Stover's (2007) role-play simulation, involved students of his international studies course simulating negotiation and decision making during the Cuban Missile Crisis in 1962. The research findings indicated that the participants of that role-play simulation had a better appreciation of the dilemmas and the agony involved in that negotiation as well as a better understanding of the risks and dangers of a potentially catastrophic war.

A further role-play simulation was Lowry's (1999), which engaged international economics students in *The General Agreement on Tariffs and Trade* (GATT) Model. The findings of this study, which explored the participants' perspectives after the completion of the simulation through a questionnaire, suggested that the students managed to understand and identify the gaps that usually exist between economic theories and their actual policy implementation in different countries. Although Lowry's (1999) study is another small-scale study conducted within the context of a college course programme, it gives insight into how some simulation participants appear to favour this pedagogical approach to more structured, lecture-based approaches to learning because of faster integration and assimilation of the acquired knowledge.

Chasek's (2005) role-play simulation of the UN Security Council's Response to a terrorist act was set within the context of her International Organisations course which involved a four-day in class activity with her students, following

the structure and procedure of a MUN conference. Her objective in designing this simulation was to enable her students to capture the true meaning of negotiations as well as the limitations of international organisations to address all conflicts. Chasek claimed that the comments of the participating students, during the detailed debriefing after the end of the simulation as well as the overall performance at the course final examination, showed that the students understood the challenges of international negotiations and the power asymmetries and inequalities involved in the political arena. As far as Chasek's study is concerned, the research participants were exposed to the challenges UN Security Council member states faced once a crisis emerged, and were surprised to notice how the use of veto by affluent member states could prevent effective solutions from occurring. This realisation could enable students to understand one of the basic imperatives of education for global citizenship that theorists advocate, which is the citizens' capability of critiquing preconceptions and discerning injustice and inequality.

Newmann and Twigg (2000) evaluated the effectiveness of a role-play simulation they added to an international relations course, aiming to increase understanding of the content of their textbook material and also provide opportunities for in-class interaction through participation in a simulation of the Kashmir dispute between India and Pakistan. Data from the students' 'focused research papers and post-simulation essays' (Newmann and Twigg, 2000, p. 841), along with debriefing sessions were evaluated by the instructors who concluded that participation in the simulation enhanced understanding of

concepts that had been taught in more traditional ways, while a positive attitude towards the course and learning in general emerged.

However, the lack of accurate and detailed description of the methodology, methods and analysis process utilised renders the evaluation of such studies quite difficult. Although the role-play simulations conducted may have been positively received by the students, the evidence provided by the researchers seems to lack rigour. Zeff (2003), for instance, designed and implemented the one-week *Drake Model Simulation*, to help her University students gain a better understanding of the complexities of the European Council and the difficulties of negotiating and addressing common challenges within the European Union. According to her, the analysis of the open-ended student surveys and data from the debriefing sessions demonstrated that students considered their participation a worthwhile experience that enhanced their understanding of material they had been taught during lecture sessions. Despite the fact that the research findings were thought to portray the role-play simulation as an ideal educational intervention, the design of this research study also seems to be lacking in methodological rigour.

#### *Role-play simulations related to skills acquisition*

The second part of this review of role-play simulations examines studies with an emphasis on critical, civic and deliberative citizenship skills (Appendix 26). Again, most of these studies were designed by the course instructors to suit the needs of the specific course and students. This suggests that the scope of the studies may be limited, and that bias might intervene in the research process,



with findings based on anecdotal evidence or the researchers' reflections on the intervention (Raymond and Usherwood, 2013; Shellman and Turan, 2006).

On another occasion, Dougherty (2003) conducted role-playing simulations with his International Politics students on topics such as the 'Politics of West Asia' in relation to the Gulf War, and the 'Arab Israeli Conflict' and the UN, in order to facilitate understanding of the Middle East issues. Those findings claimed that the students learned more through this interactive role-play simulation than through the traditional lectures and paper writing, while they also showed enhanced critical thinking skills during debates. These students, like those who participated in Shellman and Turan's (2003) simulation on the Cyprus conflict, had first-hand experience of the difficulty of the negotiations, which facilitated understanding of the complexities of modern politics.

In a similar fashion, Kelle (2008) constructed a simulation for sixteen final year undergraduate students in his *Controlling Chemical and Biological Weapons* course, which was followed up by reflective papers on their experience, debriefing sessions and focus group discussions. As Kelle (2008, p. 379) explained, he designed an experiential learning based simulation which would match the course objectives, namely participants' engagement 'in critical analysis, creative thinking, and problem solving, ...independent learning, communication and teamwork skills'. Kelle (2008) reported that the initial goals concerning the development of students' critical capacities and material understanding were reached, and emphasised that the use of Kolb's experiential learning theory as the conceptual framework for the study

enhanced the validity of the findings and the research itself. Although Kelle's (2008) course aims seem to have been fulfilled, the research findings cannot be used as a solid evidential base for further research due to the limitations of the design.

Celia McMichael (2012) devised a role-play activity for students who attended a course on international development. Students had to take on the roles of representatives of organisations and other stakeholders, and engage in a discussion during which they had to play their role defending their required viewpoints as well as critically examine other participants' views. Role-plays are expected to facilitate understanding of complex theories (Smith and Boyer, 1996), and can cause students to consider opposing views as they are presented by other role-play participants (Ertmer et al., 2010).

However, McMichael (2012) was concerned about some of her students' perceived difficulty in challenging stereotyped understandings of their assigned role and avoid assuming non-critical, oversimplified positions during their engagement with the role-play. Stereotypes, or 'over-generalized beliefs that can distort perception' (Houghton, 2010, p.183), may impede understanding, as they impose a potentially unevidenced, exaggerated or inaccurate image of a concept on a given situation (Levy et al., 1998). McMichael (2012) argued that role-playing students should immerse in reflective and critical discussions both the instructor and other simulation participants so that they manage to gain a clear understanding of the global issues in relation to their own reality. Unless complex notions and dichotomies are clarified, simulation participants may be

led to adopt simplified, generalised stereotypical views uncritically and eventually reproduce dominant ideologies and models of thinking.

#### *Role-play simulations related to values and attitudes*

The third and last section of the small-scale studies carried out on role-play simulations focus on the development of values and attitudes. It is claimed that role-plays promote empathy for the suffering of others or for alternative perspectives (Appendix 26)..

Krain and Shadle (2006) reported the findings of a study carried out with two student groups who participated in *The Hunger Banquet*, a role-play simulation designed by OXFAM America to educate people about the causes and the severity of hunger. One group engaged in the simulation, in which participants were assigned roles and instructions on how to act according to the social class they belonged to, while the kind of food and the way they were served during the 'banquet' that followed was analogous to their class. Discussions and exchange of arguments also constituted part of the 'banquet' event. The other student group participated in lecture and discussion classes and received information on discrimination, hunger and poverty.

According to the research findings, the experimental group of students claimed that they were more deeply touched by the perceived inequalities among the social classes they were assigned, and were sensitised towards those people who experience segregation, poverty and hunger. Although both groups did well in a follow-up quiz on the knowledge they acquired, the experimental role-

playing group reported greater awareness and explained that they could relate better to such a topic. Although it does not pertain to UN simulations, this study suggests that adopting a role may have an affective impact on participants. In this respect, such role-play simulations may constitute pedagogical tools for infusing empathy and understanding in young people.

The tendency of some researchers/instructors to present the simulations as ideal interventions may detract from the validity of such studies. It is therefore incumbent on other researchers who wish to embark on similar projects to examine very carefully the reported findings in relation to the literature and the research objectives so as to locate their potential limitations. Although research reports do not necessarily provide concrete evidence, they are still useful in the sense that they provide information concerning the practical use of role-play simulations, which can constitute the basis for further research. A number of researchers (Giovanello et al., 2013; Raymond and Usherwood, 2013; Smith and Boyer, 1996) have also stressed the need for more rigorous research which will test the contribution of role-play simulations to learning enhancement and skills development in a more systematic fashion.

### **MUN role-play simulations and prior research**

While there is a plethora of research reports on the use of classroom based role-play simulations, especially as regards enhancement of knowledge and skills and values, there is a dearth of research on 'external' (Hazleton and Mahurin, 1986) role-play simulations (Coughlin, 2013; Levy, 2013). During such extended simulations, a number of delegations representing different UN

member states (which could amount to 50 or 60 in one conference) may convene to simulate the UN committee debates over a period of three or four days.

Research studies exploring different aspects of the MUN simulation tend to be more systematic and rigorous than small-scale internal studies, although there are only a handful of those. For instance, research studies have been conducted on the gender identities developed and performed in MUN conferences (Rosenthal et al., 2001), on the role of humour in producing geopolitical imaginations among MUN participants (Dittmer, 2013) and the global perspectives of pre-service elementary and secondary teachers who participated in a UN General Assembly simulation as part of their global education summer course (Kirkwood-Tucker, 2012). However, taking into consideration the great number of MUN conferences around the world, one might have expected to locate more research reports on the impact of participation in such conferences, both at university and school levels.

In one of the earliest such research reports, Hazleton and Jacob (1982) present their findings from a survey conducted during the 1982 National Model United Nations in the USA, in which 81 institutions participated, with 1350 students. They treated the MUN conference as a case study and administered a questionnaire which focused on topics such as the selection of the participants, the difficulties of preparation as well as the value of the simulation as an educational tool. According to their findings, students claimed that MUN enhanced factual knowledge, transferable skills acquisition, political awareness

and likely future involvement in public life. Finally, what seemed to be a point of critical importance for a delegation was the moment when 'its members start to refer to their country assignment as 'we' rather than 'them' (Hazleton and Jacob, 1982, p. 97), which is reminiscent of the global citizenship education' call for empathy and ability of citizens to examine life situations through other's perspectives.

Drawing on Biggs and Collis' (1982) SOLO taxonomy and Kolb's (1984) experiential learning cycles, Kirsten Haack (2008) evaluated how MUN delegates from nineteen US colleges worked their way through 'knowledge' to 'praxis'. She particularly emphasised that participation in the MUN strikes a balance between UN-related factual knowledge and practical transferable skills that facilitate successful involvement in the conference, rather than leading the participants to adopt a critical perspective towards the UN and its practices. Haack (2008, p. 401) argued that at college level, UN studies could function as an 'active learning tool [which] will enable students to achieve a higher cognitive level of learning', not just another diversion from mainstream courses, if educators focused on the development of students' critical capacities.

While the previously-cited studies explored MUN conferences in higher education, Levy (2011b, 2013) conducted a mixed methods case study of a secondary school MUN club (32 members) in the USA, for a period of nine months, in order to explore whether the students' participation in MUN conferences contributed to enhanced political efficacy and engagement, and how MUN advisors' support facilitated the development of such aptitudes.

Political efficacy was understood as the feeling that personal political action may effect political and social change, which implies that voting and political engagement are worthwhile actions (Kahne and Westheimer, 2006). After analysis of the data from surveys, interviews and observation field notes, Levy (2013) concluded that students developed political skills, knowledge and political efficacy, especially through interaction with other politically engaged students, along with a sense of persistence. Despite the apparent unique contribution of Levy's (2013) research on the role of MUN simulation on the development of political efficacy, the study's limitations are related to two points. Firstly, the study findings cannot be generalised to other MUN clubs as there is no uniform MUN club structure and organisation. Secondly, a causal relationship between the development of political skills and the handling of specific MUN activities cannot be confirmed. However, as he stresses, this study is a first step towards exploring the multiple uses of MUN role-play simulations.

The second study that relates to school MUN conferences was carried out by Laura Oxley (2015). She initially conducted a critical review of the global citizenship education literature and then went on to devise an analytical framework, which she subsequently used to examine the ideological foundation of three scholastic MUN conferences in the US, India and the UK. Her research focused on both creating and using this framework of analysis to examine and compare the three MUN case studies, as regards the ways they conceptualised global citizenship education, in terms of the theoretical categories of global citizenship this model presented. Oxley's framework constitutes a unique tool,

which can be implemented by educators in evaluating as well as creating innovative global citizenship education programmes.

The literature review shows that there is an abundance of small-scale studies on 'internal' role-play simulations, where UN-related agendas have been designed, implemented, and evaluated by higher education course instructors within the institution where the course is taught. Moreover, most of these studies seem to lack a methodologically robust research design or evidence-based findings. There also seems to be a lack of research reports focusing on 'external' MUN conferences, during which students from various institutions represent different UN member states and simulate the committee debates in extended events, where the agenda has been set by other organisers. Even in cases where research has been conducted in MUN conference contexts, the focus is mainly on quantitative data gathered through surveys; rarely can one find deep exploration of participants' perspectives through thick descriptions and analysis of in-depth interviews.

Moreover, there are very few research reports on external MUN conferences at school level, where senior high school adolescent participants take on the role of diplomats in 'interscholastic' MUN conferences (Levy, 2013; Taylor, 2013), as is the case with the research participants in this study. In a similar vein, Levy (2011b) also emphasised that there is no published research reporting on how MUN clubs are organised and run or what the contribution of the MUN advisor is on the development of enhanced political efficacy.



Gehlbach et al. (2008) have also questioned whether the research findings from simulation-related studies in higher education could also apply to other, younger, age-groups at school level. He claimed that, because of the difference in learning environment and students' preferences, it would not be wise to transfer the research findings from higher education to school settings. Despite the age difference of the participants, the nature of a role-play simulation like the MUN necessitates the deployment of similar approaches, both at University and school level. In both cases, students learn through experience and apply similar techniques in order to prepare themselves for the simulation. Moreover, the rules and regulations of school MUN conferences are exactly the same as those observed in higher education MUN conferences (THIMUN, 2014). The resolutions, the policy statements and the opening speeches the delegates are expected to construct follow the same guidelines and span the same period of time. Even the formal attire the delegates wear at the conferences is similar.

However, Gehlbach et al.'s (2008) point seems valid in a sense, as research into the use of MUN clubs at school level is missing, and this is one of the gaps this study aimed to address. As far as Greece is concerned, there is no published research on the effectiveness or use of MUN role-play simulation in the Greek educational context, although MUN conferences at school level have been conducted in Greek schools, albeit mostly private institutions, since approximately 1997. This research study filled that gap by focusing on a MUN senior high school team of students and their trajectory through three different interscholastic conferences, in Athens, Greece, using qualitative research

methods and aiming to explore how participation in such extra-curricular role-plays may develop perceptions of global citizenship.

### **Chapter summary and conclusions**

Most of the approaches to education for global citizenship propose the use of experiential and active learning methodologies, such as role-play and simulations. In fact, a variety of 'external' and 'internal' role-play simulations were reviewed in this chapter, focusing on their claimed benefits for the participants, as regards global knowledge, skills acquisition and development of values and attitudes that promote global citizenship. I considered these themes appropriate, as they were relevant to global citizenship education themes as identified in the literature. It was shown that most studies of 'internal' role-play simulations are course-specific and lack in rigour, while MUN simulations rarely become the focus of research studies in higher education, let alone senior high schools.

Chapter Three and Four presented the literature that relates to two points:

- *why* education for global citizenship is of great importance in our times, taking into account the current global interconnectedness and interdependence and the skills and values a citizen should be equipped with in order to be able to handle and address this novel, 'imaginary citizenship identity'.
- *how* young people can be educated for global citizenship through the implementation of active, experiential, out-of-school methodologies, like the role-play simulations and the Model United Nations, in particular.

Therefore, my argument is that education for global citizenship cannot be ignored in the context of inevitable globalising trends. Furthermore, national citizenship education programmes, especially in Greece, do not seem to cover the needs for the development of deep knowledge and understanding of the global issues that impact on our local lives, or facilitate the development of critical and civic skills and cosmopolitan values or equity, respect and empathy that are necessary for addressing these issues.

Through my involvement in training for and supporting senior high school students through MUN interscholastic conferences in Greece for years, I was curious to explore whether participation in MUN conferences could help to foster cosmopolitan attitudes and global citizenship perspectives, and support them to acquire those 'good citizen' skills that responsible, participatory and justice-oriented citizens are said to have (Westheimer and Kahne, 2004b), and need in a globalised world. The next chapter discusses the research methodology, which I considered appropriate for this kind of endeavour.

## **Chapter Five: Methodology and methods**

### **Introduction**

This chapter is dedicated to explaining and justifying the chosen methodology and the research design, issues pertinent to ethical considerations, quality criteria and data analysis, as well as the chosen research methods and their detailed implementation.

First, this chapter restates the research purpose, as well as the research questions. Then, it goes on to discuss the philosophical underpinnings, in relation to ontological, epistemological and methodological considerations that informed this constructivist, interpretative study. Next, it explains the chosen research design, followed by information on the research methods, how they were implemented, the study location, the timescale and the research participant recruitment, as well as the access to the MUN conferences and school environment. The next section deals with the ethical issues related to the research, issues of generalizability, validity and reliability of the study, as well as issues of reflexivity and transparency in the research. The last part of this chapter explains the approach to data analysis and presentation of the findings.

### **Research purpose and questions**

As an MUN advisor at a Senior High school for many years, I have had the opportunity to help students acquire knowledge and skills relevant to their role-playing at the MUN. MUN participants' feedback over the years had been

positive, and quite a large number of students continued to express interest in joining the school MUN team each year. It was in these sessions that discussions often revolved around the efficiency of various UN programmes in meeting the goals of maintaining peace, security and humane living conditions for all people (UN, 2015); moreover, the significance of the educational role of the MUN simulation itself was often mentioned. The theme of global citizenship, which was common in both UN and MUN documents and speeches, also emerged in these meetings and sparked animated discussions among students, as to whether young people in Greece were sufficiently prepared and educated for embracing global citizenship perspectives.

As an MUN advisor, I often reflected on the potential impact of the MUN experience on these young students and subsequently questions such as these arose in my mind: 'how does MUN participation influence these students' worldview, and in what sense?' 'Do the students treat the MUN as a game to play and forget about later, or is it really educational and in what sense?' 'Why do students decide to participate in many conferences, when at the same time they complain about excessive school homework and overburdened weekly schedules?' I gradually became interested in pursuing postgraduate studies on the MUN simulation, hoping to find answers to some of these questions.

My next step was to read about global citizenship and the MUN as a simulation and further reflect on these tentative questions. This formed the basis for my research questions, which related to

- a) the ways students in MUN school conferences conceptualised global citizenship, in terms of knowledge, understanding, values and attitudes,
- b) the skills and abilities these students saw themselves as developing, especially in light of their prolonged engagement in MUN and,
- c) the factors which facilitated the development of global citizenship perspectives, skills and values and attitudes, according to the students.

Apart from these research questions, my own research assumptions about the nature of the study also influenced the adoption of the chosen research methodology and methods.

### **Research assumptions and the nature of the study**

Before describing in detail the research methodology, research design and methods selected for the inquiry, I believe that it is important to refer to the assumptions that informed my approach to this research study, for two main reasons. Firstly, while each study is unique in its conception, scope and aims, there is a variety of research approaches and methods one could choose from in the process of conducting the research. Different assumptions lead to different ways of engaging in research, which can be acceptable practices in the research community as long as they are clearly articulated and justified (Thomas, 2006). Thus, the philosophical underpinnings of the study constitute a solid basis for the study design and should be clarified at the start. Secondly, researchers need to 'position themselves' (Creswell, 2007, p.18) in the study, as they themselves constitute an integral part of the enquiry, and they are responsible for all the decisions relating to the study. Whether they espouse a

subjectivist conception of reality or their assumptions align with a more deterministic, objective reality of the world (Cohen et al., 2011), an honest explanation of their approach is necessary, informative, and elucidating.

A researcher's ontological and epistemological assumptions about the nature of the human world and the pursuit of knowledge respectively should identify the study and provide the scaffolding for the research design, along with the methodological choices (Creswell, 2007; Crotty, 1998, Flick, 2009). In fact, these considerations form a chain; they are inextricably linked and each one is dependent on the previous one, and ontology should be the researcher's starting point (Mack, 2010).

#### *Multiple realities and perspectives*

Ontology relates to one's assumptions concerning 'the nature of the existence' (Crotty, 1998, p.10), or the essence of reality, and positions could be a) *objectivist*, if researchers consider that the world exists as it is, irrespective of people's interventions, or b) *constructivist*, if researchers view reality as a creation of our minds.

In this research study, I took a constructivist stance towards the nature of existence, and I considered that reality was created and shaped in the minds of the research participants who engaged in the MUN. In other words, each student acquired a different attitude towards this simulation and global citizenship, according to their personal involvement and experience.

The MUN conferences which the Greek students attended followed the standard MUN format (HMUN, 2014), which was structured around a rigid framework predefined by the MUN organising teams (HMUNO, 2016). As such, the MUN was predetermined and fixed, informed by rules, regulations and processes that all participants had to adhere to (Appendix 3). In this respect, this framework provided a solid and uniform environment for the role-play, constituting an 'objective reality', which I took for granted. What I was interested in exploring in this study was the *participants'* individual perceptions of global citizenship, rather than assessing the simulation's effectiveness or the participants' performance.

Despite its fixed process, each MUN conference was unique, and distinctly different from other MUN conferences. Each was a complex, multi-layered and multi-faceted event, where different actors (delegates and student officers), different factors (agenda topics) and different stages (preparation, lobbying, debate time) interacted. It was the combination of the participants, the agenda and the development of the simulation stages which shaped and impacted on the final outcome of the MUN sessions. In this sense, when the same students joined a different MUN, they joined new committees with different delegates and engaged in debates with new agenda topics (Appendix 1). Thus, the students' experiences in this role-play simulation were created through their interaction with other delegates in the conference, rather than being 'given' and fixed like the MUN process. This study focused on individually constructed 'realities', as the MUN experience was characterised by fluidity and variety.



### *Interpretivist and subjective stance*

Epistemology refers to views about the ways knowledge should be pursued and communicated to others and the literature identifies three ways of relating to the object of inquiry a) *positivist*, objective, and fact-based position, b) *interpretivist*, for personal, unique, and subjective meaning making of the social action, and c) *critical*, with a transformative and emancipatory focus, which aims to challenge social and political inequalities (Denscombe, 2007).

The purpose of this enquiry was to throw light on social experiences, rather than test pre-constructed theoretical models. The constructivist assumptions that underpin this study are related to the pursuit of an interpretivist approach, which aimed to expose individual meaning making of the MUN experience as conceived by the participants. In other words, I took for granted that it was the participants who were the active agents of their own experiences and conducted this study in order to explore, understand, and interpret their perspectives. Since I was interested in exposing participants' perceptions on global citizenship, I had to focus on the ways they made meaning of their experiences by engaging in interpretation of their views.

I did not opt for a positivist approach to the study, as I was not interested in focusing on 'objective' and 'fact-based' positions, but rather on personal perspectives. I did not seek to map an objective reality that was invariably mirrored onto the research participants, nor expose the externally defined variables that came into play in the MUN experience. Researchers seeking to explore social phenomena by testing hypotheses empirically regard reality as

an independent entity, which can be explored rigorously and objectively (Scott and Usher, 2011). For instance, in a tightly controlled research environment, where subjective interference is avoided, the carefully measured and quantified phenomena of representative cases of a population are expected to lead to generalisable theories and universal laws, expressed in terms of a cause-effect relationship (de Vaus, 2001). However, in this small-scale enquiry, the research participants were active agents constructing their own experiences, without the intervention of an authoritative researcher.

According to this positivist, determinist stance, the validity of the research strategy can be ensured by the elimination of subjective views on the part of the researcher. Such an approach does not seem to take into account the complexity of social interactions, in everyday life, as it maintains that the researcher observes and experiments with an external reality, which is independent of human influence and variety. This was not the case in this research study, where the complexity of the MUN social reality was characterized by increased diversification due to the great number of participants in many concurrent events during the simulation. Such a variety of attitudes and experiences called for a research exploration of multiple perspectives and inductive reasoning, in which the investigation and interpretation of cases would lead to a hypothesis or a theory.

While designing this study and its different dimensions, I also decided that a critical educational approach would not suit the research purpose and questions. I would have chosen to engage in a critical paradigm if I had wanted

to question the MUN agenda, or expose the ways oppression or power inequality was reproduced during the debates. If the study focused on promoting egalitarian and democratic ideals, then the research would not be concerned with understanding and interpreting the participants' perspectives on global citizenship, but with bringing about their emancipation from oppression and the transformation of their lives, that is engage in praxis rather than meaning-making.

In fact, the way the MUN delegates perceived and enacted their roles was: a) *situational*, as it depended on other determining factors according to the specific simulation (MUN agenda, kind of committee, performance of other participants), and b) *personal*, as each student interpreted the experience in a different way, according to their prior knowledge, their personal qualities and skills, their fears, as well as their aspirations and expectations. Moreover, family support, affiliations and friendships, MUN coaching and the school community attitude may all substantially impact on their understanding and performance, either positively or negatively. Since such a reality was not given, but individually constructed and experienced by each MUN participant, my role as a researcher was to understand and expose these perspectives.

The methodological decisions I took were dictated by the purpose and the research questions of the project (Flick, 2009), and constitute an interpretivist stance, 'driven largely by the situation [and] not the personality, skills or ideology of the researcher' (Gorard and Taylor, 2004, p.2). In fact, through my project, I aimed to explore personal perspectives which had been constructed

as a result of the MUN participation and therefore, the methodology and design I selected were appropriate for the study and the research questions. I believe that science should be neither restrictive nor prescriptive; therefore, my methodological choices at the beginning of the research study period were 'practical, rather than [...] ideological' (Becker, 1998, p.6), and were determined by the aims of the research project, as Bogdan and Biklen argued (1998).

### *Qualitative research methodology*

My research assumptions about the nature of this study led me to adopt a qualitative methodology, research design and methods for this enquiry. Methodological considerations influence the researcher's choice of the appropriate research design and could involve a) *quantitative approach*, with emphasis on theory testing, quantification in data analysis and objectivity in norms and practices, b) *qualitative approach*, with a focus on the meaning of words during data analysis, subjective interpretation of reality and generation of theory, and c) *mixed method or pragmatic approach*, with the researchers adopting any research design as long as it fits the purpose of the study (Denscombe, 2007; Teddlie and Tashakkori, 2009).

I opted for an interpretative qualitative approach (Merriam, 2009), with a focus on gaining an interpretative understanding of the meaning of participants' statements and a subjective interpretation of the ways in which they related their experiences. I adopted a qualitative approach to my research study for a number of reasons:

- I aimed to explore and expose the participants' perspectives on specific issues, so I needed to explore their views as expressed by themselves in dialogue (Strauss and Corbin, 1995). In this respect, my study had to involve exploration of words, rather than numbers and facts.
- The research was conducted in natural settings, such as the MUN conference venues, the participants' school classrooms or the school library. In other words, there were no contrived artificial situations involved but rather I had the opportunity to observe the participants in the conference committee rooms, or interview them in a school classroom (Marshall and Rossman, 1995).
- I engaged in inductive, iterative reasoning during data analysis and interpretation, moving from the specific to the general, and I moved back and forth between themes and patterns that emerged from this approach (Creswell, 2007; Miles and Huberman, 1994).
- I tried to 'position' myself throughout the study and state clearly my background in relation to the research, since the data analysis and interpretation was filtered and influenced by my knowledge, experience and skills as a MUN advisor and researcher.
- The report of the findings was rather informal and less technical than most quantitative research study reports, and included words, rather than figures and statistics; in fact, direct quotes from the interviews and details about the participants, the MUN settings or the situations were included so that better understanding of the findings was achieved.

This qualitative research approach gave me the opportunity to connect with the participants 'at a human level' (Strauss and Corbin, 1995, p.13), in order to

explore in depth and expose in detail their perspectives on the global citizenship issue. Moreover, I had a pivotal role in the study as a researcher, since I was responsible for designing the study, collecting and interpreting as well as reporting the data (Lichtman, 2013). Data collection methods were varied, such as interviewing with photo-elicitation and observation of the participants during the MUN conference and preparation sessions, which gave me the opportunity for a more holistic understanding of the issues.

### **Research design**

Having highlighted the philosophical underpinnings of this study, I now go on to discuss the research design, which is the strategic framework which shaped and guided the research (de Vaus, 2001). This research project was a *longitudinal, interpretative qualitative study* (Hakim, 2000; Merriam, 2009), which explored the perspectives of participants belonging to a MUN school team and followed them closely throughout their engagement in this simulation for 15 months.

Although the term 'qualitative' is often used to refer to the chosen research approach, in contrast to quantitative or mixed methods approaches, in this study I followed Hakim's (2000, p. 35) definition of qualitative research design, according to which:

'Qualitative research [design] is concerned with individuals' own accounts of their attitudes, motivations and behaviour....[and] offers richly descriptive reports of individuals' perceptions, attitudes, beliefs, views and feelings, the meaning and interpretations given to events and things, as well as their behaviour'.

This interpretative study aimed at understanding how participants make meaning of an experience (Merriam, 2009), and the researcher was the medium to explore and expose these understandings which were context-related and context-dependent. Therefore, while the students' perspectives constituted the locus of the research, it was necessary for me to gain understanding of the MUN as the social reality, which gave rise to the students' perceptions.

I did not strive to examine the ways the students conceptualised global citizenship as a concept in general, but rather how they perceived it *after* their engagement with MUN, which was the specific context. In other words, I was not interested in exploring the student's beliefs about global citizenship *before* their participation in MUN conferences (pre-understanding), or whether they possessed – or thought they possessed – knowledge about global issues (prior knowledge), or had specific skills. Since the aim of this specific study was to explore the extent of the participants' understanding of a particular construct after their MUN participation, the investigation of the amount, or quality, of their prior knowledge (Bandura, 1986) or pre-understanding (Ryan, 2011) was not a research objective in this study.

In this sense, examining how familiar the students were with global issues – through some form of knowledge assessment test or questionnaire-, or how skilful they thought they were in collaborating with other students or speaking in front of an audience would not expose the global citizenship perspectives they might have developed in the process. What is more, global citizenship is

an imaginary, multifaceted construct which cannot be measured by the amount of global knowledge or civic and participatory skills alone, in the form of prior or declarative knowledge examination. As Osler and Starkey (2005a) claimed, apart from the duties, rights and responsibilities of a citizen towards the state, citizenship is a 'feeling' of belonging to a community, an 'imagined community' (Anderson, 2006); accordingly, global citizenship perspectives are merged into a whole through the combination of knowledge, skills, attitudes and values.

Although qualitative research is basically characterised by emergent, fluid and dynamic designs (Strauss and Corbin, 1995; Creswell, 2013; Flick, 2009; Marshall and Rossman, 1995; Patton, 2002), this study adopted what Miles and Huberman (1994) called a 'tight' qualitative research design, with predetermined procedures and limited flexibility, due to its time constraints. Several decisions were taken at the outset of the study, concerning the preferred methodology and research methods, the study time scale and the locations in which it would take place and as well as the participants who would be asked to become involved in it (Cohen et al., 2011).

### **Reflections on alternative research designs**

There are different classifications of research designs, including qualitative, experimental, cross-sectional, ethnographic, comparative, case study or action research designs. However, one should bear in mind that each of them is unique and valid as long as it addresses the research questions and it is meticulously planned and implemented (Gorard, 2010; Hakim, 2000).



In the process of designing the research study, I reflected on alternative qualitative designs such as ethnography, action research and case study, before resorting to this interpretative, qualitative research design.

An *ethnographic research design* would focus on a rich and holistic description of the MUN simulation as a distinct cultural phenomenon (rather than exploring the participants' perspectives on a special topic) over an extended period of time (while my PhD research study phases only lasted approximately 15 months). Ethnographic research involves the study of people's lives in everyday situations (Hammersley and Atkinson, 1989) where the researcher conducts detailed and prolonged observation of the people's behaviours in situ and engages in interactions with them as a regular member of the social context, overtly or covertly (Denscombe, 2007; Hammersley and Atkinson, 1989). If this study was ethnographic, I would have to participate in the MUN as a regular delegate and conduct observations on the students' actions and behaviours, aiming to make meaning of the MUN simulation itself or the culture of the group of participants.

As far as *action research* is concerned, I would employ such a research design if I was interested in developing or improving my practice as an MUN advisor. In an imaginary MUN action research study, both the researcher and the student participants would engage in a self-reflective, critical, participatory and collaborative cyclical research process (Kemmis, 2010; McNiff, 1993; McTaggart, 1991, 1994). During this process, each research cycle would include planning, implementation, observation, and reflection, before another

similar cycle occurred. Such research would be ideal for practitioner-researchers who aim to make changes in their professional practice, and engage students in the design and implementation of the study as equal members of the process. In such a case, the adolescent participants would also take critical decisions on the design and implementation of the study phases. Such a research design would not be conducive to the participants' perceptions of global citizenship, as the focus would be on the MUN practice rather than on people's perspectives.

What distinguishes *case study designs* from other approaches is their potential for exhaustive, intensive, in-depth exploration of the issue in question, in a real life context (Patton, 2002; Punch & Punch, 1998; Thomas, 2011; Yin, 2009). Like in most qualitative research approaches, multiple sources of evidence and data collection techniques can be used in naturalistic settings (Merriam, 1988; Robson, 2002; Stake, 1995; Yin, 2009), while it offers the opportunity to gain insight into various aspects of a bounded context (Creswell, 2003; Stake, 1995). However, by setting temporal, geographical, or individual detail parameters, researchers can frame or 'bind' their case, and carry out research within this limited scope, 'within the heart' of the study (Miles and Huberman 1994, p. 25).

This research study could be a case study if it aimed to explore the experiences of the MUN participants in detail; in other words, rather than aiming to expose the students' perspectives on certain concepts, I would attempt to explore different aspects of their participation in the simulation (de Vaus, 2001). If I conducted a case study on the MUN, I would have to define the MUN team as

the 'case', and try to explore the case within its context, namely the MUN conference. In that case, I would combine detailed observations of the participants in situ, in-depth interviews both with the adolescent participants as well as with other people involved in the MUN process like the MUN organising committee, as well as MUN documents in order to 'set the case' and explore it in detail. My attempt would be to describe the participants' experience in MUN in full, rather than exposing and interpreting their perspectives on a specific issue, like global citizenship.

### **Timescale for the study**

Longitudinal qualitative research usually refers to continuous research with a small number of participants over a number of years, at regular intervals or throughout someone's lifetime (Holland et al., 2006). By including temporality (Thomson et al. 2003) into this research process, I considered 'change and continuity over time a central focus of analytic attention and a conceptual driver' (Holland, 2011, p.4) while exploring the MUN participants' perceived development of global knowledge, skills and attitudes during the study.

This longitudinal qualitative research was carried out within a period of 15 months, and consisted of three study phases, aiming to trace signs of change or stability (de Vaus, 2001) in the participants' perspectives on global citizenship. The study included three phases as the school MUN team was going to join three different MUN conferences during that period and the timescale seemed to be convenient for the implementation of a small-scale longitudinal design (Table 7, p.152). In particular, observations were conducted

during the preparation and conference periods, while the interviews were conducted during the debriefing days. Each phase lasted approximately three months and consisted of three parts: a) preparation for the MUN conference (approximately 3 months), b) MUN conference (3 days), c) debriefing sessions (1 or 2 days).

	<b>Phase 1</b>	<b>Phase 2</b>	<b>Phase 3</b>	
<b>Preparation</b>	December 2011 – March 2012	June 2012- October 2012	December 2012 – March 2013	<b>OBSERVATION</b>
<b>Conference</b>	14-16 March 2012	18 – 20 October 2012	29-31 March 2013	<b>OBSERVATION</b>
<b>Debriefing</b>	18-19 March 2012	22-22 October 2012	2-3 April 2013	<b>INTERVIEWS</b>

Table 7. Research phases and research methods

The fact that several students participated in all three phases, and in different committees and roles (Table 8, p.153-154), afforded me the opportunity to investigate change over *time* (December 2011 to March 2013) and *process* (three MUN conferences). Despite the fact that only a small number of students decided to participate in all three phases of the study, the longitudinal element of the study gave me an insight into the development of their perspectives over time. Through this longitudinal aspect of the study, I was able to enrich each interview with information gained during the previous ones, and reflections on the field notes taken as well as my research journal entries helped me gain a better understanding of the social context of the research and strive to widen the range of the interview questions every time.

### Research participants: MUN conference, committees, countries

Participant	Age	Sex	MUN 1 Committee/Country	MUN 2 Committee/Country	MUN 3 Committee/Country
Alexandros	17	M	Security Council (Colombia)	Security Council (Guatemala)	
Andreas	17	M	Committee on Disarmament and International Security (Colombia)	Special Conference on the hazards of health (Guatemala)	Committee on Disarmament and International Security (Pakistan)
Anna	16	F			Commission on Economic and Social Development (Pakistan)
Antonis	16	M			Commission on Economic and Social Development (Pakistan - assistant)
Athina	17	F	Joint Ministerial Committee on Humanitarian Affairs (Colombia)		
Christos	16	M			Commission on Information and Technology (Pakistan)
Ioanna	17	F	Human Rights Council (CHAIR)		President of the General Assembly
Eleni	17	F	Commission on Economic and Social Development (Spain)		
George	16	M			Special Political and Decolonisation Committee (Pakistan – assistant)
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Aleka	17	F		Action Youth Paper	World Health Assembly (Japan)
Klelia	17	F	Human Rights Council (Colombia)		
Lydia	17	F	Human Rights Council (Spain)		

<b>Participant</b>	<b>Age</b>	<b>Sex</b>	<b>MUN 1 Committee/Country</b>	<b>MUN 2 Committee/Country</b>	<b>MUN 3 Committee/Country</b>
Marianna	16	F			Human Rights Council (Pakistan)
Mayra	17	F	Commission on Sustainable Development (Spain)	International Court of Justice	Commission on Economic and Social Development (CHAIR)
Mihalis	17	M		Environmental and Cultural Committee (Guatemala)	Commission on Information and Technology (Japan)
Myrto	16	F			Commission on Information and Technology (Pakistan – assist)
Natalia	17	F	Committee on Disarmament and International Security (Colombia)		
Nefeli	17	F	Special Political and Decolonisation (Colombia)	Political Committee (Guatemala)	Special Political and Decolonisation Committee (Pakistan)
Olga	17	F	Joint Ministerial Committee on Humanitarian Affairs (Spain)	Disarmament and International Security Committee (Guatemala)	Security Council (Pakistan)
Petros	17	M		Action Youth paper	
Rena	17	F	Special Political and Decolonisation (Spain)	Political Committee (Amnesty International)	Special Political and Decolonisation Committee (Pakistan – assistant)
Stella	17	F	Security Council (Co-CHAIR)		
Vasiliki	17	F	Commission on Economic and Social Development Colombia)		
Vicky	17	F	UN Environmental Programme	Social and Humanitarian Committee (Amnesty Intern.)	
Zoe	17	F			Security Council (CHAIR)

Table 8: List of participants, MUN conferences, committees and countries

## **Research methods**

Michael Crotty (1998, p. 3) identified the research methods as ‘the techniques or procedure used to gather and analyse data related to some research question or hypothesis’. A qualitative enquiry approach entails different data collection methods, produces huge amounts of diverse data, and the researcher needs to demonstrate flexibility and adaptability according to emerging needs (Becker, 1998; Yin, 2009). Therefore, in the course of this research project, I decided to use:

- a) semi-structured interviews employing a photo-elicitation technique (I conducted the interviews with the research participants two days after each MUN conference),
- b) observation of the research participants (direct and participant observation during the MUN preparatory meetings as well as the actual MUN conference),
- c) research journal writing (personal thoughts on the implementation of the study and the methodological choices taken).

### *Interviews*

The interview constituted one of my main tools for gathering data, as it enabled participants to discuss their conceptions of events with the researcher (Cohen et al., 2011). This means that I regarded the participants’ views as significant and meaningful (Patton, 2002), implying that attention was drawn to the subjective and personal perspectives of the students. Kvale and Brinkmann (2009, p.2) underscored the significance of a research interview:

The research interview is based on the conversation of daily life and is a professional conversation; it is an inter-view, where knowledge is constructed in the inter-action between the interviewer and the interviewee.

There are different types of interview and each researcher should opt for the one that fits their research design (Flick, 2009). I decided to conduct individual, semi-structured interviews with the research participants (Denscombe, 2007), using a list of questions with predefined topics (Appendices 12), which formed the backbone of the interview (Patton, 2002; Yin, 2009). By opting for a semi-structured interview, I had the opportunity to modify the interview guide; therefore, I often altered the sequence of the questions, I rephrased, simplified, repeated or extended them so as to urge the interviewee to illustrate their thoughts more explicitly (Appendix 12).

I did not choose to engage in unstructured interviews for two reasons. Firstly, I wanted to focus on the specified research questions which related to the participants' global citizenship perceptions after their engagement in MUN, rather than explore this simulation as a whole. In an unstructured interview, respondents may respond freely and extensively to a single question or topic or to a range of topics, yielding rich data, but which may not always be relevant to the research study aims and the phenomenon under examination (Bogdan, & Biklen, 1998).

As Lincoln and Guba (1985) advised, I used semi-structured interviewing as I was well aware of the knowledge I did not have concerning the participants' perspectives, and I had prepared a set of focused questions (Appendix 12) that



would elicit illuminating responses to fill this gap in my knowledge as a researcher. Secondly, as the research participants were adolescent senior high school students I opted for a more flexible, interactive and communicative style of interviewing, where both interlocutors would co-construct meaning by participating in a free flowing, yet partially guided interaction, through an exchange of ideas on emergent issues and on the predefined topics (Yin, 2009).

I did not opt for a structured or standardised interview (Denscombe, 2007), which could include closed, or fixed choice questions (Cohen et al, 2011), in which wording would be standardised with predetermined categories of questions, or fixed responses in the same sequence without any deviation. Although such research methods are said to minimise the researcher's effect and potential bias due to their predefined format (Patton, 2002), being also less time-consuming in terms of their systematic organisation and analysis, they did not fit the purpose of this study.

As I sought to investigate personal perspectives, I needed an exploratory mode of interviewing, which would result in personalised, illuminative, and nuanced responses (Kvale, 1996) on the participants' perceptions of global citizenship. In contrast to a pre-designed, questionnaire-like structured interview schedule, which guarantees that 'nothing is left to chance' (Fontana and Prokos, 2007, p. 21), and that may discourage respondents' impulsiveness and inventiveness (Oppenheim, 1992). I focused on semi-structured interviews which are more flexible and allow participants to develop their ideas (Denscombe, 2007).

### *Issues related to interviewing*

However, there is more to interviewing than merely asking questions, and first time researchers, like myself, need to attend to a number of issues that are relevant to acquiring interviewing skills (Yin, 2009). There are various factors a researcher should take into account when preparing for an interview session. Following Kvale and Brinkmann's (2009) guidelines, I formed a list of interview questions, based on the research questions, the initial literature review, and my own experience as a MUN advisor. In the beginning, I phrased or rephrased the interview questions in simple, yet concise, language aiming to facilitate the production of elucidating responses on the part of the students (Appendix, 17). I also prepared probes and prompts to be used in case I needed to improve clarity and eliminate vagueness. I paid attention to the students' body language and non-verbal clues during the interview, as these can refine understanding on the part of the researcher, and I also took such signs into consideration when choosing the following question.

During the interviews, I tried to be a good listener and capture the mood of the interaction at any time by paying careful attention to the tone of the student's voice, so that I could be flexible in the sequence of the questions and my own contributions to the interviews and an interlocutor. I also bore in mind that the respondents should be free to expand, initiate or even retreat if they feel threatened or insecure (Kvale and Brinkmann, 2009). Furthermore, I planned and designed the interviews carefully, as far as the location and the timing of

the interactions were concerned. After each interview, I transcribed them and attempted initial coding and analysis before the next interview session.

Another issue that I took into consideration was the fact that participants in this research study were adolescent boys and girls, some of whom had attended my English classes in the past. In this context, the power asymmetry between students/interviewees and teachers/interviewers could cause inhibitions, or even suppress seemingly unconventional views (Kvale, 2006). There is another possibility that the researcher may monopolise the interaction, where the rules are solely set by the dominant interviewer. I kept in mind that caution should be exercised. The lengthy, high-spirited conversations that were recorded during the interviews demonstrated that there was a friendly, respectful, engaging, but not intimidating atmosphere, and that perfunctory responses or a downright breakdown of communication were averted (Yin, 2009).

Designing the interview protocol also involved taking account of other factors such as gender and age differences, and I made an effort to avoid double-barrelled questions, sexually biased or jargon vocabulary, or sensitive issues that could cause misunderstanding or withdrawal on the students' part (Kvale & Brinkmann, 2009; Maxwell, 2005; Patton, 2002, see appendices 13, 14, 15).

The individual semi-structured interviews took place in March 2012, October 2012, and March 2013. They were digitally recorded, transcribed, archived chronologically and stored as Word documents (accompanied by the mp3 form

of the digitally recorded file) in my computer and in NVivo. I followed the same procedure with every interview session.

### *Photo-elicitation*

During the interview process, I used photo-elicitation, a visual research tool. Douglas Harper (2002, p. 13) argued that 'photo elicitation is based on the simple idea of inserting a photograph into a research interview'. The term photo-elicitation was first used by a photographer and researcher, John Collier (1957). Photographs were initially used by anthropologists who wanted to capture moments from the lives of indigenous people and include them in research reports (Harper, 2002; Pink, 2001), while today they are mostly used in sociological, educational or psychological studies (Banks, 2007).

I decided to complement all semi-structured interviews with the photo-elicitation method, as I believed it could effectively stimulate respondents to reflect on the reality of their lived experiences as portrayed in the photographs, unlock and expose feelings through responses that could expand the scope of the interview (Collier, 1957; Harper, 2002; Keller, et al. 2008; Pink, 2006; Prosser, 1998; Rose, 2001). Photographs, apart from stirring memories and building the ground for rapport and intimacy during the interaction, 'as a medium of communication between researcher and participant' (Clark-Ibáñez, 2004, p. 1512), also helped explore rather than confirm perspectives (Banks, 2007).

A variety of photographs taken throughout the MUN preparatory meetings and the MUN conferences were used during the interviews (Appendix 12). The

close-up portrait photos, in particular, constituted a point of departure for our discussion, especially regarding the skills which the students acquired through their participation in the MUN, as I invited them to narrate ‘the story of the photo’ and relate events to feelings and facial expressions. For instance, the photo of a participant at the podium while delivering an opening speech triggered a discussion on the development of public speaking skills as a MUN delegate and a future adult citizen. On another occasion, the photo of a group of delegates exchanging arguments during the first day lobbying and alliance formation veered the interview to the importance of teambuilding and teamworking as a necessary skill that could effect change in the future. As regards the students who participated in more than one MUN conference, they often compared and contrasted photos from previous interviews in order to refer to skills or knowledge they saw themselves develop throughout the research period.

To a certain degree, then, collaborative exploration of the discussed social reality led both parties to heightened awareness, despite the underlying streak of inequality that inevitably lurks in the interaction. As Dunne et al. (2005, p. 37) argued:

[t]he interview becomes a site for interactive knowledge production. It is the assimilation of this new knowledge that constitutes ‘emancipation’ through the development of revised conceptions of social reality by the researched and the researcher, and new understandings of personal location within it.

All the printed photos used in the interviews were taken by me, offering me the opportunity to ‘take into account and indeed theorize [my] own subjectivities in relation to what aspects of the process [I] actually record and document’ (Mitchell, 2011, p.158). Harper (2005) argued that photographs are not really

taken, but actually 'constructed' by the researchers themselves, whose assumptions and convictions are identified by the focus of the lens. Indeed, there were cases during all these interview sessions when the students asked me what had prompted *me* to take a specific photo, thus challenging me to take an active part in the interaction, while encouraging students to reflect themselves on the facts.

Ray and Smith (2012) suggested urging respondents to take initiative and select the photographs on which they would like to comment as this enhances rapport, and diminishes power issues between the interviewer and the interviewees, as both sides focus on the photo and its context. When participants are invited to take their own photographs and contribute their version of the event to the interviewing process, then the method is called *auto-driven photo-elicitation* (Harper, 2002). In both cases, images evoke feelings and facilitate self-reflection (Schänzel and Smith, 2011). However, in this study, when I asked participants to take their own photos at the conference, they seemed reluctant to do so, apart from one female student who shared her archived photos through Dropbox. The rest of the students were unwilling to take photos as they said they were too busy debating to devote time to such an activity, and persistently asked me to share all my photos and videos with them, which I did every time.

Another reason that prompted me to use photo-elicitation in this study was the fact that photos 'permit multiple readings' of reality (Banks, 2007, p.10). In other words, both the respondents and the researcher are involved in reality

reproduction through collective reflection, (Chaplin, 1994; Liebenberg, 2009), as long as the students are not treated like mere containers of evidence. To overcome such reflection on the part of the students, I exercised caution and brought 'the subject into the research process as an interpreter or even an active collaborator rather than as a passive object of study' (Stanczak, 2004, p.1473). Once again, ethical issues are raised concerning the vulnerability of the participants, who might interpret the visual image in an unexpectedly negative fashion and feel unable to contradict the researchers' authority. Bearing this in mind, I tried to be friendly, respectful and non-threatening during the interviews, while I made all efforts not to sound overly assertive.

### *Observation*

My decision to adopt observational methods in this research project originated from the conviction that the social world has a multidimensional identity, which can only be captured through a multitude of techniques. I also believed that field notes recorded during social interactions can yield rich data, which may enable a researcher "to be an interpreter or 'knower' of such data as well as an 'experiencer', observer, or a participant observer" (Mason, 2006, p. 85). According to Becker and Geer (1957, p. 28), observation is the data collection technique:

...in which the observer participates in the daily life of the people under study, either openly in the role of researcher or covertly in some disguised role, observing things that happen, listening to what is said, and questioning people, over some length of time.

I considered observation a unique method which enabled me to gather authentic data in situ - where the real social action transpires (Denscombe,

2007; Patton, 2002), in the MUN conference itself, for instance. By experiencing the simulation and observing the context and the participants' performance, I formed a personal view about the simulation and its context in action, the setting and the different people who were involved in it and I was able to gain a better understanding of the situations the participants experienced. Moreover, I was able to record information from observation which the participants did not mention. Whenever an event or a situation attracted my attention while being in a committee room, I also took photos and I later invited the participant involved to discuss the specific moment captured through the camera (Appendix 14). This helped me pose more focused questions during the interview sessions, which facilitated my understanding during data interpretation and analysis. By observing and reflecting on the action and the participants, I aimed to rule out misconceptions or misunderstandings conceived before the actual fieldwork (Bogdan and Biklen, 1998; Maxwell, 2004; Patton, 2002) by noticing verbal as well as non-verbal behaviour on different occasions.

#### *Observation and practical decisions*

The adoption of observational research methods in a study involves taking decisions on three aspects: a) the focus of the observation, b) the type of observation, and c) the presence of the researcher on the field.

Firstly, as regards to focus, different types of observation have been mentioned (Cohen et al, 2011). In the course of this study, I opted for two different foci



(Flick, 2009): *descriptive observation*, and *focused observation*, as effective ways of portraying reality through the eyes of the beholder, the researcher.

*Descriptive observation* (Flick, 2009), which is similar to Yin's (2009) *direct observation*, involves noticing and recording all kinds of supplementary evidence that may be used to corroborate or complement data collected through other methods, such as environmental conditions, the physical setting or behavioural patterns among actors who are not the primary focus of attention, or the general atmosphere (Burgess, 1984; Kawulich, 2005; Lofland, 1995; Mack et al., 2005; Yin, 2009).

Descriptive observation constituted the preliminary observation and recording of the venues of the MUN team meetings and MUN conferences, as well as details about the MUN procedure and other 'actors' during the conference (Appendix 13). It is true that participants in a MUN conference spend at least 10 hours a day negotiating with other delegates and contextual factors may go unnoticed by them at that time, while they also have an impact on the ways they experience the overall procedure. For instance, the seating arrangement in the committee rooms, or the attitude of the student officers towards the delegates triggered a discussion on the issue of 'power', once I mentioned some of my field notes during one interview with an experienced MUN student (Appendix 13).

I also used *focused observation* (Flick, 2009), during which I observed and recorded the research participants' performance which related to the research

questions concerning the participants' skills development, during the whole preparation and MUN conference participation. For instance, I took detailed notes during the preparatory meetings when the students negotiated for the committee allocation within the MUN school team, as I did not involve myself directly in this selection; later on, I also observed the same students as they negotiated with the delegates of other MUN school teams during lobbying at the conference (Appendix 19).

Moving from 'descriptive observation' to 'focused observation', I managed to narrow my attention to elements which were strictly pertinent to the research questions, (Marshall, & Rossman, 1995; Scott, & Usher, 2011), especially as regarded the skills development, such as speaking in public, negotiating and critical argumentation or collaborating for a common cause, such as the construction of a resolution with delegates. Moreover, through observation field notes I was able to crystallise subsequent interview questions (DeWalt and DeWalt, 2002; Schensul, et al., 1999), or collect data that I used in the following interview questions, as I referred to specific events I had observed and invited participants to comment on them during the interviews. I often combined information from the field notes with the photos I had taken, so as to jog the participant's memory during the interview and render the interaction more vivid and more enlightening.

As regards the type of observation used in the study, I employed *semi-structured observation* (Patton, 2002), which was guided by a predefined agenda of topics, according to the research questions and the literature review

I had conducted. I rejected the alternative choice of unstructured observation, as I needed a guide to help me focus on the aspects of the MUN that were pertinent and significant for the study so as not to be distracted by the complexity of such a simulation. On the other hand, a highly structured observational method involves using a detailed, pre-defined observation schedule, which can facilitate the recording of information in a standardised form. However, such a schedule would yield quantitative data, which was not the focus of my research study and would, therefore, substantially limit my freedom to observe the unique elements whenever they occurred.

Thus, I did not engage in what Denscombe (2007, p. 206) called *systematic observation*, where the use of an observation schedule in the form of a checklist counts the frequency of events, leading to quantitative data. Such a kind of observation may be conducive to time-saving and unbiased recording of information, due to its pre-coded data list which minimises the researcher's intervention and manipulation of the data. However, systematic observation with the use of a checklist prevents the researcher from making choices on the field or focusing on special, contextual or emergent situations and behaviour which could contribute to better exploration of the study objectives.

As mentioned elsewhere, my dual role as the MUN advisor of the school team and the researcher entailed different responsibilities. As regards my presence as a researcher in the 'field', the MUN preparatory meetings and the actual MUN conference, I assumed specific roles. Gold (1958) distinguished four different observational roles in the field: the complete participant, the

participant-as-observer, the observer-as-participant and the complete observer. In most cases, researchers engaging in observation tend to be unobtrusive and non-interventionist, so that their presence and interference does not impact on the experience.

During the MUN preparation period I assumed the role of a *participant-as-observer* (Gold, 1958), as I was not a member of the MUN team but I had a peripheral role in the activities - as an advisor as well – and my role as a researcher was clear and overt. As a teacher and MUN advisor, I participated in team meetings at school with the students, guiding them through the preparation period as ‘a marginal native’ (Freilich in Hammersley & Atkinson, 1989, p. 89) who overtly engages in the process without forfeiting or concealing their true identity. This role is similar to what Adler and Adler (1994) called a *peripheral member*, who engages with the rest of the team members only when it is necessary. For instance, I answered questions concerning the issues or revised resolutions, while also observing the event and jotting down field notes in my research diary.

On the other hand, during the actual MUN conference, my role was different and it was dictated by the conference regulations. I was not allowed to interact with the students throughout committee time nor join debates. I only moved around committee rooms observing the events and taking field notes, usually sitting at the back of the room or somewhere where I was not in full view of the delegates, whenever possible. In those cases, I was a *complete observer* (Gold, 1958), as I was detached from the group and my presence was usually

unnoticed by the delegates who were engrossed in the heat of the debate, especially in the General Assembly meetings where more than 400 students were present. This situation facilitated the observation process, as I could focus on the interaction without being interrupted by delegates. In addition, I noticed that during the interviews, participants showed enthusiasm when I referred to specific events and they expanded on their reflections, as they were happy to share moments that we had both experienced. Some students did not notice my presence in the committee rooms during the MUN conference debates, and when they realised that I had also witnessed a specific event in their committee, they seemed surprised about it.

However, special care needed to be exercised with regard to issues of memory selectivity or failure, intervention of personal bias in filtering the perceived reality, and subjectivity in interpreting the social reality through a specific epistemological and philosophical lens which refutes flexibility and diversification (De Laine, 2000; Fetterman, 2010; Hammersley & Atkinson, 1989). To address these issues, I tried to record detailed information, based on the observation guide, without actually filtering the input at the time of writing, as it was difficult for me to judge the significance of all events at once (Appendix.

#### *The research journal*

At the beginning of my research, I decided to use a research diary, or research journal, which was a kind of journal log where I recorded different methodological and analytical choices I took (Bazeley, 2008; Richards, 2009), as well as personal reflections on the development of the research study

(Engin, 2011). I used this research journal to record 'retrospective accounts of things that have happened' (Denscombe, 2007, p. 229) and explore and generate ideas through writing, which Borg (2001, p. 156) defined as:

..a form of reflective writing which researchers engage in during a project and through which they document their personal experience of the research process.

Throughout the research period I used the research journal for different purposes:

- a) I recorded appointments, meetings and tasks, as well as reflections on the events when they had occurred,
- b) I noted down my concerns, brainwaves and reflections on methodological decisions, plans and actions and eventually described and evaluated the solutions chosen,
- c) I reflected on emergent ideas and feelings after significant incidents and main MUN conferences.

I started taking notes and noting down my reflections on any event, comment, or discussion that attracted my attention or puzzled me early on in the research study, as I was apprehensive I might forget or ignore crucial information concerning my project (Appendix 17). I acquired the habit of carrying my notebook during the interviews and observation sessions as well, reflecting on the overall atmosphere and the context of our interactions. In other words, the research journal proved an effective tool which helped me keep track of the research development as well as crystallise my views as it constituted a kind of internal dialogue (Engin, 2011).

## **Recruitment of research participants**

One of the primary issues researchers need to solve is 'sampling' or selecting 'units' (individuals, groups of individuals, institutions) for their study (Teddlie and Yu, 2007), as researching a specific group in its entirety is difficult or implausible (Cohen et al., 2011). Often used by qualitative researchers, 'purposive' or 'purposeful' sampling (Bogdan and Biglen, 1998; Flick, 2009; Patton, 2002) aims to serve the purpose of each study and helps answer the research questions irrespective of the number of chosen participants. In fact, emphasis is placed on the uniqueness of the individuals rather than the prospective generalizability of the study results due to the large number of participants. However, 'sampling' as a technique did not actually serve the needs of this study, while 'recruitment' seemed to be a more accurate definition of the participant selection process.

In the context of this enquiry, I adopted a participant recruitment method which is commonly adopted by researchers who embark on researching their own practices. I aimed at recruiting as many participants as possible in the study, and tried to engage all students who belonged to this school MUN team. As the focus of the study was to explore the MUN students' perspectives on global citizenship, the only criterion which defined the inclusion of the participants in the research team was their identity as members of the specific MUN team. In other words, the recruitment method I adopted was similar to what Patton (2002, p. 238) called 'criterion sampling', according to which the chosen cases or participants meet a predefined criterion set by the researcher, namely the MUN team participation. However, as there were three study phases, I asked

students whether they were interested in participating in the next research phase. If they agreed, I followed the standard recruitment procedures (Appendix 21).

### **Locations for the study**

This study took place in different locations. As all participants belonged to the same MUN team of one private school in Athens, all the interviews were conducted in a classroom at the school premises, which was a familiar environment for the students. Observation notes were taken during the preparatory meetings and the mock debates (held at the school premises), during the assigned country embassy visit, and at the MUN Conference venues (MUN 1 and MUN 3 Conferences took place in a special centre in the south of Athens, and MUN 2 conference was held at another school in the north of Athens). As regards the venues of the MUN Conferences, all participating members (students and advisors) had to be present at the specific venue and follow closely the MUN programme. In the case of the interviews, as students were not allowed to leave the school premises during school hours I decided to conduct the interviews at school, at a time the students and I agreed on.

### *Gaining access to the field and the participants*

One of the most significant preparatory steps in this research process was gaining permission to conduct the interviews and observe the participants while they were performing their roles in the MUN conference (Appendix 20). This involved three kinds of official permission: a) gaining access from the school General Director and the senior high school headmaster to observe the MUN



team preparation meetings and conduct interviews with the students at school and b) gaining access to the MUN Conference venues as a researcher – not only as a school MUN advisor – in order to observe the research participants and c) gaining informed consent from the under-age students and their parents (Appendix 10).

### **Ethical considerations**

The research project was granted ethical approval by the University of Birmingham Ethical Review Board before Phase 1 of the study was conducted in March 2012. Ethical considerations affect all kinds of research and should pervade all stages of the scientific process as well as the conduct of the researcher at all times (Morrow & Richards, 1996). Therefore, several steps were taken to ensure moral codes and standards were met, and similar measures were taken so that all research strategies were fair to and respectful of the participants, as the next section will show.

#### *Informed consent*

One of the most crucial aspects of this research study was the fact that it involved underage participants, which implied that adult consent had to be sought and gained and extra caution had to be exercised as regards the participants' wellbeing (Flick, 2009; Israel and Hay, 2006). Informed consent forms were signed by both the parents and the MUN students, after information about the purpose and methods of the research was communicated in Greek (both orally and in writing, Appendix 9). I also referred to the students' right to withdraw from the study at any time, without any further obligation (Denscombe,

2003). As consent 'should be also seen as ongoing, rather than as a one-off event' (Morrow, 2008, p.9), I asked participants, after the end of each research phase, whether they were willing to engage in the study during the next phase. Indeed, those students who decided to leave the MUN team for various reasons, were also disentangled from their role as research participants. In such cases, I did not show any kind of disappointment for their leaving the research study. I did not coerce them to stay on in the study, nor did I offer them incentives to do so, as self-determination should be respected irrespective of the participants' age (Seidman, 2006).

Moreover, since the research study lasted for about 15 months, I often approached the parents of the students who participated in more than one research phase in order to ensure ongoing consent (Flewitt, 2005) was granted and further questions were answered.

#### *Privacy, anonymity and confidentiality*

The fact that adolescents were engaged as research participants made me particularly concerned about their right to *privacy*. In the context of the interviews or personal discussions, we often referred to political issues, racial or sexual discrimination and violence and I always reminded them that they were entitled not to answer questions or reveal personal viewpoints, if they desired (Cohen et al., 2011). Therefore, I did not coerce students to answer questions once they showed reluctance to express their views, or when they veered the discussion to other topics. On the contrary, I reminded them that

they were not obliged to answer questions that seemed to be intrusive or personal.

*Anonymity* entails an assurance that the identity of the participant will be covert, while confidentiality refers to the practice of not exposing personal information without the participants' consent, so that privacy is ensured (Gallagher, 2009). As face-to-face interviews were conducted and the students were known to the school as members of the MUN team, anonymity of the participants could not be secured. What could compensate for this, though, was confidentiality, which implies protection from identifying the specific participant with the viewpoints expressed in the interviews. In order to make sure that the participants' identities remained anonymous and safe from exposure, I used pseudonyms instead of their real names when I initially transcribed and typed up the interviews, and I avoid exposing personal information in this thesis. I did not reveal or leak information or personal viewpoints to other participants during interviews by respecting 'social network confidentiality', or identify the participants in any conference presentations, which is 'public confidentiality' (Hill et al.,2005). I took measures so that no unauthorised people had access to these data, as they were kept in password-protected files in my computer and the hard copies were locked in a drawer in my study room.

Despite my efforts to secure *confidentiality*, there were two points that required special caution, so that these efforts were not jeopardised. The first related to the photographs used in the interviews for the purpose of photo-elicitation, and the second to the longitudinal element of the research. In relation to using

photo-elicitation as a stimulus for elucidating discussions, photographs that were taken during the MUN conference were used during the interviews. Visual (photographic) data elicitation methods such as this raise various ethical issues for consideration, especially because people in the photographs are identifiable and their privacy cannot be protected if they are included in dissertations, theses, articles or any other publication (Smith et al., 2012). Therefore, as explicitly mentioned in the informed consent forms, these photographs were only utilised in the interview sessions and were not included in the thesis or revealed in any way to the public by me. All participants had access to these photographs, which I copied in a DVD and made readily available to all students, and they were free to use them as they wished. In fact, almost all of them uploaded them on Facebook right after the end of the MUN conferences.

The second issue that concerned me was whether confidentiality was compromised because of the longitudinal nature of the study. Despite the use of pseudonyms, the students' identities might be identified by other students in the study since they could match the number of participations with different students in different research phases (de Vaus, 2001), and they had extensive knowledge of the research design and all the participants' contributions. I believe that this kind of 'social network confidentiality' breach (Hill, 2005) cannot be avoided if co-participants decide to engage in such tactics. However, in an effort to prevent this from happening, I often reminded the participants that information concerning the research should not be revealed to the public, and I used the consent forms as an example of an 'invisible contract of confidentiality'

that bound the researcher and the participants, asking them to respect this confidentiality rule as I did.

### *Power asymmetries between the researcher and the participants*

In any research project where adolescents are involved, power asymmetries are inherent because of the adult-adolescent distinction, and it is important for the researcher to strive to prevent feelings of inequality, dependency, vulnerability or inadequacy, from infusing the interaction during an interview (Fontana, & Frey, 1994; Punch, 2002). Admittedly, as regards this study, a power imbalance was evident since the participants were senior high school students and I was an adult school teacher and MUN advisor who took the critical decisions concerning the research process (Gallagher, 2009).

I was particularly concerned about this power inequality and I was self-conscious of my conduct, attitude and even posture when I was close to the participants, in an effort to eliminate any obvious signs of this power asymmetry. Also, I was aware that that some of the participants might be too intimidated to express their ideas, whether mainstream or controversial, (Flewitt, 2005), and I therefore consistently encouraged them by showing keen and genuine interest in our interaction.

### **Generalisation and this small-scale study**

Generalisability is taken to refer to cases of quantitatively orientated research when the inferences concerning the research sample could be extended to the entire population, especially when the sample of the population could be

characterised by homogeneity (Berg, 2002; Tracy, 2010; Verschuren, 2003). When researchers seek to establish generalisations and regularities, they imply that standard expectations and procedure could apply to all similar cases, which holds true in other research approaches like experiments or surveys (Thomas, 2011). Firestone (1993) proposed three different models of generalisability: a) statistical generalisation (from a sample to a wider population), b) analytic generalisation (from findings to a broader theory) and c) case-to-case translation (from findings to a completely different setting or participants).

Small-scale qualitative designs do not lend themselves to statistical generalisation or empirical generalisation, which entails extrapolation of the research findings of a sample to a general population (Maxwell, 2005), but rather focus on providing 'rich, contextualized understanding of human experience through the intensive study of particular cases' (Polit and Beck, 2010, p. 1452). Qualitative research can produce analytic generalisations, where the theoretical statements can be tested on other similar cases, and help expand knowledge on a similar phenomenon (Mason, 2006; Maxwell, 2005; Robson, 2002).

In this research study, I did not aim to generalize from the findings to wider population. The MUN delegates' perspectives on global citizenship were unique in that they resulted from the contributions of the specific students, supported by a specific advisor and specific data collection methods in three conferences, where they collaborated with different MUN teams on different agendas. Therefore, the findings are context and participant specific. However, other

researchers could use this study in order to engage in analytic generalisation, and 'generalise a particular set of results to some broader theory' (Yin, 2009, p. 43), or influence decision-makers as regards changes in specific policies (Groleau et al., 2009). In this respect, this small-scale study of the global citizenship perceptions of MUN delegates at senior high school level could be used to generalise a theory on the contribution of MUN conferences to a global understanding and awareness, and the potential inclusion of this role-play simulation in the list of educational programmes endorsed by the Ministry of Education. In that case, this study would be used 'to provide evidence that supports (but does not definitively prove) that theory' (Firestone, 1993, p. 17).

### **Issues concerning the trustworthiness of the study**

When it comes to assessing the quality of research designs, there has been discussion as to whether researchers should use the same criteria for approaches which use quantitative and qualitative research methods (Creswell and Miller, 2000). Research validity and reliability are two factors which are believed to contribute to the implementation of effective research designs (Cohen et al, 2011). Validity refers to the ability of the research to measure the concepts it is supposed to study, while reliability relates to the fact that the research methods used in the study could be repeated producing the same findings in another environment (Merriam, 1998; Patton, 2002; Robson, 2002; Thomas, 2011).

Lincoln and Guba (1985) argue that qualitative research should be evaluated differently from quantitative research and that researchers should instead seek

*trustworthiness*, including credibility, transferability, dependability and confirmability. Credibility relates to the truthfulness of the findings and to the extent to which they constitute plausible interpretations of the research data. To ensure credibility, I tried to immerse myself in the participants' world (Tracy, 2010) by spending extended time in MUN committee rooms while debates were conducted, aiming to gain a good insight of the context of the students' experience. This *prolonged engagement* facilitated my understanding of details of the students' experiences I would not have otherwise have access to, and helped me build rapport with them while it also afforded me the opportunity to take field notes during *persistent observation* (Lincoln and Guba, 1985). In fact, the longer I stayed in the field, namely the MUN committee rooms during debates, the more information I gathered, which I later used during the interviews in order to solidify or corroborate evidence by referring to information included in the field notes (Creswell and Miller, 2000).

Moreover, the reference and analysis of *negative cases*, as regards participants' perceptions of global citizenship which seemed to differ substantially from the majority of the other students also aimed to add to the credibility of the study, as it provided transparency (Bitsch, 2005; Miles and Hubermann, 1994).

*Member checking* or respondent validation constitutes another technique of establishing credibility of the research process, as it is supposed to give an opportunity to the research participants to confirm the truthfulness of the findings or the reported accounts of the researcher (Lincoln and Guba, 1985).



Nevertheless, I avoided using this strategy in this study. Member-checking has often been criticised as lacking rigour since it regards the participants' reflective accounts as a fixed truth, rather than time and space specific conceptions, co-constructed by both the researcher and the participants during the specific interview session (Sandelowski, 1993). Apart from the fact that participants may change their minds on a specific topic after the interview has taken place, power asymmetries may intervene and participants may feel obliged to confirm or negate the truthfulness of their initial thoughts, as expressed in the interview transcripts, if they feel that this is expected or desired by the researcher (Angen, 2000).

The longitudinal nature of this study offered me the opportunity to conduct a preliminary analysis of the findings after each research phase, and manage to identify vague concepts in the students' perspectives as expressed in the interviews, before moving on to the next research phase of the research. In order to reduce the possibility of misinterpretation (Eisenhardt, 1989; Patton, 2002; Shenton, 2004; Stake, 1995), I followed Hammersley and Atkinson's (1989) advice, and tried to validate my initial inferences through multiple *data checks*, hoping that this process would lead to more warranted findings. Thus, I compared data from each research phase, and based on a tentative data interpretation, I sought to validate these preliminary findings during the next research participant interviews (Morse, 1994), through what Shenton (2004, p. 67) called *iterative questioning*. In this case, apart from addressing new questions to the participants I also aimed at initiating a discussion on a) issues that had been addressed in the previous interviews or informal conversations

and were still vague, b) the photographs I had taken during our meetings c) or certain details of the MUN conference events that I had witness during the previous conference and had noted down in my field notes.

During this procedure, I employed two different techniques. On the one hand, I repeated my understandings of their perceptions openly and explicitly and invited the participant to join the discussion on the topic and expand on it. On the other hand, I supported a controversial idea on the topic of discussion, often causing disbelief and surprise, taking care to 'create data collection pathways that challenge, rather than reinforce, the earliest conceptualizations' (Thorne et al., 2004, p.5). In either case, participants confirmed, amended or even refuted the argument I had introduced initially. I followed the same procedure in all interviews, as well as individual one-to-one interactions with the participants, always recording events, details, and preliminary comments on my research journal. In this way, a number of participants referred to thoughts they had entertained in the past and also explained how some of those had developed through time and multiple MUN participations.

Lincoln and Guba (1985) also argue that transferability of the qualitative enquiry relates to the degree to which these findings may be applicable to other settings or research contexts, while dependability implies that the study findings could be replicated. To validate these criteria, it has been argued that thick descriptions and an audit trail of the research process should be provided (Creswell and Miller, 2000; Miles and Huberman, 1994). In this thesis, I reported as many details as possible of the MUN context and research process

such as the collection and recording of the data, observation formats, written field notes or memos (Lincoln and Guba, 1985), while I also kept a research journal where methodological decisions, personal reflective accounts and steps of the study were recorded (Borg, 2001).

Lastly, confirmability refers to the degree to which the researcher's bias or prejudice do not interfere with the research process, while findings are based on the participants' accounts rather than the researcher's preconceived notions and values (Bitsch, 2005). While objectivity is neither plausible nor required in a qualitative, naturalistic enquiry (Lincoln and Guba, 1984), confirmability may be reached if researchers offer a candid and reflexive account of their choices and positionality in the study (Creswell and Miller, 2000; Denscombe, 2007; Maxwell, 2005). Ensuring confirmability proved to be one of the most challenging tasks I had to deal with, due to my former experience as a MUN advisor and a teacher at the specific school. Therefore, I communicated personal biographical details and research decision-making information in my research journal, so as my personal beliefs, values and viewpoints can be accounted for.

### **Reflexivity**

According to Brewer (2000), reflexivity implies adopting a critical stance towards the research process itself, and acknowledging how vulnerable the study is to different influences. Therefore, I was honest and transparent about the choices I made throughout the research process, especially as regards the research methods implementation. On the other hand, I opted for self-reflexivity

and admittance of personal bias and subjectivity due to my former experience as an MUN advisor who had engaged in such simulations for many years, in order to enhance the study's confirmability and reliability (Angen, 2000; Cho & Trent 2006; Hodkinson & Hodkinson, 2001; Seale, 1999; Yin, 2009). Ryan (2005) argued that being reflexive entails introspection and interaction with the 'self' during the action, while being reflective relates to evaluation of elements of the action after its completion. Sandelowski and Barroso (2002, p. 222) argued for the use of employment of reflexivity in research:

'Reflexivity is a hallmark of excellent qualitative research and it entails the ability and willingness of researchers to acknowledge and take account of the many ways they themselves influence research findings and thus what comes to be accepted as knowledge'.

Following Coghlan and Brannick's (2005) suggestions about systematic reflexivity, which is to remain constant throughout practice or research, I recorded my assumptions and understandings of a) the nature of my philosophical underpinnings (epistemic reflexivity) and b) my approach to methodological choices and behaviour (methodological reflexivity) in the research journal (Lamb, 2013). In this respect, I adopted a critical attitude towards the various research-related decisions I had taken, recorded them and reflected on latent choices and alternatives in the research journal (Lynch, 1999), in order to maximise my own understanding of those thoughts and decisions (Ortlipp, 2008).

In the course of this research study, I also recorded my reflections on the philosophical and ethical issues that related to the study and my role in it, as well as the methodological options and decisions I took. Hammersley and

Atkinson (1989) argued that reflexivity on assumptions about the world that people take for granted could facilitate examination and understanding of these very presuppositions. For instance, during the first research phase, I focused on some of the interview data which related to the participants' eagerness to improve their self-concept, and I was mistakenly drawn to a new literature review search on this topic, steering away from the original purpose and research questions of the study on conceptions of global citizenship. It took me time and perseverance, as well as my supervisor's assistance, in order to realise that this topic was off research course.

### **Approach to data analysis**

Qualitative data analysis deals with meaning and ideas, words and images (Denscombe, 2007; Dey, 1993) and is usually related to an inductive reasoning approach, when the researcher synthesises the data into a manageable whole, with a view to generating key themes and concepts, or simply producing plausible explanations of the issues in question (Bogdan and Biklen, 1998; Bryman and Burgess, 1994; Denscombe, 2007; Thomas, 2006).

In this study, I followed a process of qualitative data analysis, which moves from condensing raw data, to establishing links and making connection between the data, the research questions and the literature (Appendix 26). This process often leads to developing a model or a theory and is also called a 'general inductive approach' (Miles and Huberman, 1994; Thomas, 2006; Thomas, 2009). The qualitative analysis of the data, as a 'carefully layered process' (Di Gregorio, and Davidson 2008, p.48) started when I collected the initial data,

either through the semi-structured interviews, or when I observed the participants rehearsing the debates during the MUN preparation period, or when I noted down my personal reflections on events that had occurred, or parts of casual conversations I had with the students.

### *Translation issues*

As regards the interviews, I translated into English only the quotes which I decided to include in the findings chapter in this thesis, as during coding and analysis, I found it faster to read and listen to Greek, which is my native language (Appendix 16, Appendix 23). Also, translating interview data into another language is a challenging task, since language is also culture and context specific, often fraught with metaphors that may be hard to transfer into the target language (Polkinghorne, 2005). In this thesis, whenever the participants used idiomatic expressions in Greek, I translated them in English to their closest equivalent, and when culture-specific information was mentioned, I added explanatory comments so that understanding is facilitated. Moreover, as a native speaker of Greek and a teacher in the school for years, I found it quite easy to understand metaphors, jokes or 'slang' and colloquial phrases adolescents use in their everyday language.

In this case, I followed Van Ness et al.'s (2010) advice and refrained from translating the whole interviews in English as this would distract me from focusing on the interpretation of the participants' perspectives expressed in their unique ways. Moreover, I tried to include non-verbal features in the transcription so as to transfer the verbal data more precisely (Bailey, 2008),

especially as regards the tone of voice or the hand movements which accompanied the verbal data. I also added punctuation marks, in order to make the flow of the English text readable, organised in manageable sections.

### *Analysis details*

All interviews were conducted in Greek, the participants' native language, and I also transcribed the interviews in Greek first and I listened to them many times, before I transferred into NVivo and started coding them so as to familiarise myself with the data and gain a better insight. This stage can be regarded as the first phase of data interpretation and analysis (Coffey and Atkinson, 1996). I started transcribing the interviews, interrupting the process to write reflective memos. This process offered me the opportunity to gradually refine the interview questions every time, and if I noticed that a question had not been answered I tried to include it into the next interview session with the participants.

I transferred all the interviews, memos, annotations, field notes, basic journal notes, and 'see also links' into NVivo programme and integrated the key themes in a focused analysis (Appendix 15). I used NVivo to read and annotate this material, create categories and themes, assign codes, split and splice the data, design maps and matrices, and eventually managed to piece together all the data (Babbie, 2007; Bryman & Burgess, 1994; Lichtman, 2013; Miles and Huberman, 1994). Then I associated the categories with quotes from the transcribed interviews and linked them, based on common or relevant elements. Further annotating and memo writing in NVivo led to refinement of

recurrent ideas and tracing of key concepts and connection of patterns (Appendix 15).

I had already used NVivo while reviewing the literature, and I had constructed many themes, which related to global citizenship, cosmopolitanism, global education, simulations in education and MUN conferences among others (Appendix 15). I decided to use NVivo software program, as I believed it was one of the most useful Computer Assisted Qualitative Data Analysis (CAQDAS) tool, which could facilitate this interactive process of data analysis (Bazeley, 2008; Kelle et al., 1995; Kubanyiova, 2012; Richards, 2009; Welsh, 2002).

NVivo offered me the opportunity to bind all sources into a whole, so that a comprehensive view of the raw data helped me conduct a more rigorous analysis without worrying about the technicalities of the abundance of material (Richards, 2009). This software could not replace my personal analytic interpretation, nor can it supersede human intuition, but keeping the most relevant literature review articles, the transcribed interviews, my reflective comments, parts of the field notes and my journal, as well as photos in one place proved very effective and helpful in locating data fast and effortlessly, as well as linking and associating different data. I always coded paying close attention to the data and made constant comparisons to the literature review I had conducted and the main themes that had also emerged, as well as the research questions which guided my study (Sandelowski. and Barroso, 2002).



I made a matrix of categories, I tabulated the themes chronologically as well, following the sequence of the MUN conferences, and I focused on the number of times the participants had engaged in the simulation in relation to their conceptions. I tried to figure out if there was variation in the students' understandings, and whether there was a recurrent pattern in their conceptualisation of global citizenship, knowledge and skill acquisition, in relation to the length of their MUN engagement. Each participant was, obviously, different and approached global citizenship and the MUN experience itself in a personal and unique way. However, what I was looking for related to the contextual factors, and not the participants' prior knowledge, which impacted on the construction of their perspectives. Eventually, I traced the connecting link to two points: the longitudinal nature of the research and the experiential nature of the MUN, as will be shown in the two findings chapters that follow.

### **Chapter summary and conclusions**

This chapter presented an overview of the philosophical assumptions that informed the selected methodology and research design. The merits and limitations of the qualitative research study have been discussed in this chapter, along with the alternative methodologies which were considered but rejected since they did not fit the research questions and the purpose of the study. This longitudinal qualitative exploratory study sought to expose the perspectives of a MUN school team, within a research period of 15 months in different settings, and the research design has been presented. Practical considerations

concerning the recruitment of the participants, gaining access to the venues to conduct the research as well as the sensitive ethical considerations followed.

This section was particularly significant as underage vulnerable students were involved in the research process and efforts were exerted so that issues of privacy, anonymity and confidentiality were respected, and prevention of harm was guaranteed. The chapter continued with reference to the generalizability, validity and reliability of the research study, while a detailed account of the issue of reflexivity as a necessary tool in the research process was added. I have included my reflections on both the strengths and the weaknesses of the chosen strategies, and the qualitative data analysis approach.

The next chapter is the first of the two findings chapters and explores the ways research participants conceptualised global citizenship awareness during their first MUN engagement, while the seventh chapter discusses how recurrent participation impacted on the students' perception of global citizenship as well as relates to the factors that facilitated or hindered this conceptualisation.

## Chapter Six: Perspectives on global citizenship: knowledge and values

### Introduction

This chapter presents the data related to the MUN participants' perspectives on global citizenship following their engagement with this role-play simulation, especially in terms of *global awareness and understanding* as well as their *attitudes* towards global challenges. The next findings chapter, on a more practical note, relates the *skills* the participants used in order to acquire global knowledge and gain a better understanding of the values that underpin global citizenship.

In the main, participants in multiple MUN conferences conceptualised the idea of global citizenship as an integrated entity, which entailed the acquisition of global knowledge and understanding, the development of a sense of global responsibility, and a commitment to take collective action for sustainable development and good living conditions for all people. They also related their MUN experience to their development as global citizens, in terms of preparation for active political life as adults and as a stimulus for changing their own attitudes and perspectives in this regard.

The students who participated in the MUN for the first time were familiar with the term 'global citizen', as it constituted a rather common 'buzzword' in the mass media discourse in Greece. As for the more experienced participants, who had been involved in the MUN for quite some time, they seemed to be accustomed to using this term themselves quite often; in fact, it was frequently

mentioned in many different contexts at various stages of the MUN conference. For instance, issues of MUN newspapers, published at the end of each conference day, referred to global interdependence, while student ambassadors' speeches during the MUN opening ceremonies in all three conferences commented on the status and responsibilities of the 'world citizen' or 'global citizen' (*politis tou kosmou* in Greek). Moreover, the research participants mentioned this term both in the reflective pieces they wrote for the school yearbook, and in our interviews and discussions throughout the research period (Appendix 11). Almost all research participants acknowledged that global citizenship cannot be achieved by simply participating in one or more MUN conferences, traveling the world or learning about it through reading the news. Throughout the research period and during the interview sessions in particular, they often made efforts to define 'global citizenship', but most students stressed that this concept was rather nebulous.

The findings suggest that the longer the students participated in MUN conferences, the more comprehensive their definitions became, which demonstrates that prolonged engagement in the MUN team made a difference to their understandings of global citizenship. Students who engaged in one conference did not refer to this concept often, while more experienced ones reflected on issues related to global citizenship extensively. Some of these more experienced participants explained how their conceptions of global citizenship had developed after their recurrent engagement with MUN conferences. However, students' perspectives on global citizenship were not uniform, and they seemed to vary. Therefore, the analysis of the data was

conducted at two levels; on the one hand, I focused on the emergence of common themes and on the other hand, I tried to trace varying stages of development of global citizenship awareness.

The next section will present the major themes that emerged from the analysis of the findings, in relation to the students' variation in perspectives. These themes were: acquisition of global knowledge, understanding and reflecting on global knowledge, gaining awareness of global interconnectedness and interdependence, making associations between one's personal microcosm and the wider world, developing a sense of growing concern and responsibility for the suffering of others, visualising future self and expressing willingness to take action towards a more sustainable future.

However, apart from the themes that were related to the stages of development of global citizenship awareness, two more themes were prominent during the data analysis, and they were the ones that provided the basic framework for the three-stage pattern. These themes included the *contribution* of the MUN participation on the students' development of global citizenship perspectives, and *the benefits of prolonged MUN engagement*. In other words, students regarded that these perceptions would not have been created had they not participated in multiple conferences and in different MUN positions. The table which follows (Table 9, p.194) shows the correlation among the themes that emerged from the literature review, the research study findings themes and the three-stage pattern of global citizenship awareness development, as identified in the study.

<b>Global citizenship education Literature review categories</b>	<b>Global citizenship education Literature review themes</b>	<b>Global citizenship awareness themes (identified in the study)</b>	<b>Global citizenship awareness development (identified in the study)</b>
<b>KNOWLEDGE</b>	acquisition of global knowledge	acquisition of global knowledge	<b>STAGE A</b> Discovering and learning  <b>STAGE B</b> Understanding and reflecting  <b>STAGE C</b> Visualising and planning
<b>UNDERSTANDING</b>	development of global perspectives	understanding and reflecting on global knowledge gaining awareness of global interconnectedness and interdependence making associations between one's personal microcosm and the wider world	
<b>VALUES</b>  <b>ATTITUDES</b>	global-mindedness global consciousness, concern and responsibility enhancement of empathy and perspective-taking  willingness to take action	developing a sense of growing concern responsibility for the suffering of others  expressing willingness to take action towards a more sustainable future	
<b>SKILLS</b>	critical thinking critical literacy self-reflection communication, cooperation negotiation, decision -making	Independent research critical thinking deliberation with others speaking in public collaboration, teamwork, negotiation	<b>Gradual development through time and practice</b>

Table 9: Literature review themes, findings themes and global citizenship awareness stages

## **Themes and stages in the development of global citizenship awareness**

Detailed analysis of the data revealed a three-stage pattern (Table 10, p.195) in the development of the delegates' global citizenship awareness throughout their involvement in MUN conferences, in relation to a number of emergent themes. Accordingly, students orientated themselves differently over time, by focusing on different aspects of the simulation during their overall involvement in the school MUN team:

### **Stage A: discovering and learning**

Theme 1: acquisition of knowledge about current global affairs

### **Stage B: understanding and reflecting**

Theme 2: awareness of global interconnectedness and interdependence

Theme 3: associations between one's personal microcosm and the wider world

Theme 4: sense of growing concern and responsibility for the suffering of others

### **Stage C: visualising future self and planning**

Theme 5: willingness to take action towards a more sustainable future

Table 10: Themes and stages of global citizenship awareness

During Stage A, students tended to focus on searching for and gathering information about current issues and the conference agenda topics, so that they were knowledgeable enough to perform their roles during debate time. What was common among students who engaged in MUN for the first time was their preoccupation with the operational challenges their role entailed, which will be presented during the skills development section in the second findings chapter.

During Stage B, students who had participated in MUN at least once and who had grasped the practicalities of the simulation, focused on making meaning of their experiences by making associations between global issues and their

personal lives and using the knowledge they had gained to express concern over controversial issues. During Stage C, experienced students who had participated in multiple MUN conferences, seemed to have already developed a global perspective, visualising themselves as adults assuming responsibilities and taking initiative to find solutions to global problems. Some of them also tended to offer concrete global citizenship definitions and suggested measures to counteract what they perceived as young people's indifference to current affairs and problems.

What should be noted is that these three stages of development of global citizenship awareness tended to roughly indicate length of engagement in the MUN team. Most of the students who had participated in only one MUN conference seemed to share Stage A aspects, while those who had participated in two MUN conferences were able to focus on deeper meaning making of their experience, associated with Stage B. Stage C participants appeared to have gone through Stages A and B, and seemed able to articulate the most comprehensive global citizenship perspectives of all, which encompassed a heightened awareness of global interconnectedness and interdependence as well as an orientation to prospective active, participatory citizenship. In fact, these experienced students conceived global citizenship as an inevitable aspect of their prospective adult lives, but they also stressed the need to educate the citizens, especially the young ones.

This three-stage pattern, though, is not absolute and exceptions were also apparent. There were cases of research participants, like Christos and



Marianna, who expressed sophisticated global citizenship perspectives despite their lack of experience in MUN conferences, which could be attributed to prior engagement with global citizenship issues. On the other hand, one student who, although he had participated twice, did not seem to engage in global-mindedness and understanding, but entertained strictly nationally-focused perspectives. Overall, it should be noted that this global citizenship awareness development model relates to senior high school students, who are 15-18 year-old-adolescents and are still at school. Adult MUN participants, like those who engage in MUN at college level, would not fit into this kind of developmental model, as their cognitive and socio-emotional capacities would be differentiated due to age, maturity, and experience. Taking this into consideration, I would argue that this developmental model would practically work, taking the participants from Stage A to Stage C, and not the other way round, while some students might move from Stage A to Stage C faster than others.

*Stage A: discovering and learning about global issues*

Most participants at Stage A, during their initial involvement in the MUN team, were focused on searching for information about global issues, and performing tasks that related to their role enactment in the simulation (Table 11, p.199). The participants' main objective was to research the MUN agenda topics, so that they could gather information about the committee topics and proceed to the other practical tasks, related to writing and speaking before and during the conference, and preparing for debates in the committees. Therefore, the key theme apparent at this stage was researching the MUN agenda topics *and acquiring information about global current affairs*. At this stage, students

examined the agenda topics (Appendix 1) with a view to compiling information that would facilitate performance of their roles as delegates.

For the MUN participants, the preparation procedure, individually and in groups, moved from acquiring information about the general (history and information about the UN, MUN conference rules and regulations and procedure) to the specific (information about the assigned country, and the MUN agenda in relation to the assigned country's policies), according to the MUN organisers directives (HMUNO, 2016). It was the latter – country-specific information gathering - that seemed to interest the students most, as it would be basis for argumentation during debate.

The participants amassed a wealth of information on global topics they were not familiar with throughout their involvement with MUN. Some of them started their search by trying to define and understand the words used in their committee topics, like 'nanotechnology', 'Electro Magnetic Pulse' or 'microcredits in economics'. It was interesting to see the same students explain these terms to their fellow delegates during the topic presentation meetings before the conference, as well as debating the issues during the conference and being of the fact that they had grasped the information that had seemed so complicated at the beginning of the preparation period (Appendix 13).

Before I proceed with the presentation of the findings, I believe it is necessary to mention one important point, which relates to the English translation of a Greek word, all students repeatedly mentioned in the interviews and informal

discussion. They used the Greek word ‘gnosi’ (γνώση), which is translated in English as ‘knowledge’, in order to refer to the ‘information’ they acquired throughout their involvement in the MUN team, either during preparation for or participation in the conference. In fact, they rarely used the term ‘plirofories’ (πληροφορίες = information) as regards the object of their individual research, but preferred to use the term ‘gnosi’ instead, which implied internalisation of the information and ownership of the knowledge acquired.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Alexandros	17	M	Security Council (Colombia)	Security Council (Guatemala)	
Andreas	17	M	Committee on Disarmament and International Security (Colombia)	Special Conference on the hazards of health (Guatemala)	Committee on Disarmament and International Security (Pakistan)
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Klelia	17	F	Human Rights Council (Colombia)		
Mayra	17	F	Commission on Sustainable Development (Spain)	International Court of Justice	Commission on Economic and Social Development (CHAIR)
Nefeli	17	F	Special Political and Decolonisation (Colombia)	Political Committee (Guatemala)	Special Political and Decolonisation Committee (Pakistan)
Olga	17	F	Joint Ministerial Committee on Humanitarian Affairs (Spain)	Disarmament and International Security Committee (Guatemala)	Security Council (Pakistan)
Rena	17	F	Special Political and Decolonisation (Spain)	Political Committee (Amnesty International)	Special Political and Decolonisation Committee (Pakistan – assistant)
Vicky	17	F	UN Environmental Programme	Social and Humanitarian Committee (Amnesty Intern.)	

Table 11: Participants at **Stage A** (Theme: acquisition of knowledge about current global affairs)

Andreas, who represented Spain in the Disarmament Committee, said he had found out about issues that he had never encountered before, like the use of nuclear weapons in outer space programmes, and despite his initial apprehension he stressed how this helped him learn new facts but also reveal ways of researching for information in general:

For a start, we came into contact with issues we had never even thought about. I was a little bit scared because I knew nothing, but then I started to read and I gradually learnt a lot. (Andreas, STAGE A)

Olga and Vicky participated in large committees of about 50 delegates each. This rendered debates more complicated due to the number of alliances and resolutions on each committee topic and the number of different views on each topic. Olga represented Colombia in the Committee on Humanitarian Affairs and Vicky joined in as the United Nations Development Programme in the Commission on Sustainable Development. Both delegates stated that their knowledge of global issues before their MUN involvement was rather limited. At this initial stage, they focused on reading about the UN objectives and on conducting internet research in the field of human rights. Their preparation started from with gathering basic facts concerning the UN and its member states, and conflicts different countries were involved in as well as human rights violations. Researching the topics proved enlightening for these students:

I read a lot about the rights of refugees, returnees and displaced people, and I had absolutely no idea about them...a totally different world... Greece participates in all these and I had never heard about them. (Olga, STAGE A)

I learnt about the environment, the issues that exist these days, let's say about the situation in China, about the sea, I didn't know anything about this important issue, *how should I know that?* (Vicky, STAGE A)

Klelia represented Colombia in the Human Rights Council and referred to the importance of being aware of global issues. She considered learning about the world a worthwhile experience that led to personal development, in terms of the ability to make sense of the various issues that trouble people in other parts of the world:

Basically I started to have a more global perspective towards certain things, I knew that there are hunger problems in Africa, but I didn't even know that Somalia is a country in Africa. I feel more complete when I know those issues that concern the rest of the world, and this helps me to mature, process certain issues. (Klelia, STAGE A)

According to Klelia, gaining knowledge of global issues implied researching an issue in depth to build her awareness of the specific situations which may cause 'hunger' or 'poverty' – in this case Somalia. According to her, developing a 'global perspective' was related to becoming more knowledgeable and mature and beginning to see 'the bigger picture' of a global issue.

Mayra and Isabella represented Spain and Colombia respectively, in the same committee which dealt with sustainable development. They also reflected on how researching global issues helped them to become more evaluative when decisions had to be made:

I learned about the carbon tax and the emission trade, I didn't even know that something like that happened in the world. I got into the process of searching deeper. This makes me more open-minded, and able to judge and evaluate in a correct way all the things that we see around us. (Mayra, STAGE A)

For Isabella, greater awareness and understanding of global issues was a pre-requisite for forming opinions and avoiding confusion:

Now I feel that I own some things, that I have knowledge which might prove useful....something like that might happen in our country, and I will

know what it is and how useful it will be. I will not be deceived by others, and I will know how to support an opinion I will not be confused. (Isabella, STAGE A)

Before the delegates embarked on constructing policy statements and resolutions on the agenda topics, they researched how geographic, political, religious or economic alliances impact on the formation of world blocs and the development of power imbalances. Nefeli reflected on the importance of exploring issues in depth so that she could reach more informed positions:

This reading will lead you somewhere else, and you will learn what happens in Europe and then you will learn what happens in the whole world, and you become a more rounded, complete human being, when you are aware of things more deeply, not superficially. (Nefeli, STAGE A)

Nefeli and Rena were close friends and decided to work together in the Special Political and Decolonisation Committee, although representing different countries. Both reflected on the impact of their increased understanding of world affairs as a result of researching drug-trafficking in Latin America and the violent uprising in Yemen. Nefeli represented Colombia and stated that although she knew that Yemen was in the Arab peninsula, she was not familiar with the country's policies. She reported how her MUN involvement made her more knowledgeable:

I don't think that otherwise these matters would have aroused my curiosity. I don't think I would ever sit down to read the terms of the Yemen treaty, never... not on my own. MUN has a lot to offer to everyone, especially about what really happens in the world (Nefeli, STAGE A)

Rena was particularly interested in politics. She was enthusiastic about her participation as a delegate of Spain, despite the complexity of the political committee topics, especially the one that related to 'The problem of legitimacy

of G8 Summits'. She regarded learning about the world as a process of understanding complex situations and realising the rules of the 'power games' in the world:

I particularly liked the agenda, I am interested in issues that are related to power and who eventually takes decisions and why such matters occur, I want to see through the game clearly, to see it in practice. (Rena, STAGE A)

For Rena, understanding was enhanced by her participation in the simulation and her effort to propose viable solutions during debate:

I got involved in two topics that were related to politics, society and current affairs, which I would never have dealt with otherwise, directly. It seemed so nice that we were able to see the things that concern the world and participate in all this and suggest solutions. (Rena, STAGE A)

Alexandros, who represented Colombia in the Security Council, discussed the civil war in Syria, which was ongoing at the time of the conference. He was a member of a highly demanding committee, which required all participants to be knowledgeable and well-informed so that they could engage in debates on a host of global affairs (HMUNO, 2016). In other words, he needed to know as much as possible not only about the current situation and the Colombian strategic moves in the Middle East, but also about worldwide issues:

I had the chance to learn things about current critical issues, such as conflict in Syria and Iran, which, I would have otherwise ignored. I changed my mind and I learned new things. I never knew that Iran's nuclear programme has been running for so many years; that's why I talked about awareness. (Alexandros, STAGE A)

Alexandros, like most of the students, regarded the 'information gathering' and 'information processing' procedures as equivalent to 'knowledge and awareness acquisition'. While the students initially explored the agenda topics individually, compiling information so that they could construct the relevant

resolution, it was later in the committee rooms where they utilised this information to provide common solutions to the issues they had to debate. Thus, most students regarded the whole procedure as an awareness building practice, since their task was not limited to repeating information on the topics as they were accustomed to doing as part of the everyday school homework, but rather use them to construct original material with other committee delegates. For instance, Alexandros proudly mentioned after his participation in the first MUN conference:

‘I have more knowledge than other children, as everyone can read the news and surf the net and be informed, but they cannot debate as we did in the MUN’ (Alexandros, STAGE A)

Most of the research participants had never been involved in a similar project before; in other words, exploring and learning about current issues, preparing documents such as resolutions and policy statements and debating them was a unique experience. Therefore, it seemed that students reckoned that this MUN involvement differentiated them from the rest of the school students, as ‘debate’ was a more intellectually demanding procedure than ‘surfing the web for information’. In this sense, ‘discovering and learning about’, was the result of such endeavours for these students, even if that was their first MUN participation (Weir and Baranowski, 2011).

Reading and researching during the MUN preparatory period enabled the participants to gain sense of the wider world and learn about global debates, conflicts and issues that they had not been aware of before (Krain and Lantis, 2006; Smith and Boyer, 1996). Through this process, they began to realise how global knowledge could change their views, and enhance their understanding



(Hanvey, 1996; Merryfield, 2005; Shaw, 2006; Switky and Aviles, 2007). Students at Stage A were oriented towards learning basic facts and reading widely so that they could compile all the necessary information for lobbying and debating, and gain a better understanding of the complexities of these affairs (Frederking, 2005; Prince, 2004).

*Stage B: understanding and reflecting on global knowledge*

Stage B students appeared more oriented towards deepening their understanding of the issues and making meaning of their experiences. They accomplished the MUN related tasks, such as resolution and policy statement drafting or speech preparation, more quickly and more successfully than their less experienced counterparts. They knew how to research the agenda topics, and how to play their roles during the lobbying and negotiation periods. Being less anxious over their performance at the conference meant that they appeared to take the process aspects of the conference in their stride.

At this stage, students reflected on the information they had gained and tried to understand how global issues were interrelated, while they also expressed concern over the extent of their own responsibility for addressing power imbalances and injustices.

Key emergent themes were understanding of global interconnectedness and interdependence and their impact on people's lives, reflections on people's conceptualisation of the world as a microcosm where the personal and the local are isolated from the global, and a sense of concern and responsibility for

human suffering in the world. While the gathering information on the agenda topics were in the foreground during the first participation for students at stage A, Stage B participants were able to broaden their perspective and make personal meaning out of this involvement.

Global interconnectedness and interdependence

The theme of global interconnectedness and interdependence and, in particular, how current issues may not be simply country-specific but could have an impact on the wider world, emerged from the analysis. In other words, the students emphasised how certain issues, like civil conflicts or environmental disasters, could be felt in distant parts of the planet, thus necessitating combined efforts and concerted solutions.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Alexandros	17	M	Security Council (Colombia)	Security Council (Guatemala)	
Andreas	17	M	Committee on Disarmament and International Security (Colombia)	Special Conference on the hazards of health (Guatemala)	Committee on Disarmament and International Security (Pakistan)
Ioanna	17	F	Human Rights Council (CHAIR)		President of the General Assembly
Klelia	17	F	Human Rights Council (Colombia)		
Mayra	17	F	Commission on Sustainable Development (Spain)	International Court of Justice	Commission on Economic and Social Development (CHAIR)
Olga	17	F	Joint Ministerial Committee on Humanitarian Affairs (Spain)	Disarmament and International Security Committee (Guatemala)	Security Council (Pakistan)

Table 12: Participants at **Stage B** (Theme: awareness of global interconnectedness and interdependence)

Global interconnectedness enabled experienced delegates to see that the same events might impact on people differently and therefore collaboration and negotiation could prove effective (Table 12, p.206). This understanding was achieved by examining different perspectives on global issues. Students researched how their assigned country, as well as their country's allies and adversaries, approached the issues in question so that they were prepared for the debates. During conference time, each delegate was exposed to a range of perspectives proposed by other delegates in the committee. This helped to highlight the multidimensionality of those issues. Global interconnectedness was conceptualised by students in terms of the impact which one event may have on different regions.

Most of the more experienced MUN students came to express the view that global issues could not be viewed independently, as they were part of a wider reality; a single issue may trouble different people in different regions of the world. Olga, an experienced delegate, referred to the way she perceived global interconnectedness through the interaction of different MUN agenda topics, implying an understanding of how issues were linked in different ways:

I think there is a change, I'm more mature, as far as the knowledge I have acquired is concerned. This makes me understand a little better what happens. I noticed that all the topics I've had are connected, let's say disarmament is related to the refugees, and now I perceive the world better. (Olga, STAGE B)

Alexandros began to perceive the world as an interconnected whole, after participating twice in the Security Council. In this committee, 15 member states engaged in debates with a small number of other delegates and were expected

to reach consensus on taking practical solutions to key troubling issues, such as international interventions in conflicts worldwide. Independent solutions were not allowed; all 15 delegates were obliged to collaborate and negotiate irrespective of personal interests. Alexandros reflected on the lesson he learnt in the committee:

I believe that the world is interconnected beyond borders. MUN may give you the chance to become interested in the world. I mean the states are connected, this is what the MUN teaches. Especially the Security Council, which is a wider council that consists of different states. Each of them defends its interests and tries to reach consensus about an issue which concerns another state, well beyond their borders. (Alexandros, STAGE B)

Experienced delegates reflected on their views that people should realise that being 'part of a whole' renders them dependent on other human beings. In this sense, students conceptualised global interdependence as a necessity, since they began to see that common problems were best addressed through collective action and with support from other states. During debates on each issue on the agenda, delegates collaborated in order to reach consensus on solutions by means of resolution drafting. Andreas compared the MUN collaborating and decision taking to the potential, real life one in the UN assemblies:

If we really want to move forward, all countries must collaborate, as we did in the conference. If they [UN countries] wanted to solve these problems, they would collaborate and there wouldn't be a financial crisis, there wouldn't be poverty and hunger in Africa. (Andreas, STAGE B)

Although students participated in a role play simulation, the most experienced delegates considered that the solutions they were offering were not negligible, but could ideally address the issues in question. As Andreas explained, the fact that committee delegates could come up with realistic solutions to these

problems could mean that 'real diplomats' were able to achieve their goals, reach consensus and provide effective measures for the agenda topics.

For some experienced students, the MUN resolutions students debated on and discussed constituted evidence that solutions can be located when different proposals are explored and negotiations are made in real life UN assemblies. When Olga represented Pakistan in the Security Council and contributed to putting forward solutions to alleviate the political instability in Egypt, she compared the troubled condition of Egypt to the relatively conflict-free reality in Greece:

We must appreciate what we have in Greece. In Egypt, for example, people are fighting for the freedom. When we know what happens in other countries and how each country deals with their problems, if we face similar problems, we may find ways to face our own problems, too. (Olga, STAGE B)

Similarly, Mayra explained that national isolation was not an option and that borders should not be viewed as obstacles to addressing global issues:

If you realise that there are problems everywhere and not only in your country, or that you cannot solve them on your own and that you need other countries' help in order to address them, then you understand that we are not isolated. We are not a country with closed borders, especially this moment when we say we belong to Europe, to the world...the whole society is influenced by what happens abroad, the commerce, the environment, even the culture, you can't be isolated even if you want to. (Mayra, STAGE B)

Global interconnectedness and interdependence for these students implied that borders between countries did not prevent economic, environmental or cultural influences to trickle into the neighbouring states. In this sense, Klelia suggested dismantling borders, since they are man-made and do not promote unity:

... we are one world; I don't differ from the person who is next to me. In reality, do borders separate us, why did we put them there? Can't we take pull them down? (Klelia, STAGE B)

Ioanna explained how she had come to regard herself as a 'global citizen' and underscored the notions of common humanity in terms of a sense of belonging to an interconnected world:

The fact that you are here and the other is out there doesn't mean anything, if you are a global citizen. If you don't see consider yourself the centre of the world, then you will start seeing yourself as a part of the world. And you get involved with issues that influence the whole world, we are all global citizens. (Ioanna, STAGE B)

It seemed that experienced MUN delegates visualised the world as an entity, and a complex system consisting of diverse peoples, cultures and fates (Nussbaum, 1996; Parekh, 2003). What is more, they seemed to realise that these the different aspects of this global entity tend to interact with each other; for them, global interconnectedness was also linked to the often imperceptible ways in which human lives and fates are interdependent (Beck, 2006; Delanty 2009). Experienced students located connections between their personal lives and global reality (Newmann and Twigg, 2000), which seemed to lead them to deeper reflections on global interdependence.

#### *The microcosm and the wider world*

When experienced delegates (Table 13, p.211) were exposed to some of the harsh realities of life in the international sphere, such as the travails of undocumented immigrants or asylum seekers, they started to regard their own national or personal problems differently. In the context of conference preparation, the March 2012 MUN team visited the headquarters of Amnesty

International in Athens, where they were informed in detail about the conflicts and hostilities in the Middle East and the Maghreb, the Greek state and the EU measures towards undocumented migrants. These briefings constituted a point of reference for the conference preparation, not only for the Political Committee or Security Council delegates who engaged with relevant commit topics, but for all MUN team members who attended the presentation.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Anna	16	F			Commission on Economic and Social Development (Pakistan)
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Klelia	17	F	Human Rights Council (Colombia)		
Nefeli	17	F	Special Political and Decolonisation (Colombia)	Political Committee (Guatemala)	Special Political and Decolonisation Committee (Pakistan)
Rena	17	F	Special Political and Decolonisation (Spain)	Political Committee (Amnesty International)	Special Political and Decolonisation Committee (Pakistan – assistant)

Table 13: Participants at **Stage B** (Theme: the microcosm and the wider world)

When the students heard about the life-threatening situations people regularly faced in conflict-stricken countries, which were different from their own, they started making associations between their own lives and those of others. Some of them, then, seemed to re-evaluate the weaknesses and strengths of their personal lives, trying to keep their own personal issues in perspective:

Basically, when you deal with such issues, which eventually have to do with the whole world, you feel too small in relation to what happens there. (Rena, STAGE B)

I think that MUN has helped me to set priorities. Because when you deal with such topics and see that the world suffers, thousands of people are dying, then you ask yourself, will I sit down and cry because I made a mistake? You feel like a small piece in a huge picture and some things stop being important anymore. (Nefeli, STAGE B)

Isabella used an image of war in order to make a similar point about the need to see the 'bigger picture', and empathise with those people who suffer in conflict areas, instead of limiting one's view to the personal and the local:

If everybody knows what it means to be homeless, to see rockets landing next to you, not to know where your kid, your wife and sister are, then you find courage because you say I am alive. (Isabella, STAGE B)

Participants stressed how their engagement with global issues at MUN offered them the opportunity to look beyond their own personal, or local problems. Some visualised this insulated reality as a 'bubble', a 'microcosm' or a 'personal sphere', which exists within the world reality. Nefeli and Klelia explained how their MUN experience guided them outside this personal space:

This experience is necessary for my life, it helps me to keep in contact with the outer world and not to be confined in my own personal bubble. My life shouldn't be just me, my friends, my school. What matters is that you are freed from this attitude 'I am all right, my mum and dad are all right', but you learn about 'us' not just 'me'. (Nefeli, STAGE B)

When I read a newspaper, I look for information related to Greece only. And now I left my microcosm for a while, and that made me realise that my problems are nothing compared to what happens around the whole world. And that made me appreciate lots of things. (Klelia, STAGE B)

Anna acknowledged that deeper understanding of the impact of global issues on people's lives could facilitate the conceptualisation of reality which was not confined by national or personal interests:



We will not live just in Greece or within our own problems. If we don't know what happens, it is as if we lived in our own microcosm. We live in a world where we all interact with each other, it is not the Greek or Athenian society only. When we learn what happens out there, then we begin to have more sense of reality. (Anna, STAGE B)

These students expressed the view that once people realise that they belong to a wider community and shift their focus from the personal to the global, they could form a concrete understanding of their share of responsibility as human beings (Appiah, 2006; Jefferess, 2008; Pashby, 2008).

The findings showed that during initial MUN engagement, the global knowledge the students gained was important in its own right, as what mattered was mainly to grasp the different aspects of each issue in question in relation to the country they represented and the role they were expected to perform. However, during subsequent participations, as global knowledge on various topics accumulated, most students started to reflect on the significance of global issues and how their *own* everyday difficulties and problems related to other life-threatening experiences, reaching a kind of 'global sensitivity' (Boix Mansilla and Gardner, 2005), and an awareness of the interaction between the local and the global realities. The contrast between these two dimensions was rather exacerbated by the fact that several school teachers, other students and even parents of the participants themselves were often critical of the students' involvement in MUN,

What can be inferred from these findings, therefore, is that prolonged involvement in this role play simulation facilitated the students' understanding of the power dynamics and the relativity of their local and the personal experiences in relation to the global phenomena (Davies, 2006; Marshall, 2005;

Osler and Starkey, 2005a). From then on, experienced students started questioning people's sense of responsibility for global issues.

*Sense of concern and responsibility*

Most experienced students (Table 14, p.214) stated that they felt concerned about and responsible for environmental issues and human suffering both in Greece and further afield. The MUN agendas dealt with a multitude of global issues, including disasters such as the Fukushima earthquake and the ensuing nuclear accident, the privatisation of water and its dire consequences on poor indigenous populations in South America, and the negative impact of economic crises on mental health in developed countries, as well as the humanitarian crisis in conflict-stricken areas, like Syria.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Andreas	17	M	Committee on Disarmament and International Security (Colombia)	Special Conference on the hazards of health (Guatemala)	Committee on Disarmament and International Security (Pakistan)
Christos	16	M			Commission on Information and Technology (Pakistan)
Ioanna	17	F	Human Rights Council (CHAIR)		President of the General Assembly
Marianna	16	F			Human Rights Council (Pakistan)
Stella	17	F	Security Council (Co-CHAIR)		
Vicky	17	F	UN Environmental Programme	Social and Humanitarian Committee (Amnesty Intern.)	

Table 14: Participants at **Stage B** (Theme: Sense of concern and responsibility)

Some of the students expressed their concern over the fate of other people who lived in faraway places, and who seemed to become more tangible and familiar as a result of their MUN engagement. As Ioanna explained, the tension between North and South Korea was a concern, despite its distance from Greece. As if trying to emphasise her view, she raised her voice (items in italics) when she referred to the far-off places and problems, which seemed so close to her:

All problems are so close to us and they matter to us. I mean I *can't* stand someone telling me that the war situation between North Korea and the US – South Korea is *none of my business*. *Everything* is of concern to me and the MUN has opened up this world for me. It makes you see things as they really are. (Ioanna, STAGE B)

Stella, who also participated in the Security Council, reflected on the notion of interconnected fates in her discussion of the refugees who had fled the conflict-stricken homelands in the Middle East:

We are all human beings, and whatever happens in the Middle East will eventually influence everyone, everywhere, and not to care? The crisis in Syria may trigger a worse crisis in Greece, more refugees will leave their country. (Stella, STAGE B)

Christos knocked his hand on the table in front of him repeatedly when he referred to this sense of responsibility towards other human beings:

There is a general responsibility. We must have a sense of the 'other'. We can't shut ourselves off from the world, we must have a common conscience that we are all equal, *not* the same. We must care because we, too, may reach this point, the fact that someone has been born a Greek is a pure coincidence, he could have been born a Syrian (Christos, STAGE B)

These students referred to other people's suffering: Christos and Stella mentioned the challenges Syrian refugees faced on their route to safety away from civil war; other experienced participants also expressed concern about

what they regarded as Greek public indifference towards global issues, especially during the financial crisis. These students stressed that since rising unemployment and widespread recession in Greece had a significant impact on many people's lives, often jeopardising their families' well-being, prosperity and mental health, few people seemed to empathise with the suffering of others, let alone distant others.

While Stella, Christos and Ioanna reflected on the suffering of people in distant places, Marianna expressed her concern about homeless citizens just a stone's throw from her home in a quiet, middle class residential suburb of Athens. What is worth mentioning in this situation is the way that Marianna, albeit a student who participated only in the third MUN conference and had limited experience of the role play simulation, shared global citizenship perspectives similar to those entertained by experienced MUN students. As she argued, some Greek people had never imagined that they would witness cases of poverty and homelessness among other Greek citizens in their neighbourhoods, and initially seemed surprised by it:

Each one cared only about themselves, I've got my money, my house, I'm OK. Take a walk in the centre of Philadelphia [residential area in Athens], in the last year I've seen so many homeless people that I say to myself 'where am I now?' (Marianna, STAGE B)

However, she went on by raising her voice in order to illustrate her point, and her attitude to the issues seemed to change from 'surprise' to 'concern', while she emphasised how people's global awareness was indispensable:

Maybe we need to see what we've got and appreciate our lot, I mean how come and you are not concerned with what worries the whole world, *what kind of person are you?* (Marianna, STAGE B)

The last part of her reflection, though, was even more critical, while she also raised her voice in an effort to understand the moral values that underpin such perceived indifference to human suffering. In a reflective moment, Marianna tried to make sense of the way her own family reacted to the issue. She described her father's financial worries in relation to the current situation in the midst of the recession, and how personal matters overshadowed major global issues:

We are concerned about the property tax [recently imposed additional tax on the electricity bills in Greece], and this makes sense, my dad also worries about it, because if he can't afford to pay the school or a private lesson, he can't be bothered about what happens in Myanmar. He'll get informed, but he'll say 'what will I do now, should I pay the tax or will they cut off the electricity supply?' Isn't this what the average Greek person will wonder? (Marianna, STAGE B)

While Marianna attributed perceived indifference towards global issues to a preoccupation with persistent economic problems, Christos referred to weak political engagement and low electoral participation in Greece to suggest that many people abstain from civic engagement and seemed indifferent towards political processes in their own country:

During the latest elections in Greece, 50% of registered voters abstained from ballot boxes, which shows lack of interest in your country and yourself. The cafeterias were full but the polling stations were empty during the previous elections, we can't let others solve our problems. We do not actually attempt to find a substantial solution to our problems. (Christos, STAGE B)

For Christos, lack of political engagement, at least in the form of electoral participation, implied lack of willingness to take responsibility for solving problems.

On the other hand, Andreas attributed apparent indifference towards global issues, to what he regarded as many Greek citizens' lack of global knowledge and understanding:

And then you ask 'we live well and what about *them*?' And the situation elsewhere is much more tragic than it is here. How many people know what happens in the world? I didn't know either, 90% of the people are unaware, and they have stopped showing interest. (Andreas, STAGE B)

In an effort to gain a better understanding of the reasons why many people seem to be indifferent towards global issues, Andreas acknowledged that the majority of the citizens lack substantial knowledge as regards global issues, which may imply that better informed citizens may contribute decide to take responsible action for a fairer world. These three students, Christos, Marianna and Andreas, considered that perceived indifference or lack of concern towards challenging global issues could be attributed to persisting economic problems in Greece, pervasive apathy towards civic engagement, or lack of global awareness and understanding due to poor or inadequate education.

All in all, the majority of the experienced students expressed concern about the current state of global affairs, implying that solutions cannot be found unless people decide to accept their share of responsibility. However, there was another student who participated twice in the MUN team and was particularly enthusiastic about the role play, but did not seem to be as concerned about the issues she engaged with as other fellow delegates. Vicky, who also lived in Athens and regularly witnessed homeless undocumented immigrants in her neighbourhood, viewed the issue of international migration and increased number of refugees from a completely different perspective:

I learnt many things about how illegal immigrants get by, I felt compassion for these people's drama. As a citizen of Greece that receives illegal immigrants daily, I want them to have rights, but how can this be done in a country that has 10 million legal citizens and 10 more millions of illegal ones, these two things are incompatible, I say that I should help them, but, how can I live in a country where no matter where I turn my head I see a Pakistani on one side and an Indian on the other scavenging on rubbish heaps? (Vicky, MUN 2)

Vicky performed her role during the second MUN conference supporting asylum seekers' and refugees' rights, especially those who fled the Middle East region. Nonetheless, she boldly explained that her participation in the conference as an Amnesty International representative was not conducive to a personal change of attitude towards migrants who entered Greece, which she basically opposed:

My opinion was completely different from that of Amnesty International's, in certain matters, however I dealt with it with humour, I believe I am a little racist and my opinion hasn't changed at all. (Vicky, MUN 2)

She also emphasised that citizens could not be held accountable either for the cause or the solution to such an issue:

...the economic crisis has impacted on human rights and the rights of illegal immigrants, we face these people in a racist way daily, I think that that there is nothing that the citizens can do now, this must start from above and eventually reach me, because if there is no law that can protect and restrict those that come here illegally, I can't do anything. (Vicky, MUN 2)

Vicky admitted how racism had infiltrated segments of the Greek society, acknowledged the severity of the situation, expressed interest in and concern about the lack of viable solutions to the issue, but eventually declared herself absolved of any responsibility or commitment to contribute to the solution in the future. It could be argued that Vicky seemed to be entangled in the common rhetoric 'good Greeks' versus 'bad immigrants', which implicitly emerged in the

media coverage of the refugee crisis and the migration issue in Greece. Alternatively, the fact that she lived in a neighbourhood in the centre of Athens, which is inhabited by a great number of immigrants, mostly of African and Asian origin and many Greek residents moved out to the suburbia might also explain her stereotypical attitude towards the issue. However, the fact that she assertively expressed her views and engaged in numerous discussions on this issue with the rest of the MUN team members, no matter how provocative they might be, was significant and positive. It is a fact that Vicky did not fit into the developmental model of global citizenship awareness that the study findings exposed; yet, further exploration of such perspectives, in the form of case studies, would shed more light on the inception and eventual elimination of radical and extreme viewpoints.

These findings show that students' concerns about global issues and their repercussions on people's lives varied, but the basic pattern which was traced could be roughly linked to the students' length of engagement in the MUN conferences. Although Stage B students who had participated twice in the MUN conferences and seemed to make sense of the power relationships and interactions in the world politics as well as the ways people's lives are interconnected and interdependent, exceptions like Marianna's and Vicky's understandings suggest that people's perceptions may always vary. Marianna, despite her inexperience, seemed to have acquired a sophisticated global awareness of global citizenship, which was similar to the one more experienced students had demonstrated. Vicky, on the other hand, seemed to have remained adamant as regarded her attitudes to certain global issues, as if



participation in the role play did not impact on her global awareness substantially, if any at all.

What is interesting to notice, however, was the fact that experienced MUN participants found it difficult to empathise with others (Beck, 2006; Jefferess, 2008), despite the global mind set (Merryfield, 2008) they seemed to have acquired. Martha Nussbaum (1997) suggested that narrative imagination could lead people to see the world through others' eyes and try to conceptualise what they feel. On a practical note, Stover (2005) devised and implemented a role-play simulation in an international relationships course at the University, and argued that the participating students in this Middle East conflict simulation empathised with the roles they enacted.

However, apart from the fact that these students were potentially knowledgeable adults involved in a relevant University course, they also had the opportunity to meet several Middle East diplomats who accepted the invitation to come and meet to the role-playing students at the University premises. Arguably, the students who participate in Stover's (2005) role play simulation had an apparent advantage since they were able to exchange views and conceptions with real diplomats and, eventually, gain a clearer insight of the situation in the Middle East and try to empathise with those citizens. All in all, although role play simulations are thought to be conducive to empathic emotions and the educationalists aspire to foster such values in students (Beck, 2006; Davis, 1994), research on this area is still fuzzy and somewhat vague.

The research findings showed that there is variation in students' understandings and conceptualisations, and longer engagement entails more reflective attitude towards global citizenship. In this study, there was also a group of more experienced students who considered that their participation in the MUN for three consecutive times made a difference in the ways they viewed global issues and co-existence.

*Stage C: visualising and planning*

Although only few in number, Stage C participants expressed disappointment or even anger at their difficulty in identifying practical solutions to global issues and about what they saw as people's indifference towards social problems. These more experienced participants, some of whom had participated in three MUN conferences, discussed their inability to take action in order to offer solutions to global issues, while they were still at school. Some of these participants had also involved in MUN conferences before the start of the research period. What differentiated these students from others with limited MUN experience is the more self-reflective, critical and sophisticated global perspectives they seemed to express. Moreover, these students were able to focus on the themes at both Stage A and Stage B, while making associations between the MUN simulation and real life, and visualising themselves as action-taking citizens in the future.

They tended to define global citizenship as a prospective concept, which implied global knowledge and understanding as well as commitment to human values through collaborative action.

Global citizens as committed action-taking individuals

Participants acknowledged that they were too young to become involved in civic activism and that they were ineligible to vote. However, experienced participants, involved in the MUN school team for at least three conferences, explained how awareness of global interconnectedness and interdependence could engender concern for all people and the planet itself, which, in turn, might urge young people like themselves to gain a global perspective and a desire to work on correction action. For these students (Table 15, p. 223), the development of ethical commitment and responsibility could serve as a stimulus to become engaged global citizens as adults, as well. For the present, experienced students thought that they could sensitise and stimulate others to join them in prospective action-taking.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Mihalis	17	M		Environmental and Cultural Committee (Guatemala)	Commission on Information and Technology (Japan)
Nefeli	17	F	Special Political and Decolonisation (Colombia)	Political Committee (Guatemala)	Special Political and Decolonisation Committee (Pakistan)
Rena	17	F	Special Political and Decolonisation (Spain)	Political Committee (Amnesty International)	Special Political and Decolonisation Committee (Pakistan – assistant)

Table 15: Participants at **Stage C** (Theme: willingness to take action towards a more sustainable future)

Isabella explained that she could try to help other people understand the imperatives that related to global justice, human rights, and interdependence.

When she represented Colombia in the Social and Humanitarian Committee, she researched issues of homophobia and violence against LGBT people and said she was determined to take action to support them in the future:

I thought that it was wrong to be prejudiced against such people. Now I am an advocate of these people, when I listen to someone swearing at them, I tell them 'have you got a problem with gays?' In the future I would like to participate in actions for the protection of their rights, I would easily go to a gay pride parade. (Isabella, STAGE C)

Similarly, Rena and Nefeli regarded global citizenship as a form of ethical commitment based on a moral responsibility to take on world issues, even if they were not directly affected by them; for them, indifference was not an option:

The global citizen is the person who feels that what happens concerns him, and he is responsible for all issues. (Rena, STAGE C)

I don't know what the definition of global citizen is, but for me it means that I don't get enclosed in my personal sphere. I am not concerned only about my private issues, but that I am responsible for the problem, which I may not have caused but it is my job to fix. (Nefeli, STAGE C)

After Nefeli had participated in three MUN conferences, she outlined the difference between an *informed citizen* and a *global citizen* who is committed to action:

The global citizen feels that everything concerns them. He is responsible for all issues. I'm convinced that people can't just be bystanders, being responsible is an approach to life and if you are essentially interested in this, then what follows is 'learn, work and fight for it'. (Nefeli, STAGE C)

Discussing global citizenship, both during our interviews and through a school yearbook text which he wrote on his experiences with MUN conferences (Appendix 11), Andreas referred to awareness, solidarity and united action as necessary steps towards global social change for the better:

The global citizen is the person who knows and shows concern about what happens in the world. He wants to move forward and wants all

people to be well, and the motto is 'get informed and act', as knowledge constitutes a great power. All the people are responsible for what's happening, for we are strong enough to do anything, and in order to move forward all countries should cooperate. I believe that if we all unite and resist, then things will improve. (Andreas, STAGE C)

Mihalis explained how the MUN could facilitate the development of political views from a young age. As a delegate representing Japan, Mihalis visited the Japanese Embassy in Athens, and discussed the MUN agenda with Japanese diplomats. During the research interviews, he underscored how his participation in MUN enabled him to feel *like* a global citizen, who is knowledgeable, concerned about global issues and determined to do something about them:

The global citizen is the person who is interested in global issues and who is aware but mostly concerned about *doing* something. The MUN helps you to develop a political stance. It definitely makes you more of a global citizen. (Mihalis, STAGE C)

Mihalis asserted that he was not a global citizen, at least yet, but he was one of those experienced MUN participants who conceptualised global citizenship as an imaginary situation, where it was important to 'feel like a global citizen'. For him, such a status entailed being a knowledgeable, committed who engages in participatory activities for the common good. He went on to add another element to his conception of the global citizen, namely that of collective action to rectify wrongdoing:

Initially, the global citizen is interested in everything that happens around them, not only in Greece. But this is not something that may take place easily. You will gradually get informed about the rest of the world, you'll be motivated to learn and then take action, to discuss all this with other people, learn what others believe, and then do something important, offer something to society as an adult. (Mihalis, STAGE C)

Experienced participants explained that a sense of commitment and global responsibility could lead to taking action, at least in the future (Bronwlie, 2001).

What students emphasised was the fact that they wished to become proactive in the future in terms of collaborating with others to address challenges (Banks, 2004; Bernstein, 2008; Gorton and Havercroft, 2012; Westheimer and Kahne, 2004a). Despite their eagerness to participate in voluntary action as global citizens, they did not specify methods of engagement apart from an effort to disseminate information and influence others to act too. However, participating in the MUN was viewed as a rehearsal for future global citizenship action for most experienced delegates.

### **MUN participation as global citizenship preparation**

The last section of this findings chapter does not belong to the three-stage pattern of global perspectives development, but it rather constitutes the framework which binds the three above mentioned stages: the contribution of MUN participation and the impact of prolonged engagement in many conferences and different MUN positions to the development of global citizenship awareness.

When students were asked to reflect on their overall involvement in the MUN team, the most experienced of them described the MUN simulation as an educational game that prepared them for global citizenship, and also considered that prolonged engagement made a difference to the development of global perspectives (Table 16, p. 227). As regards the perceived impact of the simulation on their conceptualisation of global citizenship, these students emphasised that participation in MUN was, actually, an educational tool that promoted awareness and understanding of the 'real world', while providing a

stimulus for reflection and prospective proactive stance towards global challenges. While students with limited MUN experience mainly referred to the global knowledge they had acquired through their engagement in MUN, these experienced ones who had participated in at least three MUN conferences could attribute their global mind set to this ongoing involvement.

Therefore, prolonged engagement in the MUN was perceived as a contributing factor to the development of global awareness and understanding, according to the students. To this end, this section of the first findings chapter relates some of the most experienced participants' reflections on this theme.

<b>Participant</b>	<b>Age</b>	<b>Sex</b>	<b>MUN 1</b>	<b>MUN 2</b>	<b>MUN 3</b>
Andreas	17	M	Committee on Disarmament and International Security (Colombia)	Special Conference on the hazards of health (Guatemala)	Committee on Disarmament and International Security (Pakistan)
Ioanna	17	F	Human Rights Council (CHAIR)		President of the General Assembly
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Mayra	17	F	Commission on Sustainable Development (Spain)	International Court of Justice	Commission on Economic and Social Development (CHAIR)
Rena	17	F	Special Political and Decolonisation (Spain)	Political Committee (Amnesty International)	Special Political and Decolonisation Committee (Pakistan – assistant)
Zoe	17	F			Security Council (CHAIR)

Table 16: Participants and 'MUN as global citizenship preparation' theme.

Two experienced delegates, Isabella and Mayra reflected on their MUN experience as a preparation for the 'reality' they would live as adults later on. As an adolescent attending senior high school, Isabella explained how her MUN experience enabled her to access the 'world of the adult citizen' a little earlier than she might have expected to, as a school pupil, while she also had the opportunity to develop awareness and understanding:

I was talking to my cousin and he goes 'Isabella has left reality', and I tell him 'no, actually I've entered reality'. This is where all students should be, but they are not given the chance. Why not now? You are supposed to be at an age when you receive as many stimuli as you can and you develop, why leave this opportunity? (Isabella, STAGE C)

Similarly, Mayra stressed that it was important not to ignore the interconnected nature of the world and suggested that exposure to reality could be an effective preparation for adult life, where independence and taking initiative were indispensable:

Sometimes it is tough to learn about reality. But if we don't realise it, we will stay in our own 'bubble', in Greece, and people will be killed in Syria. And we'll get out into society and your mum and dad won't be there to take care of everything for you, so you'll have to be prepared. (Mayra, STAGE C)

Andreas described young people in Greece as seemingly indifferent to world issues, and he regarded involvement in MUN as a stimulus for action, for political engagement as a voter in elections. He explained that MUN could instil a belief in one's ability to effect political changes:

You have to take part in order to learn the truth. Then you reflect on it and it's up to you to act. I can't do anything alone, young children need to vote correctly, and they have to become informed in order to do that. MUN may help in this situation, it gives you an impetus and you should take advantage of it correctly. (Andreas, STAGE C)



Isabella conceptualised the MUN as a component of global citizenship preparation. More specifically, she explained that participation in MUN enabled her to distinguish three stages of citizen development: a) awareness building through searching for and gathering information, b) sensitisation through role-play and c) action taking:

When you participate in MUN, you realise that you can do small things which may help you 'get into the shoes' of the ruler and you feel as if you had some kind of impact on the world. But I have started to believe that in order to change things drastically, I am not sure that it is enough for you to be alone amidst the crowd. You must try to do it, but even this is not enough. You have to inform and sensitise the people around you, this is it, information, sensitisation and action, I guess I'm at the second stage. (Isabella, STAGE C)

Reflecting on her experience so far, Isabella explained that she had managed to gather information about global issues, and she had also tried to help other people reach her level of global awareness, by trying to persuade other students to join the MUN team. She considered that her MUN engagement enabled her to reach the second level of her professed 'framework of active global citizenship', and hoped that she could proceed to the third 'action' stage as an adult.

In a similar fashion, Rena argued for the value of MUN as an educational programme which could impact on the students' development as global citizens. She commented on the MUN simulation as a sensitisation process and then she went on to add that the experience was not a transitory one:

It's a simulation, a game in reality, but it has to give you more things than it shows, judgement and sensitisation can be shaped. MUN is not an ephemeral activity. Certain things are necessary to remind you that you are responsible for what's happening and you need to react, and definitely MUN is one of those. (Rena, STAGE C)

Similarly, Ioanna was one of those delegates who was involved in the simulation over a long period of time and she said that she could trace a personal change over this time. She attributed this to the way she 'internalised' newly acquired knowledge and skills, and integrated them into her value system. Ioanna added that the MUN procedure helped her to acquire new ways of thinking and being. She had played different MUN roles in four conferences when she proudly announced that she was a 'citizen of the world':

...it's what you internalise, the world is so small and nobody realises it. It's that moment when you cross a river, from one side to the other, and you change to a new human being... (Ioanna, STAGE C)

Zoe, on the other hand, explained that participation in the simulation did not transform students' lives overnight. It rather offered an inspiration for further awareness raising and a model for future action:

If people want to be informed, today they can do it better than ever before, the point is to find someone to motivate you to be informed, and I believe that this is *it*. MUN stimulates you to become informed, it is a stimulus, it is not information, it is not the MUN that changes your life, it is the MUN that motivates *you* to change your life. It's like a model, like a small society. You take these little things you are given, and you implement them in your normal life (Zoe, STAGE C)

Experienced delegates stressed the contribution of their MUN engagement in sensitising them to global issues. They described the global citizen as a knowledgeable, concerned and determined person who aspired to raise awareness about the impact of global issues on people's lives and develop a network of active and committed citizens (Osler and Starkey, 2005a).

These students used different terms to refer to a process of global citizenship understanding. Rena and Isabella referred to 'sensitisation', while Ioanna spoke

about 'internalisation'. However, all three students referred to a process of assimilating global knowledge and values and integrating them into their own systems of thinking and acting. For the experienced participants, the MUN acted as a stimulus for future action; however, as they were still too young to engage in civic life as active global citizens, they used their imagination to visualise this prospective status and regarded their participation in the MUN conferences as a rehearsal for prospective global citizenship practice (Cabrera, 2007; Delanty, 2006; Dill, 2013; Jefferess, 2008)

#### *Benefits of prolonged MUN engagement*

There are no limits set by the MUN organisers on how many times a student can take part in simulations. The theme of perceived gradual growth and development, as far as knowledge and skills were concerned, was also evident in both the interviews and the observation field notes. Students reported being more capable of performing various MUN tasks, and gaining a deeper understanding of their global citizenship status (Table 17, p.232).

According to the students, each MUN conference with a different agenda, new student officers and delegates, constituted a fresh round of sessions in the same game, but with different players and new versions. However, in this case, experience did not only amount to accumulation of knowledge or expertise in performing the assigned role every time; in fact, it was the students' ability to incorporate newly acquired experience and knowledge to new tasks and situations. In other words, the ability to make new associations between the gained knowledge and the new circumstances they encountered in the next

MUN conference implied reflection on and reconceptualization of the previous experience as well as adaptation to the new requirements of their role and the new country they represented. Therefore, prolonged engagement entailed both *quantitative* (as regarded amount of newly accumulated information) and *qualitative* (as regarded new kinds of knowledge) development of abilities and knowledge.

Participant	Age	Sex	MUN 1	MUN 2	MUN 3
Ioanna	17	F	Human Rights Council (CHAIR)		President of the General Assembly
Isabella	17	F	Commission on Sustainable Development (Colombia)	Social and Humanitarian Committee (Guatemala)	World Health Assembly (CHAIR)
Mihalis	17	M		Environmental and Cultural Committee (Guatemala)	Commission on Information and Technology (Japan)
Natalia	17	F	Committee on Disarmament and International Security (Colombia)		
Nefeli	17	F	Special Political and Decolonisation (Colombia)	Political Committee (Guatemala)	Special Political and Decolonisation Committee (Pakistan)
Zoe	17	F			Security Council (CHAIR)

Table 17: Participants and 'benefits of prolonged MUN engagement' theme

Natalia, Isabella and Zoe, three experienced delegates who continued participating in MUN conferences even as University students, argued that this variety of people, positions and topics added to the MUN appeal:

I've been to all committees. It's a new, different experience every time, different people, different chairs, different emotions. When you join as a chair, different material to read, different viewpoints to hear, different circumstances. (Natalia, STAGE C)

Definitely, every time you participate, you learn new things because you won't be in the same committee. You won't be with the same people or the same topics or chairs, you may not even represent the same country, so all the facts change. (Isabella, STAGE C)

Once is never enough, because every time you learn something new, So, apart from the general framework which is always the same, you meet new people, you learn about new issues. (Zoe, STAGE C)

Ioanna engaged in MUN in various positions many times both in Greece and abroad, including the roles of a delegate, a student officer, and President of the General Assembly. For her, each conference enriched her experience:

There's always more to it, new relationships with other kids, new countries, other accents, both as a delegate and a chair. Because every time you interpret your position in the world in a different way, you are more relaxed with every experience. (Ioanna, STAGE C)

29th March 2013 could have been another normal day, but it wasn't, it could have been 'school and studying, 'cram school and studying', there was a change of pace, just two months before the University entrance exams, your world changes... (Ioanna, STAGE C)

Moreover, two experienced delegates, Mihalis and Nefeli talked about how prolonged engagement influenced their skills development. Mihalis suggested that multiple participations offer students the opportunity to enhance their performance as regards independent research, public speaking and debate skills, by building on their previous experience, revise their strategies so that they play their roles more persuasively and confidently. He explained that continuous involvement in the event offered the breeding ground for such development of abilities:

The more you participate they more you improve, and definitely when you've been once and you've learnt the procedure, you generally do much better. Before I went for the first time I knew the whole procedure but living it is different, now you know how to prepare better, and the second time you'll involve more in debate, and that's why all chairs [committee student officers] have participated more than 5-6 times each. (Mihalis, STAGE B)

After his third and final participation, Mihalis referred to these skills acquisition and was hopeful that his experience would be long-lasting:

Every person has certain skills, the more you engage in something the more you develop this skills, the more countries you represent, the better you will be able to represent them, eventually. (Mihalis, STAGE C)

Nefeli referred to her repeated participation in relation to experience, in two interviews; after her first participation, she briefly expressed her desire to join the next conference as well:

I'd like to participate again, as there's always a chance to be better. (Nefeli, STAGE A)

Nefeli seemed rather sceptical after her first participation, which probably explains why she used the word 'chance' to refer to her prospective involvement. During her participation in the first MUN conference, she refrained from joining the debates and did not contribute to negotiation and decision making as she had expected. She even expressed the desire to leave the conference on the second day, as she thought that her performance was rather mediocre. However, she persevered and despite initial negative feelings, she also joined the following MUN conference. Later on, after her second involvement, she went on to reflect on the experience gained and how she perceived her personal development, effected through recurrent participation:

I am better prepared now, in comparison to last year's preparation, because then we were sailing in uncharted waters, we were ignorant and inexperienced and personally, I was quite nervous. Now, I feel that I am doing something which I haven't possibly mastered completely, but I know it, I'll continue to learn as long as I can, and this is the difference from last year. (Nefeli, STAGE B)

There was a common thread in these data about the association of continuity and growth of knowledge and skills acquisition, as well as the experience gained through prolonged involvement in different MUN conferences. With every new MUN participation, the students reported that they gained experience, but in similar environments or situations, applying every time what they had already learnt in previous conferences and committees, with new co-delegates.

### **Chapter summary and conclusions**

This chapter has presented the findings that relate to the MUN senior high school delegates' perspectives on global citizenship, following their participation in this role-play simulation. The analysis of the data showed that the students conceptualised global citizenship in different ways and that three stages of awareness were identified, which roughly approximated to length of engagement in MUN conferences.

Stage A participants, newcomers to the MUN team, focused on discovering and learning about global issues, according to their assigned committee topics and the United Nations country they represented and planning and playing their role performance at the conference. Participants considered knowledge about the world as a prerequisite for global citizenship, and thus embarked on researching the conference agenda in order to collect the required information which could be used both for drafting the conference documents, resolutions and policy statements on each topic, and debating them.

Stage B participants, having practiced the practicalities of the simulation at least once, seemed to engage in more reflective and critical practice as regards the agenda topic preparation. Building on the experience they had amassed during their previous MUN participation, these students had begun to gain an understanding of the world as an interconnected and interdependent whole, which required solutions to common problems. By making associations between their life experiences and those of others in conflict-stricken areas, for example, they began to re-evaluate their sense of place and identity in the world, viewing themselves as part of it rather than central to it. Further exploration of the topics and constant reflection within the MUN team seemed to trigger their growing concern for the disadvantaged and their sense of responsibility for global issues that they felt had to be addressed.

Stage C participants endeavoured to visualise themselves as global citizens who were knowledgeable, concerned and committed to taking action. Their perceptions were triggered by a sense of global responsibility for issues of social injustice, inequality or environmental disasters. These students stressed that their future roles as adult citizens would not be limited to the local and national context only. Although they did not suggest concrete ways of prospective action-taking, they enthusiastically asserted that their experience in the MUN team had provided them with a stimulus to learn about global issues, raise awareness of global citizenship issues among other people, and eventually take specific measures to address global problems.



Experienced participants expressed the view that their involvement in MUN had facilitated their understanding of current global affairs. They expressed the view that this simulation may act as a rehearsal for their adult lives as global citizens and set the scene for their transformation to global citizenship.

## Chapter Seven: Global citizenship: skills and challenges

### Introduction

The previous chapter reported an emergent three-stage pattern of global citizenship perspectives, which the students developed through their participation in MUN conferences. The development of varying global citizenship understandings was roughly associated with the students' length of engagement, and the main analytical themes were related to global knowledge acquisition and understanding, and a sense of concern and responsibility for human suffering as the students saw themselves developing through prolonged engagement in MUN.

While the previous findings chapter focused on themes pertinent to *global knowledge and human values which* underpin potential global citizenship (OXFAM, 2006; UNESCO, 2015), this chapter addresses the practical aspects of the students' involvement in the MUN, as regards their *abilities* to perform certain tasks, which may be associated with global citizenship education, during preparation for and participation in the debates. At this point, it is important for me to clarify why I refer to 'abilities', rather than 'skills', when I describe the tasks the students performed in the MUN. These two words are qualitatively different, as 'a skill' relates to 'an ability to perform a task well'. However, the students often used the Greek words 'δεξιότητες' (dexiotites or skills) and 'ικανότητες' (ikanotites or abilities) interchangeably, when they referred to their abilities to perform various tasks during their participation in MUN conferences. As the students' skilful performance of the various tasks cannot be illustrated

by the data, this chapter will present themes which relate to the students' perspectives on their abilities to perform MUN-related tasks, but I will also use the term 'skills' whenever the students explicitly mentioned it.

In the first part of this chapter, I present evidence about the ways students accessed and processed new information individually, critically assessing their sources of information they explored, evaluating alternative viewpoints and participating in reflective peer discussions so as to gain an understanding of the MUN agenda topics during the preparation period.

The second section of the chapter examines challenges the students faced during the actual conference. In fact, this section presents the students' perspectives concerning speaking in public, both formally during debate time and informally during lobbying, while it also explores how they viewed team work, collaboration and negotiation during the conference, as an example to follow in decision-taking and problem-solving situations. Then, I go on to expose the participants' perspectives on role-play and the difficulties they encountered, before it proceeds to explore how participating in this game-like simulation facilitated learning of global issues and development of skills.

### **Independent research**

This section describes the students' perspectives on the ways they gained knowledge and understanding of the issues at hand, and the strategies they used in order to be prepared for their participation in the conferences. Most of the preparation for the simulations was conducted individually, before the

students took part in the preparatory mock debates with the rest of the team members. The way the participants accessed and handled new information on their own seemed to be important for them, as it constituted an approach to knowledge acquisition which, as they reported, was different from the usual school practices.

A theme that ran throughout the data was the benefits of independent research, as the students assigned great importance to their ability 'to take ownership' of their learning, in order to gather appropriate information prior to the conference. The students talked about their freedom to take responsibility for the learning process, choosing the material to read, and coming to a better understanding of the MUN agenda. During this process, however, students explained how they were also facilitated by study guides and additional material provided by the MUN organisers and the advisor at the beginning of the preparation period. Students referred to aspects of MUN independent preparation, which related to their freedom to a) look for information independently, and b) gather information from a range of sources, rather than a prescribed book or list of readings.

The participants (Table 21, p.243) conceptualised their search for information as an individual 'learning process' (*diadikasia mathisis, διαδικασία μάθησης*), which started with the exploration of the official study guides and involved an individual, gradual acquisition of information on the topics and a subsequent utilisation of the acquired knowledge in the MUN debates. What is more, they often compared this type preparation process to with their learning processes employed in the school setting.

Each student focused on a different topic and their preparation varied according to the difficulty the agenda topics posed to them. Nefeli and Mihalis reflected on the value of the study guides, at the beginning of their preparation, but also explained that they these resources were too basic and not informative enough for their preparation:

I read the study guides at the beginning, and this gives certain pieces of information which could be used as a foundation, basically, but this is not enough. (Nefeli, MUN 1)

Initially, I read the definitions of the terms, to understand what each of them means, and then read lots of information about Guatemala and what the situation in the country is. (Mihalis, MUN 1)

These students worked independently to assess the information they accessed and identify their gaps in knowledge and plan their next steps, which shows elements of self-direction in learning (Bandura, 1986; Zimmermann, 1986).

Another student, Christos, also followed his own plan to prepare for the conference debates in advance, by scanning the resources he read for potential material related to 'points of information'. According to the MUN procedure (HMUN, 2014), after each delegate presents their national policies on each topic in the form of a short oral policy statement in the committee, other delegates then ask this student questions, which are called 'points of information'. These questions are designed to clarify, support or expose weaknesses in the proposed resolutions, while they may also prolong debate time. Christos argued that understanding a topic in depth offered him an advantage over other delegates, as he would, then, be knowledgeable enough to answer all points of information during debate. He explained how he

conducted independent research taking into account his prospective needs as a delegate:

I tried to find what Pakistan supports and then, through that, I found something else. I highlighted what I wanted to stand out while I would be talking in the committee. I made some notes on the margins, for instance, this could be a question for the USA, that one for India. I didn't learn anything by heart. At school we have teachers who could teach us history in the right way, without rote learning, but they won't, and history is research, like MUN. (Christos, MUN 1)

As a student representing Pakistan during his first MUN conference participation, Christos focused on information which related to this country and would eventually enable him to understand, rather than memorise, the complexities of modern diplomacy. For instance, he chose to locate information which could be used to argue against India, one of Pakistan's neighbouring countries which was engaged in conflict over Kashmiri territory. During this process, he explored accessed information, made personal decisions as to what constituted important material for his learning process and moved on.

Similarly, Olga and Zoe, two experienced delegates, referred to their individual efforts to collate information about their committee topics, while they reported being pleased to get involved in an activity that did not entail the kind of information memorisation, which they were used to at school:

For the MUN, I didn't learn articles by heart. I tried to find solutions myself according to what I had read, and now I know the topic so well. (Olga, MUN 1)

I only remember the things I like, but I remember everything from MUN, because it's interesting. It's not one book to read. People like us who have participated in MUN, in comparison to other kids, do not learn by heart the leaflet about human rights in society. We *know* what the human rights are, who violates them, why they should exist, or what happens when they aren't respected. (Zoe, MUN 1)

These three students strongly critiqued the pedagogical approaches used in senior high school in Greece, where rote learning was still the prevalent method of student assessment in several theoretical subjects, like history (Tsatsaroni et al., 2011). The students emphasised that were not required to memorise or be tested on the material included in the study guides, but rather understand the essence of the problem and use it as scaffolding to build on their own research. In contrast, the set school textbook on each subject constituted mandatory material to be studied, often memorised verbatim and tested on. As regards Christos, he did not mention this subject by chance; on the contrary, as he aspired to becoming a senior high school history teacher in the future, he was particularly drawn to this topic and he often talked to the rest of the students about it.

In this context, independent research on the committee topics appealed to the students since it entailed freedom of choice, in this preparatory period. What students appreciated was the fact that they could regulate their own personal approach to learning (Schunk, 2012), during which the learner is an active agent, rather than a 'passive receptacle for knowledge' (Weinstein et al., 2000, p. 728).

Nefeli assigned importance to being responsible for one's learning, by taking ownership of the methods of acquiring information. She emphasised that the MUN experience was 'not only for what you learnt but how you learnt it'. Initially, she reflected on the value of learning independently and the satisfaction she felt once she discovered 'knowledge' by herself:

At first you acquire knowledge, nobody gives this to you and that is why it's worthwhile, because it's not *ready-made* knowledge. Nobody tells you to get a book that includes everything and you need to know only what this books says, learn it and come and repeat it all, but you start looking for yourself. (Nefeli, MUN 1)

Similarly, three participants, Andreas, Mihalis and Mayra, emphasised the importance of learning how to find relevant information independently, as a lifelong strategy. They stressed that since this ability would be expected of them as adults, they should also practice it at school, like in the MUN:

there shouldn't be one book, you should learn through multiple sources, you should choose the one you want, you should learn how to look for information also. you will leave the school, and then how are you going to learn how to find knowledge? Afterwards you must find knowledge yourself. (Andreas, MUN 3)

Education is about how to find knowledge. MUN teaches you how to learn, it doesn't give you ready-made information. (Mihalis, MUN 2)

I think this research method fits me, because this will prove useful in the future. As you learn to conduct research on your own, you look for certain articles alone, without being spoon-fed with ready-made material, you will need this in your life. (Mayra, MUN 3)

When the information gathering period was discussed during the interviews, the students referred to the 'knowledge' they acquired by conducting independent research on the internet, rather than reading a subject textbook prescribed for all students by the Ministry of Education. In this self-directed process (Bandura, 1986), they followed a personally devised plan of action, by making meaning of and evaluating the information they accessed and the information they thought they needed in order to create a resolution, taking responsibility for knowledge acquisition (Gehlbach et al., 2008; Galatas, 2006; Sasley, 2010).



In contrast to the expectations of reproduction of memorised information they were familiar with in relation to school homework and assignments, they welcomed personally planning and implementing individual research which resulted in 'knowledge' (γνώση), as they called it. However, in the process, students acknowledged that a sole specialised website, or a handful of resources could not reveal all aspects of the issues they were concerned with. They rather referred to the need to examine each agenda issue from different perspectives, so that they gained a clearer idea of the topics as well as familiarise themselves with the plurality of viewpoints on the agenda.

### **Critical thinking**

While the freedom to independently explore the agenda topics appeared to be important for the students (Table 22, p.248), so was the opportunity they were afforded to examine issues in depth, and from competing points of view.

In order to deepen their understanding of the issues under discussion in the conference, students came to appreciate the importance of critically examining the material they gathered. In order to achieve this goal, participants tried to a) examine the provenance of the material they accessed, b) make sense of and evaluate the arguments they encountered, and c) compare and contrast viewpoints before they reached conclusions. This process entailed careful and critical reading of the resources so that they located the key arguments, weighed up the evidence and compared it with other, potentially conflicting resources (Facione, 1990), in order to reach conclusions as to the key ideas of the agenda topics. During preparatory research as well as lobbying and debate

time, it was necessary for students to expose the core arguments of each viewpoint before proposing solutions that would benefit the country they represented (HMUNO, 2016).

### *Assessing provenance*

The students realised that conducting independent research also meant determining the provenance of the information sources they dealt with. They reported that in the process of accessing appropriate information through internet research, they also tried to examine the validity and the accuracy of the websites they accessed. As regards the validity of the website, the students examined the site domains, the identity of the author and the references used for the articles, the date the article was written or updated, as well as other website links found on the website and whether they seemed reputable or reliable. Andreas and Marianna, for example, worked through a multitude of articles on the internet aiming at accessing well-founded arguments and explained the process they followed:

I searched the web, you try to find things on your own. You take the responsibility to evaluate them. Now, I know where to look for, the MUN doesn't dictate what you should read. You learn to distinguish rubbish from the good stuff (Andreas, MUN 3)

Andreas also referred to a discussion we had during one of the MUN meetings, in relation to the situation in the Korean peninsula and the prospect of a nuclear war in the immediate future due to the tension between North and South Korea. A senior high school history teacher, who was a fervent supporter of the school MUN club and its objectives, got involved in our discussion and she also pointed out to the students how crucial it was to check the validity of the websites they

accessed. She illustrated her point by showing the students various Greek blogs, which glorified the North Korean regime. Then the students compared other websites, mostly news related ones, and tried to locate the differences between the news sites and the blogs, as regarded the presentation of the information, the photographs and the language used as well as the absence of references.

Marianna also referred to the importance of distinguishing valid sites from blog writing and subsequently using the accessed information with caution:

I read the constitution of Pakistan in order to learn the government's official position concerning the position of women in the country. However, I also looked for information elsewhere. I could not support Pakistan just by quoting a Pakistani's point of view who happened to live in the US and enjoyed writing a blog. (Marianna, MUN 3)

These students differentiated between websites which contained biased viewpoints and personal assumptions and others which conveyed official positions on the topics they were exploring. In this case, potential bias could be imbedded in some websites and students regarded that lack of evaluation of the provenance of the internet sites made them vulnerable to low quality of misleading facts and opinions. One might argue that assessing the provenance of internet material would seem rather insignificant to non-Greeks, but for these students, who have not been used to conducting independent research as part of the daily school homework, such an experience was worthwhile as it allowed to assume responsibility of their own learning.

However, not many students referred to this issue; the findings showed that it was mostly students who were particularly interested in exploring their topics in depth that engaged in reading so widely. Such was the case of Andreas, who had decided to study history and he was keen on examining the root causes of events; on the other hand, Marianna had to defend the Pakistani policies on equality of sexes in the Social and Humanitarian Committee and she was afraid that she was going to come in for a lot of criticism by other delegates due to cases of gender discrimination in Pakistan. Therefore, she decided to look for detailed information, in order to bolster her arguments and withstand pressure during debates.

#### *Comparison and evaluation of accessed material*

During the research process, students reported that they encountered a range of articles on the agenda topics which often seemed difficult to understand and demanded further effort to decode the accessed information and gain understanding of underlying meaning. In order to make meaning of the information they accessed, students compared and contrasted different viewpoints on the same agenda topic, so that they were able to extract their core argument.

Most students started exploring the agenda topics by reading articles on 'wikipedia', a free, internet base kind of encyclopaedia. However, the new 'wiki' technology, which allows internet users to collaborate in order to create a document, has produced a number of internet-based, free encyclopaedias, which are collaborative creations produced and modified by members of the

public through a web browser (Pfeil et al., 2006). Nefeli seemed to be wary of 'wikipedia' as an information source:

When you've found what you want, you get into the process of evaluating it as well. I mean when you search the internet, and the internet is not like an encyclopaedia, I can also sit at home and write whatever nonsense I want. That is why you have to think critically, to understand whether what you are reading makes sense or not. (Nefeli, MUN 3)

Anna joined the MUN team only during the third phase of the research study and at the time, she had no prior MUN experience. Despite her initial lack of knowledge of the procedure, she quickly took on leading responsibilities during committee work and lobbying, and other delegates called her 'chief Anna'. She referred to this preparation period in detail, explaining the steps she took in order to conduct her own research around the committee topics:

I sat and read the study guides, I kept notes and then I distinguished many common facts, so this is the way they started to imprint themselves on my mind, through comparison, and so I understood what it was all about, because I did not read the information in order to learn the lesson by heart, but to *understand*. (Anna, MUN 1)

Anna embarked on her research by supplementing the initial material provided by facilitators, and proceeded by comparing and contrasting this with the information she had located through her independent searching. The more she engaged in information gathering, the more she realised that extensive exploration of the topics was required.

Similarly, Mayra explained how she checked the validity and credibility of the material she read, and she proceeded to examine each article in depth so that she could evaluate the arguments in different texts. Looking at both sides of arguments helped her understand her topics:

I think there is some change, especially in the way I read the material because I found lots of articles which said one thing, and then I found others that said exactly the opposite. I learned to evaluate what I read, not to find everything ideal. For instance, in the “corporate responsibility” topic, at the beginning the articles we read were kind of ideal, how things should be, we should help society and we should protect and respect the environment. But I found some other articles which argued that the whole idea was a fraud. I realized that you have to search and delve deeper. (Mayra, MUN 1)

During her second participation, Mayra participated as a judge in the International Court of Justice (ICJ), which is the main judicial organ of the UN dealing with legal disputes among member states (PS-MUN, 2014). Her duties involved listening to the evidence provided by the advocates, deliberating with the rest of the judges and reaching a consensus with them. For her, understanding both sides of the case was crucial to keeping an unbiased stance in the ICJ, which was rather hard to achieve as the topic was controversial:

I read lots of things on the web, articles, discussions between people from Thailand and Cambodia in blogs, I saw various videos on BBC, REUTERS, both sides are so fanatical and you can find really opposing views and contradicting opinions and articles. (Mayra, MUN 2)

Nefeli and Mihalis described in detail how they tried to gather accurate information from different viewpoints. For them, making meaning of the agenda topic meant evaluating contrasting, and often contradicting arguments. Both students stressed that developing an understanding was a long process, which entailed perseverance and interpretation:

I tried to see the issue from different angles and perspectives, which is the basic idea, that’s the hard part of the story, because it’s so common to read something and not be able to completely understand it and you have to examine the topic more meticulously, you always try to evaluate the information and try to dig and unearth the basis of the argument. (Nefeli, MUN 2)

And then I started reading articles and analyses. In order to form the resolution, though, I had to think of the situation in my country, juxtapose the positive and negative facts in order to come up with solutions. (Mihalís, MUN 1)

These students claimed that researching the MUN agenda and preparing for the simulation helped them to understand and evaluate arguments and viewpoints and adopt a more critical perspective on the information they found. They considered that being well-informed and critical could protect them from being deceived during the lobbying and debate sessions. Engagement with such a plethora of viewpoints during preparation and debates was of major importance, as Mihalís noted:

MUN teaches you to look at issues more comprehensively, always check the interests that lie hidden behind a viewpoint. You have a critical spirit, and I don't think I had that before. It makes you more suspicious. (Mihalís, MUN 2)

By examining each idea carefully and comparing opposing views they reported being better informed and prepared for the debates. Although exploration of the topics started with the study guides and explanatory material provided by the advisor, students supplemented this introductory information by working on their own. They examined and evaluated the websites they explored so that they avoided overly biased and misleading documents. They compared and contrasted contradictory arguments so that they examined the agenda topics from different perspectives and made efforts to deepen their understandings and unearth hidden meaning (Shellman and Turan, 2003). During this process of searching for and understanding information on the topics, students regularly engaged in long discussions with the rest of their MUN team members, as well as the advisor and other teachers.

## **Deliberation with others**

One of the themes that emerged during data analysis was the contribution of students' deliberation with their peers to better understanding of the accessed information, and the requirements of their role in the simulation.

By 'deliberation' I mean the intellectual process students engaged in, which consisted of exchange of arguments and counterarguments, exploration, evaluation and interpretation of the knowledge that was acquired and how it was acquired. Deliberation was evident at all stages of their participation, while it occurred mostly among students a) before the conference in anticipation of the three-day events, b) during the conference days in the committees and during breaks, and c) after the conference in the form of debriefing sessions. Such interactions varied in length and focus, while it was mostly experienced delegates who seemed to participate in them.

Nefeli and Rena, who were already close friends, often discussed the MUN agenda topics as well as cooperating on the creation of resolutions and policy statements. Although they did not belong to the same conference committee, they engaged in intense deliberation, which offered them the opportunity to stay informed, consider alternative viewpoints, reflect on their own beliefs, and attempt to make inferences and judgments by seeking 'the truth':

We discussed all these issues, we found common points, we cooperated in a process of creative thinking, I think I've reached the top level of creativity that lies inside me, and '*I burnt my brain*' in order to discover the truth. (Nefeli, MUN 2)



Nefeli obviously exaggerated when she declared that she reached the peak of her 'creative thinking' while discussing the MUN experience extensively with Rena, her close friend and fellow MUN delegate. To show her point more clearly, she also used a common metaphor 'το κάψα', (*to kapsa*), which can be translated in English as 'burnt my brain'. This idiomatic expression, which was commonly used by young people in Greece, refers to what happens to one's mental state when protracted reflection exhausts the brain and makes it seem 'inert' or 'useless'. Young students in Greece also use this expression when they describe their protracted mental exhaustion after studying hard, or after any other mental activity that demands vigorous concentration and prolonged utilisation of mental faculties.

These two students did not only discuss their committee topics, but engaged in lengthy examination of many MUN agenda topics. As Rena explained, a critical disposition towards global issues was closely related to awareness and exchange of viewpoints:

Nefeli and I sit down and discuss world problems and this has helped us a lot, as critical judgement and sensitisation are developed. And if your character is appropriate and if you are ready to accept it, MUN has a lot to give you, more than it shows. You see corruption and that may urge you to try and change that. Others don't even realise that because they treat MUN solely as a game (Rena, MUN 3).

In a similar fashion, three other students and close friends, Mihalís, Andreas and Mayra, engaged in deliberations during MUN team meetings in school breaks or at other informal gatherings. They usually discussed their topics and exchanged arguments intensely but politely, while they sometimes seemed to re-examine their original positions and ideas. Their deliberations often revolved

around current political affairs or controversial issues such as racism, democracy and dictatorship or children's upbringing and adolescent rebelliousness:

We often discuss with other kids, but very few young people do so on serious matters. The other day, Mihalis, Mayra and I started talking about North Korea and democracy and then about human rights violations in that country. There was so much energy and passion, like the other time we discussed, or rather 'fought' (laughing) about racism in schools (Andreas, MUN 3)

Such deliberative interaction tended to occur between participants who were also good friends, like Nefeli and Rena or Mihalis, Andreas and Mayra, and helped each other with the preparation of the MUN documents before the conference. In this respect, reflecting and elaborating on the newly acquired information concerning global issues, for instance, was regarded as a medium for deeper levels of awareness and a disposition for critical thinking ability.

### **Speaking in public**

Participants talked about their experiences of participating in role playing and expressing opinions verbally by speaking in public (Table 24, p.258). Public speaking in MUN conference focused on matters of civic concern in a politically oriented context, and it was of two kinds: formal speaking (during committee debates) and informal speaking (during lobbying and consensus building).

The challenges of speaking in public were raised by all participants as important. Two themes related to public speaking emerged in the data: a) the difficulty in formal speaking in public and how persistent practice helped to achieve the tasks, b) the challenge of dealing with assertive speakers who

tended to overpower inexperienced delegates, and how MUN debate rules served as a model for democratic interactions for participants.

*Formal public speaking: difficulties, fear and practice*

All students who participated in the research admitted that the ability to speak in public formally, and express personal opinions verbally following strict rules was indispensable in MUN, as this was the main performing task during committee debates. Nonetheless, students reported that it was also quite demanding, especially during initial engagement in MUN. This kind of formal public speaking (Appendix 6) varied from short questions students asked of other delegates in the form of points of information, to longer presentations of argumentation or policy statements during debates.

In both cases, speaking in debate followed strict rules and procedures and was organised and monitored by student officers, who ensured that they were adhered to. According to these rules, delegates who wished to state a point had to ask for permission and wait to be recognised by the committee chair, before they rose to speak. Moreover, dialogue between delegates was not allowed unless it constituted a point of information directed to a speaker, without the alternative of a follow-up question. Such restrictions, coupled with the complexity of the topics themselves or the students' inexperience in participating in such interactions seemed to have frustrated some of the MUN delegates.

Students faced the challenge in similar ways, like Andreas, Anna and Mihalis who described how taking the podium during debate time was rather stressful, but still did not deter them from taking the opportunity to speak during debate time. Andreas, explained how he tried to overcome his fear of making a formal speech:

I think what helped me very much in MUN was the fact that I rose and expressed my views. I mean I had a problem and I was afraid of what others might say. I was a little stressed. This is internal. And then I said to myself 'I'll find something to say too, like everyone else'. I was too afraid to stand and express my opinion before a big crowd, but I got over it by rising to the podium, and I got the hang of it. (Andreas, MUN 1)

Andreas seemed to use a number of techniques to overcome his fear of stage fright, one of which was enabling '*self-talk*', as he described it. Bandura (2001, p.5) explained that people usually 'engage in self-enabling or self-debilitating self-talk', once they encounter difficulties in their lives. Kross et al. (2014) conducted research to examine whether self-talk would influence people's thoughts, feelings and behaviour, especially in stressful situations and they were able to demonstrate that the use of non-first-person language 'enhances people's tendency to imagine how they appear from the perspective of the audience evaluating them' (Kross et al., 2014, p.313). This kind of covert inner dialogue which he resorted to seemed to be reinforcing and invigorating, as it practically helped him re-evaluate the difficult situation he had to face. Moreover, by observing other delegates making similar speeches in the committee, he seemed to use them as model to follow and, eventually, took the podium.

Anna reflected on the first time she made a speech, and on how appropriate preparation, attentive listening and a sense of personal responsibility strengthened her and minimised the anxiety she felt before she took the floor:

I like the first time I took the floor, but I shook a little, I had also written some notes but I didn't want others to understand that I was reading them. When I was asked the first question I listened carefully, but I realised that the answer came out naturally, spontaneously. I was anxious lest they asked me something and I didn't know what to answer and get stuck. But I knew my topic well and when I gave them a satisfactory answer, I felt nice, I liked it because that was a risk for me (Anna, MUN 1)

In this case, Anna had planned prospective courses of action based on anticipated consequences, as she had studied her topic meticulously and had prepared notes in case she got confused while answering a question. Anna considered public speaking as another personal challenge she had to deal with as a delegate:

Because you only take the decision to rise and speak, nobody orders you to do that and you think, OK, it's my turn now, so I have to be prepared appropriately, to know what I am going to say. (Anna, MUN 1)

In similar fashion, Nefeli also explained how knowledge of the agenda topics eased her anxiety before she took the floor to speak:

I know approximately what I will say if someone tries to attack my policy statement or my resolution, because if you make a speech, the audience may react in any way, you can't be in people's minds and to know their questions, therefore, you should know your subject well, you should know why you are saying each argument, so that you are prepared to answer any query (Nefeli, MUN 1)

Mihalis had conducted extensive topic research, and prepared solid resolutions and policy statements, as well as helping other MUN team delegates cope with document creation. However, the first time he found himself in the committee

room surrounded by assertive delegates, he did not succeed in delivering his policy statement as he would have liked to, as he described:

It doesn't only depend on whether you are prepared or not, there are some people who can't talk in front of others and receive questions. The first time I went, I rose a couple of times, but most of these attempts were rather failed, because I didn't manage to say exactly what I wanted and I got stressed. I lost it, they asked me questions and I was a little cornered, so overall I didn't support what I wanted. (Mihalis, MUN 1)

Mihalis explained how he persevered irrespective of the initial negative feelings of stress and disappointment and during his second participation, the ability to speak in public was improved due to consistent effort and practice:

During my first participation, before I stood up to speak I was embarrassed, but from the moment I started to ask questions and speak a little more, I experienced a very nice feeling. Now at the 2nd MUN, there was a huge difference, I mean in this conference I managed to speak many times. I just raised my hand and talked, experience counts too. (Mihalis, MUN 2)

Schunk (1984) argued that students can reflect on their cognitive skills, compare their performance to their classmates', set manageable goals in the daily learning process and achieve them. In this case, Mihalis seemed to combine the knowledge he acquired through the personal experience of trying to speak during the first MUN conference, reflect on other delegates' successful actions, anticipate a potentially successful public speaking attempt during the following MUN, set a new goal and plan the next steps so that positive outcomes might result. As Bandura (1989) and Zimmerman (1986) argued, people will generally avoid situations that may prove painful or too challenging to achieve, while they will attempt to do what they have seen succeed. In fact, Mihalis observed experienced delegates made speeches during his first MUN participation; then, he created positive visualisations of himself speaking in

public, and overcame his fear and anxieties during his second MUN participation.

Public speaking in debate time in the committees seemed to be one of the most demanding tasks the delegates had to perform at the MUN conference. Although most students considered the presentation of their assigned state policy in a one-minute speech a manageable task, replying to points of information was often dreaded as they feared that lack of information would disrupt their performance.

As some participants explained, meticulous preparatory research did not necessarily guarantee a successful performance, especially for students who were not used to this kind of public speaking. For some, like Andreas and Mihalis, participating in formal public debates, along with at least 45 other unknown students, was a new experience. As was the case with independent preparatory research, the participants considered that managing to speak in public and put on an active performance at the conference constituted a personal success, as MUN delegates. For the students, participation in the MUN was not only confined to familiarisation with global issues through independent research, but it also meant learning to voice one's arguments in public, being exposed to public scrutiny, and develop a plan of dealing with this personal challenge. What most of the participants did was to experiment with speaking in public during the first conference, and if they had the opportunity to join the MUN club for one or more times, they reflected on the feedback of the fellow students and the advisor, and attempted to improve their performance

during the next conference, in a process reminiscent of Kolb's (1984) experiential education model.

### *Informal public speaking and rules of engagement*

The challenges of informal public speaking during lobbying seemed to be a concern for some students, who considered that the appropriate rules of engagement during interactions were not respected, while power issues sometimes disrupted the exchange of opinions. While formal speaking during debate time was monitored and controlled by student officers, deliberation during lobbying time was different and mainly unsupervised by chairs in charge.

It was during that section of the MUN conference when the delegates exchanged viewpoints and potential solutions within their alliances, in order to form a common resolution. Despite the obvious informality of caucusing sessions, delegates still had to engage in challenging interactions with other delegates and try to persuade them of the validity of their resolutions. These kinds of negotiations took place in the committee room, where the delegates were allowed to move freely around the room looking for potential collaborators in support of the common resolution.

According to the rules of procedure, in order for dialogue to develop, delegates were expected to listen carefully to the other delegates without interrupting others' speeches, so that they could identify, interpret and understand the oral message, reflect on it and associate it with their own knowledge and understanding, before they uttered their own response, like Anna:



I can't hide the fact that I was on edge all the time, so that I listen to what the other delegate is saying and understand it. I just wanted to be focused all the time, not only on what I was going to say, but on what others were saying and what they meant. (Anna, MUN 1)

Some participants complained about situations where power imbalances and overtly assertive voices resulted in dialogue disruption especially when other delegates did not respect the rules of engagement (Appendix 3). Such events usually occurred during lobbying sessions, when delegates' discussions were not monitored by the student officers and more experienced delegates took the floor, sometimes showing disrespect for the rest of the speakers. Mihalis reflected on such incidents in MUN:

The situation there is not that easy, for example in a discussion someone might interrupt you, or start shouting and not let you express your thoughts. Other times the person who shouts dominates and prevails. (Mihalis, MUN 2)

Mihalis described an occasion when delegates who were keen on becoming 'main submitters' of a common resolution often did not respect the rules of procedure and tried all kinds of tricks to silence other delegates and get the merit of this position.

Another delegate, Stella, compared such disruptive MUN scenes to TV chat shows among politicians who often interrupt each other during live discussions. She expressed hope that young MUN delegates may be encouraged to adopt the MUN rules of debate in their lives so as to show respect to the interlocutors, as she did:

I also learned to respect others when they speak. When one speaks, nobody else can interrupt them, it is not allowed. It's exactly the opposite in real life, like on TV shows where everyone interrupts everyone, but

this is something we should not do, and if we start from the MUN, and some people see it, they may improve. (Stella, MUN 1)

Some students suggested that the way speaking in debate was organised could teach students how to participate in dialogue and respects their interlocutors. Rena, for instance, welcomed these regulating constraints as a helpful framework that facilitated freedom of speech, collaboration and team-building. To make her point clear, Rena described what she considered a scene of ideal talk in the committee, which seemed to be educational as it helped her learn to listen to others:

During lobbying you have to communicate with many people, to listen to all those people who want to talk, and not be influenced by the fact that you want to talk too. I get so obsessed with the topic that I talk too much and I know that this may prevent others from talking. I'm too impulsive. I have to restrain myself and respect all the others who want to talk and have to talk. And I have to let other speak too and have a democratic conversation. (Rena, MUN 2)

What Rena described was a scene from a lobbying session in her committee, when delegates explained their national policies to each other aiming to influence other delegates and form coalitions of common interest. Apart from that, though, Rena also explained how her involvement in a monitored and controlled speaking environment urged her to indulge in self-reflection and raised her self-awareness. By observing others participating in an orderly interaction which facilitated the exchange of ideas, she started to reconsider her impulsiveness and plan new strategies based on this experience. According to Bandura (1989), this kind of observational learning may promote the acquisition of values, attitudes, behaviour patterns, emotional dispositions, and skills, and may become a motivational force for future experiences.

Being able to speak in public was considered by the students a skill of utmost importance and they had the opportunity to practice it both informal and formal interactions. The delegates' initial fear of exposure and potential failure was overcome by practice and experience, and the students who engaged in more conferences benefited more. This was due to the fact that they had the opportunity to reflect on their initial engagement in MUN, set new goals and employ new coping strategies in order to overcome their anxieties during public speaking. Moreover, as some students had never been involved in public speaking in front of such a large audience before – for instance there were at least 45 other delegates in most committee rooms – adhering to debate rules offered them valuable experience as it presented them with a model of public speaking where rules of engagement operate and facilitate the smooth exchange of opinions.

What is interesting to notice, though, is how the strict rules of procedure seemed to help the research participants in different ways. On the one hand, the structured environment of the debate time through the existence of rules and regulations seemed to facilitate the smooth operations within the conference as it offered a model of orderly and respectful deliberation. Each speaker was allotted a specific time slot in which to present their views, without being interrupted or verbally attacked by other delegates. These rules of engagement in debate also seemed to work during lobbying time, as some students somewhat reproduced the conditions they had experienced in debate time. As the data showed, this did not work for all students, since some dominant delegates managed to overpower the shy ones and inexperienced

ones. Even in such cases, though, the data showed that once the students realised that such incidents can be common, they are motivated to reconsider their strategies and make new plans to cope with demanding situations.

### **Working together: a model for problem solving**

Participants stressed that teamwork and collaboration within the committee alliances helped them to understand how these activities contributed to effective task completion. Moreover, they emphasised that practicing problem-solving through participation in debates and negotiation with other delegates within committees could potentially provide a model for applying similar strategies in the future as adults (table 25, p.269).

#### *Collaboration and teamwork*

One of the objectives of MUN delegates in the committee was to debate the proposed resolutions and vote for the resolution which addressed the agenda topics in the most effective way. However, delegates needed to collaborate on two different levels and involve in different kind of 'teams' in this process. In this context, by 'collaboration', students referred to working well with other delegates, respecting each other during debate and lobbying, and participating actively; by 'teamwork', students referred to taking responsibility for their own actions and helping the alliance, namely the 'team', to develop, progress and eventually reach the commonly agreed goal. Finally, the students had to negotiate with other delegates in order to reach consensus as regards the individual clauses that were supposed to be included in the common resolution.

Students had to team up and form alliances of at least 10 countries each, in order to create a common resolution and work throughout the three-day conference within these initial alliances. At this stage, what characterised the formation of an alliance were similar views and policies on specific global issues. Therefore, on this first level of team building and teamwork within an alliance of a number of countries, students had to listen carefully to the rest of their alliance members, critically evaluate their proposals and whether they matched their own proposed measures, negotiate the inclusion of clauses in the common resolution, and eventually produce a final resolution as an alliance of 10 countries. What mattered on this level was the dedication of all alliance members to the common goal, which was the adoption of this specific common resolution and the mutual support and comradeship of all alliance members during debate.

Klelia and Athina who joined the conference only once, seemed to understand how teamwork and collaboration could help them to achieve their common goal within their alliance. Forming a team on the very first day of the conference marked the start of collective action, which was typical of the MUN conference, as throughout the three-day conference, delegates had to play their roles as part of an alliance. In fact, according to the rules of engagement in MUN (Appendix 3), the alliance members were tasked with creating a strong team of delegates, aiming to motivate other delegates to vote for their resolution. For instance, both Klelia and Athina, who participated in different conferences and committees, referred to alliance members as 'neighbours' who had to collaborate in order to accomplish a task:

I didn't know anyone, and then we became a group, in 3 days. We formed a chain with our neighbour, and this is how a team is formed. And I like this feeling of knowing that I belong to a group and now we will all do something together. And I liked this '*together*' very much. (Klelia, MUN 1)

I learned that although I am supposed to perform a task, I can't succeed unless I have my neighbour's help. So, if the other person decides that I don't want to do that, this will have an impact on me, as well. (Athina, MUN 1)

Initial team building for the creation of an alliance also provided the opportunity for getting to know each other, which subsequently provided a supportive framework during resolution defence. This was easily seen by the quantity of *communication paper messages* that circulated within the committee room before the final voting procedures, according to the field notes and the photos taken during the MUN conference. As delegates were not allowed to speak to each other during debate time, they exchanged messages on small pieces of paper, the 'communication paper', which were transferred from one delegate to the other via volunteers, usually Junior High School students, who acted as postmen or postwomen. Most of these messages were mostly related to voting choices, as most of the students explained to me during our informal discussions; moreover, I also had the opportunity to read many of these messages on the days of the conference.

Rena and Mayra, experienced MUN delegates, reflected on how shared responsibilities and challenges reinforced this feeling of 'belonging' to a team the other delegates mentioned. In this sense, cohesion and commitment to this specified task seemed to foster responsibility for the team performance:

I felt that when I reached the podium I was not alone because I defended the group work, work has been accomplished and all team members and the others expect something from you, it's your team. (Rena, MUN 1)

Everyone can benefit from participation in MUN because they will realize that they are part of the whole. He'll see that his peers try, and he will eventually attempt to do the same, MUN cannot work unless there is team spirit. (Mayra, MUN 1)

However, not everyone agreed with this team building and team working spirit in the group of research study participants. There was one participant, Andreas, who preferred to interact and collaborate sparingly during the debates. Andreas enthusiastically decided to participate in all three MUN conferences conducted during the research study period, explored the topics extensively and prepared comprehensive resolutions and well-articulated policy statements. Despite his inhibition to participate actively in lobbying and debate time in MUN conference, he often conducted lengthy conversations with other MUN school team members, school teachers and the advisor on the current affairs, as he seemed to be well-read and knowledgeable on a variety of topics. He seemed to be more confident in collaborating with familiar people, either peers or teachers, in the school environment. Despite his recurrent participation in three consecutive conferences, teamwork proved arduous for him:

In general, you learn to act like a team and personally I can't stand that. I mean when you create a resolution you have to listen to others' recommendations, and they have to listen to yours so that you build a common resolution. In general, I don't like collaboration, I prefer to work alone, to control work, to start from the beginning and take it all the way to the end. (Andreas, MUN 2)

Although Andreas claimed that the ability to collaborate for a common goal, the creation and defence of a resolution were capacities a delegate can learn at MUN, he did not particularly enjoy this MUN procedure and often repeated that

'lobbying time was the worst part of MUN'. At that time, he seemed to be reluctant to participate in teamwork in the committee, although he tried hard to do so. However, prolonged engagement and MUN experience seemed to make a difference to his attitude towards the effectiveness of teamwork, on a global level this time. At the end of his third MUN conference participation, Andreas affirmed his belief in collective efforts and action as regards the ways global issues should be dealt with. Although engagement in coordinated actions within a small MUN alliance are distinctly different from citizen solidarity as a whole, his call for joint action could be a sign of developing a more positive disposition towards team work:

...only if we act collectively will we manage to improve this world, so get informed about what happens in the world, and act. (Andreas, MUN 3)

Andreas' exhortation to the readers of the school yearbook was an indication of his heightened awareness of the significance of teamwork and collaboration, despite his initial inhibition.

Collaboration and teamwork were restricted to a limited number of member states, which shared similar attitudes towards an issue. Therefore, the members of the alliance had to put aside their differences and forge a strong team, and collaborate on the adoption of the common resolution. However, delegates should be cautious and play their assigned role, as they are expected to follow their assigned country' policies on all topics, according to the rules of the simulation. This negotiation and compromise process is often seen in the Security Council, since a decision for measure-taking cannot be implemented unless it is unanimously supported by all its constituent members.



### *Negotiation*

Reaching a consensus on a course of action during lobbying and debate entailed prolonged exchanges of arguments and negotiation, and students considered this procedure an important part of the MUN. For instance, it often took more than one hour of lobbying for an alliance of ten to fifteen delegates to create a joint resolution on a committee topic, as they had to agree unanimously on which clauses to include in it. Isabella and Alexandros described the process of negotiation within the team alliance, before the common resolution was eventually drafted:

I liked the fact that there were children who had nice ideas. One person suggested including information about the LGBTs in education, and someone else disagreed, another one agreed, and we ended up talking about this clause only for 15 minutes, and it took us ages to finish this resolution. (Isabella, MUN 2)

Team work during lobbying is important, because you learn how to collaborate with the rest of the countries. You have many factors to review, many data to reflect on, you may have many different views on the same topic and you have to compare facts, you have to analyse them till you reach the final resolution. (Alexandros, MUN 2)

As these students explained, the negotiation and consensus building during lobbying was a complicated procedure; it required good interpersonal abilities as students had to communicate effectively and positively with many other students, whom they were not familiar with. Moreover, students had to listen to other arguments attentively before they presented their own, evaluated them and identified whether they were relevant to the common resolution or not. The prolonged negotiation these two students described demonstrated how time-consuming and mentally demanding was to discuss every clause of joint resolution, while it took perseverance and commitment.

Zoe compared such MUN practices to negotiations and compromises that take place either in the UN fora or in everyday life. Zoe served as the chair of the Security Council in the third conference, and described how the 15 Security Council committee members reacted when the MUN organisers 'set off an imaginary crisis'. The MUN organisers disrupted the Security Council debate by informing the committee members that a 'crisis' had just occurred in the world and asked the delegates to propose viable and realistic solutions. According to the 'crisis' identity, the United States had attacked Syria and the Security Council committee had to find a way to stop this war.

Zoe's account is indicative of the team building atmosphere that prevailed in that committee at that time, as they had limited time to act fast and address the issue. She also argued that power imbalances that were inherent in such Security Council meetings, especially in the form of vetoes, were not present in this incident, implying that problem solving, rather than pursuit of personal interest, was the priority for the delegates at that crucial moment:

... instead of splitting into groups and forming alliances, the members of the Security Council collaborated, still they sat together and discussed and managed to come up with 40 clauses on the topic. And they kept defending their views and proved that collaboration and negotiation can work, you can find solutions as long as you wish to do so, this could happen in real life everyday situations, on in the real UN and manage to solve all issues and stop all wars... (Zoe, MUN 3)

Zoe expressed her surprise that delegates took the initiative and deviated from the normal procedure of lobbying and debate (HMUNO, 2016), but they opted to negotiate and propose solutions immediately. During lobbying, students are normally expected to present their proposals to their other alliances and try to

garner support for their own resolutions, which often leads to prolonged debates. However, in this committee, students opted to proceed to the more pro-active and productive part of exchanging arguments and reaching consensus on one solution as soon as possible, skipping the lobbying procedure or using the power of veto. Zoe emphasised two important points in her narration of this event, which related to the decision making process. On the one hand, she implied that a positive attitude and determination to deliver solutions fast managed to constitute a solid foundation for problem-solving in the committee, beyond sterile insistence on formalities and practicalities on the part of the delegates. What is more, she argued that the eagerness to engage in negotiations as quickly as possible and eventually reach a solution, despite flagrant discrepancies on the specific topic, could also apply to real life negotiations.

Overall, working out solutions to global issues during this simulation enabled experienced participants to realise how collaboration could be conducive to problem solving once consensus was pursued. Students discussed how similar to real problem-solving and decision-taking MUN was, as the abilities to think critically, express personal view publicly, participate in deliberation and debates and negotiate in order to reach consensus on a common objective were also significant in adult life, as students merely played a role in MUN.

### **‘Playing the role’ challenges**

An important issue of concern for the students was the challenges they faced in playing their assigned roles, namely representing a delegate of a specific

country in MUN. The findings showed that role play enactment was one of the most challenging situation they had to face during their participation in MUN. As more experienced participants said, assuming the role of a diplomat in committee work was more than handling 'question and answer' sessions with ease during debates. *Role enactment* was associated with a more sophisticated sense of engagement with their assigned role. In other words, experienced students acknowledged that enhanced global knowledge was an asset, but it was role identification, as diplomats, that finally helped them participate more realistically in this imaginary UN world. In this sense, themes that emerged during the data analysis were: playing the role persuasively, looking at the world through others' eyes, denial to play a role that does not fit her beliefs, risk of indoctrination and embracing extreme ideas (Table 26, p.277).

Mihalis, who participated twice in MUN, distinguished between two kinds of role enactment: the role of the *citizen* and the role of the *diplomat*. According to Mihalis, during his first engagement in MUN as a delegate of Japan, he mostly focused on the need to gain knowledge of different aspects of the country he was representing such as the culture, customs, and history of the country, in an effort to identify with the role he was playing:

In order to defend your country, you have to get into the shoes of its *citizens*. I mean, to learn the country's interests, its history, what has happened during the previous years, how the country reacted to different changes that have taken place globally. (Mihalis, MUN 1)

However, according to his commentary, he did not seem to play his assigned role persuasively and rigorously. During his second participation in MUN, Mihalis admitted that he changed his attitude to role enactment. At this point,

he described how he conceptualised the role enactment in the simulation, explaining that from that of a 'citizen' proceeded to that of a 'diplomat'. While in the first conference, his objective was to be well-informed so that he would ask and answer questions during debate, during his second participation he was rather focused on enhancing his diplomatic skills in order to persuade his fellow delegates to support his assigned country's policies:

I will focus more on persuading the others when I rise and speak and not just present my arguments. I will concentrate on my country's interests more, so that I speak like a 'country' and not like a citizen. What matters more is to put myself in the place of Japan or another country, and defend its rights as if they were my own. (Mihalis, MUN 3)

For Mihalis, it seemed that citizens have a more restricted view of the political scene, compared to diplomats who represent a whole country of citizens and are politicians by profession. In an effort to identify with the role of a diplomat, Mihalis took a more proactive role in the conference, aiming to promote rather than merely present the Japanese policies on the agenda issues. Similarly, he believed that he articulated his country views in a more sophisticated way, trying to empathise with the people he represented.

Another delegate, Stella, who was a co-chair in the Security Council commented on role preparation:

Firstly, in order to play a role and represent a country, you must read a lot. It's not that easy, because then you must convince yourself first, why they do that, you must defend it. I feel that you learn to get into a role and understand why some people act this way, to see things from their point of view. They may be right in some way. When I represented China it was negative, I was really attacked, I had one ally and 14 other people against me, but I realized that it is not personal, it's just what they support, I didn't take it personally. (Stella, MUN 1)

Like Mihalis, Stella believed that the first step towards role play was knowledge acquisition. She had been looking forward to defending Chinese policies, and she had chosen to assume this role in the Security Council committee, as a potential confrontation among China and other member states seemed intriguing at the time. She had anticipated that most of the Security Council members would be against her, but when she found herself in the committee room, she became engrossed in her role, and she tried to support her resolution despite disagreements. However, during debate she may have momentarily felt discomfort when demanding points of information were asked by the opposing alliances, but she eventually realised that probing questions were part of the simulation.

Playing the role implied adopting the assigned country's policies, irrespective of personal viewpoints (HMUNO, 2016). Christos touched upon this issue of playing the role; for him, developing the capacity to look at global issues through someone else's eyes enabled awareness of the true nature of reality:

The goal of MUN is for us to see the problems from other people's perspectives, not to attend the conference with your own views. All students could join one alliance, form a nice team of 40 people, and decide to destroy nuclear weapons. Pakistan and North Korea and the USA together. And say that we will drop all our nuclear weapons in the ocean, and all is fine, but is this a realistic solution to the problem? No, because this is the goal, to understand how the world itself functions. (Christos, MUN 3)

Despite the fact that Christos participated in MUN only once, at least at the time of the research study, he conceived this simulation in its true dimension as a role play in which personal standpoints do not count. In this sense, role play facilitated understanding of global interconnectedness as participants had to

enact specific roles in order to reproduce reality, not improvise according to their own views. For Christos, the ultimate goal of the simulation was to gain global awareness rather than participate in a fun game.

For some, like Mihalis, Stella and Christos, playing the role might have been feasible to adopt, albeit difficult. However, for others, like Isabella and Rena, it seemed to be really demanding. Isabella represented Guatemala in the Human Rights Committee, which was discussing violence against LGBT people in different parts of the world. According to her state's policy, she should have taken a conservative stance to the issue, but she insisted on expressing her own views, which seemed to be rather liberal on the topic of the respect of LGBT people in society. Isabella reflected on her insistence on supporting her own views by 'being so Isabella':

I want to support something that isn't 'so Isabella', and learn how not to take things personally. When I read the resolution of the alliance which was *against* LGBT people, I got hysterical. I kept circling words on the resolutions, making question marks, noting down things. I was 'Isabella' at that time, I shouldn't have, though, I should have been 'Guatemala'. (Isabella, MUN 2)

Isabella admitted that she did not follow the recommended rules of engagement in the debate in MUN, according to which delegates were expected to show allegiance to their assigned country policy and orientation. Despite the fact that she had conducted extensive research on the agenda topics and prepared the required documents, she eventually refrained from assuming the prescribed attitude her role necessitated during the debates. On the contrary, instead of playing a role, she defended her own viewpoints enthusiastically and energetically, which means that she consciously decided not to 'play the game',

but she rather denied to play the assigned role since she said it contradicted her beliefs. Practically, Isabella's attitude towards playing this role demonstrated first of all that she did own a personal view on the topic, and secondly she was assertive enough to support her personal views during debate. And this was not the only case.

On a similar note, Rena told me that she was 'lucky' to represent a country whose national policy on the committee topics was welcome by other member states. As she was a delegate of Spain, Rena was not afraid that she might be involved in heated debates with other delegates, unlike the delegates representing conflict-stricken states at that time. She regarded herself as 'lucky', since opposition to her viewpoints was minimal and she did not have to play a difficult role:

For me it was easy because I supported Spain and I simply said what I believed, because in order to get into a role you start to understand the things you have to say, and how you have to defend the country and your opinion on the issue won't change. You just see a different perspective, which you either believe in or not. (Rena, MUN 1)

What seemed to worry her, though, was the case of inexperienced students who would have to defend Syria and its civil war tactics, which she personally considered too demanding to do:

But I can't even imagine how difficult it may be for someone to represent Syria in the middle of a civil war. Playing a completely different role must be very interesting. I think that there may be some danger in that, this kid could be negatively influenced by all this. (Rena, MUN 1)

During her second MUN participation, Rena represented Amnesty International in the Political Committee, and managed to support the NGO's arguments



without exerting much effort, as this involved supporting ideas which were similar to hers again. Moreover, she admitted that she had felt closely connected with this NGO through their representative, whom she had met and consulted with during the MUN team's visit at the Amnesty International headquarters in Athens. Rena reflected on role-play and the difficulty some delegates might face while supporting policies they disapproved of. For instance, Isabella decided not to attune to the official country policy, since she thought that it was contrary to her own beliefs on the topic. Rena was concerned about those students who would have to side with views they did not endorse in 'real life', and role immersion might not be beneficial:

I believe that there might be a risk in MUN, not for all children but for those who come into contact with this simulation for the first time. If someone represents a country that faces some issues, like China, they may get into the role and believe in it, and adopt China's view, I don't know. (Rena, MUN 2)

To bolster her point, Rena referred to the German film 'Die Welle', which narrates the story of a high school teacher in Germany who sees his students transform to fascists as a part of a role-playing experiment in a social science class. Although the teacher's aim is to help his students understand the true meaning of autocratic regimes and how they are formed, the experiment turns into a real fascist movement, with students adopting totalitarian attitudes to each other, which eventually has tragic repercussions on their lives. Rena associated the role-playing in the film with MUN role plays, concerned that young people could easily and enthusiastically adopt extreme ideas:

...when you give someone a role, they may become the role you want them to play, that's why you need someone to guide you. (Rena, MUN 2)

Rena referred to the German film to underscore how deeply people can immerse themselves in a role they are expected to play, and which they may eventually adopt uncritically, in their real life. She also stressed that students should be trained to examine carefully the information they accessed and get support from adults so as not to be misled to accept everything at face value, as the young German students in the film. In other words, she emphasised the contribution of schooling to assisting young people to learn to reflect on and explore their own assumptions critically.

This view was also embraced by other students who were concerned about the controversial ideas they accessed during their MUN preparation, or they had to defend during debate. For instance, Vicky also represented Amnesty International in the Social and Humanitarian Committee in the same MUN conference as Rena, and engaged with the question of undocumented immigrants and their impact on hosting countries. She reported that at the initial stages of the MUN preparation, assistance was needed so that delegates learned to evaluate the information properly:

...because on your own, with all these chaotic pieces of information which are widespread on the internet, you get lost, you don't know which is the right one, because there are many sites with conflicting views, you can't tell right from wrong, you can easily become a racist, especially nowadays. (Vicky, MUN 1)

Both Rena and Vicky had reservations as to whether all MUN delegates were mature enough to distinguish play from reality or learn to look for evidence and argumentation, without an advisor's help.

Two other students, Klelia and Christos, explained misunderstandings and potential adoption of extreme ideas could be addressed or prevented, especially if students acquired a clear perspective of the controversial ideas that may emerge during topic research or role-play. Reflection on and critical examination of these ideas, in terms of respect of human rights and human values, could provide protection against bias and racism. Klelia suggested that the best method to avoid embracing racist ideas, for instance, was gaining understanding of the real nature of the simulation:

If it hadn't been for someone to clarify right from the beginning that this is a role I was going to get into, I may have become a racist, I may have become another person. (Klelia, MUN 1)

When you constantly read about a topic from others' perspective, and if you can't have your own conscience then you will change. If you read what happens with human rights in some countries and the dividing line between the two camps isn't that clear, in order to keep the balance, you need values, no one becomes a racist just like that. (Christos, MUN 1)

Playing the role of a UN diplomat in MUN was one of the most basic requirements for the students. Some of them managed to meet the demands of the role, while other reported that difficulties arose when the positions they were expected to defend did not correspond to their own. Some of the students defended positions they disagreed with, albeit with difficulty, while others ignored the rules of engagement in the MUN conference and did not identify with their role the least bit. Some students expressed concern, especially as regarded the potential indoctrination of students who did not critically reflect on their 'adopted' line of defence and could easily fall prey to racist or extreme views. In such cases, critical self-reflection, clarifying facilitation provided by the adult MUN advisor along with prolonged engagement in MUN conferences could avert this risk.

These findings demonstrated that playing the role of a diplomat in a MUN conference may be more difficult or misleading than it seems, especially if the whole process is not supported by adult facilitation. The students who participated in this research study expressed their concerns about the tricky aspects of role playing, which actually may constitute a weak point of the simulation. However, as the students explained, with appropriate guidance, critical reflection and recurrent engagement, the experience from playing a role in the conference could help participants gain a better understanding of the global affairs they defended during debates.

### **Students' reflections on learning through role play**

All the students who participated in the study said that they would remember their participation in MUN for years to come, mostly because they were involved in an event which combined the acquisition of knowledge and skills while playing a kind of game (Table 27, p.286). One of the key themes of the study related to the impact of this experiential activity on gaining knowledge, as students argued that their participation facilitated understanding of the UN rules, regulations and processes as well as the complexities of global issues. Although students prepared for the practicalities of the simulation by reading about its different stages and participating in mock debates prior to the conference, they emphasised that active participation caused them to understand how the MUN worked. The experiential nature of the simulation seemed to enhance their understanding, as by representing countries in the

MUN committees, students witnessed how decisions on current global issues are taken.

The students compared the MUN approach with other ways of learning, such as reading books, and argued that learning by experience seemed to be more effective. In this context, Nefeli referred to the potential of MUN as an event that enhanced understanding because of its experiential nature, when asked to comment on her experience of the simulation:

I think that I haven't learnt the most important things in my life through books, I've learnt them from the places I've been to, the things I've seen. Because when you read a book, it simply remains a page, a piece of information, a reading text for you, but when you see it in front of you, when you live it, it can't remain the same (Nefeli, MUN 2)

Likewise, Isabella was one of the most experienced MUN participants, who tried different MUN posts, from a country delegate and an ambassador, to a committee chair. As a student officer, she was obliged to explain the MUN rules and the conference procedure to the committee delegates on the first day of the conference. Even if the committee members were also experienced delegates, she had to follow the standard familiarisation procedure so that there were no misunderstandings and confusion. This task played a key role, as the delegates could later perform their roles better if they were reminded of the rules of the simulation on the first day (HMUNO, 2016). She explained how previous MUN experience made a difference to her chairing responsibilities, as she had learnt the rules and regulations through practice, rather than reading or research:

Reading and learning something is different from living it. The first time I became a chair I had to explain how lobbying works, I had in mind the specific bullet points and I told them to the delegates. And then the next

time I became a chair I didn't say the points by heart, but I actually explained what I knew, and I saw fewer eyes looking at me like 'what's happening here?' (Isabella, MUN 3)

While the first time Isabella served as a student officer (committee chair) she memorised and reproduced the simulation rules in her committee, the next time she did not follow the same procedure. She went over the rules by 'explaining' rather than 'reciting' the procedure of the lobbying and debate, helping delegates understanding the complexities better.

Rena regarded her participation as an introduction into the real world of the United Nations, and the dynamics of the world politics. She was enthusiastic about her involvement in the MUN team, while she was rather sceptical about the effectiveness of the UN as a whole, in light of the current conflicts worldwide. One of the reasons why she joined the MUN team stemmed from her curiosity to learn more about this organisation:

Apart from what I read, I saw clearly for the second time the way the UN works, because reading how it works won't mean a thing, but living it is totally different. Eventually I can't tell whether I'm for or against the UN, but it doesn't matter, but participating in the simulation I understood how it can work, or how it should work (Rena, MUN 2)

In the same fashion, Rena argued that once students learn to solve conference problems, they could also apply similar strategies to real life challenges. She explained that while the causes and the nature of problems may vary, the tactics and the problem solving processes one may follow might be similar, implying that resolution drafting and negotiation tactics in MUN could facilitate future practice of such skills in life:

It's the fact that you deal with a problem and you try to locate its causes. You find a solution, the reason doesn't really matter, because you'll

follow the same procedure, you learn how to handle an issue and how to find a solution, the procedure that you follow is what counts. (Rena, MUN 1)

The students who participated in all three conferences during the research period read the documents explaining the conference procedure and rules, which were posted on the official MUN sites on the internet (HMUNO, 2016) and later discussed them during the MUN preparation meetings. The participants were aware of what to expect on the conference days in general terms, but it was actual role-play and participation in the debates that helped them gain a deep understanding of the details of the procedure, as Mihalis explained:

It urges you to try to support an argument correctly, to try to persuade others, the ability to convince other people, negotiation and all these I learned them experientially, just by looking at others and trying to act like others. I didn't know how to do all these before I joined the MUN, it's a different way of learning in MUN. (Mihalis, MUN 1)

Engagement in MUN related activities offered students the opportunity to witness how decisions are taken within the UN fora, practice strategies and activities they were aware of but they had never tried before, and learn through personal experimentation and effort. Participation in the role-play simulation entailed activating all senses and faculties: by acting out instructions rather than learning by heart, by actually taking decisions on current global affairs and realise how demanding fruitful negotiation is, or by practicing tactics and strategies in teamwork which might be employed later on in adult life.

## **Chapter summary and conclusions**

This chapter presented the findings which related to the practical abilities or skills students acquired when they participated in MUN conferences. For the participants, there was the sense that they would be better prepared for both phases of the conference, lobbying and debate, if they explored the agenda topics in depth, examined and evaluated positive and negative points of all resolution proposals in advance. Critical exploration and evaluation of contrasting viewpoints, especially during preparation for the conference, seemed to enable participants reach a better understanding of the topics. Students valued these processes, as they regarded assessing evidence and drawing conclusions based on valid arguments as tasks that might prove useful in their adult life. For them, critically examining issues and arguments constituted effective practice for sound reasoning later on.

Adequate and extensive preparation operated as a solid foundation for participation and role-play in the MUN conference. However, assuming the role of a diplomat entailed exercising public speaking skills, both during informal lobbying interactions and formal debate argumentation, with a view to persuading other delegates of the validity of the proposed resolutions. First time participants found it rather demanding to negotiate effectively or join heated debates, especially if other more experienced students participated in their committees. Collaboration and team work were considered necessary requirements for a tightly structured committee alliance, whose member state representatives identified with the role they had been assigned with and respected the rules of engagement. However, not all students found these tasks



easy to perform; in fact, some struggled to team up with other delegates and reach consensus on a decision taking, while others quickly became accustomed to working in teams.

One of the main requirements MUN delegates have to tackle is handle the wealth of information they accessed in order to adequately prepare for their role in the conference. However, as the findings demonstrated, knowledge acquisition did not necessarily entail an accomplished role performance, since the rigour and persistence in defending the role at all costs might be missing. Students described that looking at the agenda topics ‘through the eyes’ of the diplomat they are supposed to personify and making efforts to empathise with this country’s citizen might facilitate role enactment.

What seemed to pose difficulties for some delegates was play the role they had been assigned and simulate the attitude of the real diplomat of that country. This meant that, according to rules and regulations of the MUN, delegates had no other alternative but defend and promote the policies adopted and the measures proposed by their assigned role restrictions. Some students decided to go against these requirements and digress from the official state viewpoints, which eventually could ‘ruin’ the simulation experience, since they would support own opinions.

In other words, this meant that under such circumstances, the role play simulation would not fulfil its goal of portraying reality and the students would not manage to gain an understanding of the real power asymmetry and political

pressure diplomats face and try to handle. What is more, by adopting an 'unrealistic' attitude in the debate, students would not engage in negotiation and problem-solving processes, thus missing the point of the MUN role play, which aspires to facilitate the development of such skills and practices.

## **Chapter Eight: Discussion and implications**

### **Introduction**

This qualitative study investigated Model United Nations participants' understandings of global citizenship, gained through their involvement in this role-play simulation, for a period of 15 months. This longitudinal research explored a) how 26 senior high school students who participated in MUN conferences conceptualised global citizenship, in terms of knowledge and understanding, values and attitudes, b) what skills and abilities these students saw themselves as developing, especially in light of their prolonged engagement in MUN, and c) what factors facilitated the development of global citizenship perspectives, skills and values, according to the students.

The research in this thesis suggests that the senior high school students who participated in MUN were able to identify global citizenship as a potential citizen status, which entailed the acquisition of global knowledge, development of a sense of moral concern about and responsibility for addressing global issues, and a commitment to take collective action for a sustainable future. It also demonstrated that students had varying conceptions of global citizenship, mostly depending on the length of their engagement in MUN. The students who participated in all three MUN conferences related their experience to their development as global citizens, in terms of preparation for active citizenship in the future and a stimulus for changing their own attitudes and perspectives in this regard. Preparation for and participation in this role play simulation seemed to have provided an ideal opportunity for the students to develop independent

research and critical thinking skills, as well as public speaking, teamworking and problem-solving in an engaging, active learning, out-of-school environment.

This concluding chapter serves to provide a discussion of the findings in relation to the literature review presented in Chapters Three and Four. Next, it aims to consider the study's contribution to knowledge. Finally, this chapter finishes with a reflective presentation of the limitations of this study, as well as suggestions for further research in the field of MUN role-play simulations for adolescents, within the context of global citizenship education programmes.

### **MUN as a global citizenship education programme**

The students who were involved in MUN for the whole research period provided a definition of global citizenship, which was understood as *'a sense of belonging to a global community and a moral commitment to address global issues through informed, collective action on both a local and a global level'*. This articulation of the global citizenship construct did not differentiate very much from the definitions researchers, philosophers, NGOs or practitioners have provided, according to the literature reviewed in Chapter Three. However, a point of divergence relates to the absence of skills acquisition and development, which is considered to be a dimension of global citizenship education (Oxfam, 2006; UNESCO, 2015). In fact, skills and capacities that are deemed necessary, in order to gain knowledge and understanding as well as develop values and attitudes, were rather seen as a taken-for-granted dimension of

responsible citizenship, irrespective of global orientations, and were mostly associated with the practical aspects of playing the role in MUN.

### **Varying conceptions of global citizenship**

This interpretative research study explored the ways in which MUN delegates conceptualised global citizenship over time. The data from semi-structured interviews, facilitated by photo-elicitation, as well as field notes from observations during all phases of the research period demonstrated a perceived three-stage pattern of varying understandings of global citizenship. While the MUN as a role play simulation constitutes a set reality, in an objective, rule-governed and role-specific context, the MUN participants' understandings were subjective, personally constructed and context-dependent.

In this study, three stages of development of global citizenship awareness were identified; according to this pattern, students' perspectives on global citizenship varied from: a) *Stage A, discovering and learning* about global issues during their initial involvement as MUN delegates, to b) *Stage B, understanding and reflecting* on global issues, as well as adopting more sophisticated and complicated global perspectives guided by global concern and responsibility, before reaching c) *Stage C, visualising future self and planning* potential action-taking towards a sustainable planet and humane living conditions for all.

In this model of global citizenship awareness, students who participated in all three phases of the research study seemed to develop global citizenship understandings in a similar way, as the findings showed (Table 12, p.206). This

pattern should not be deemed as absolute but rather flexible, in the sense that there were exceptions revealed in the data, as students may join the MUN with greater global awareness than others.

For instance, there was one student who participated in MUN only once and as a newcomer to the simulation, she was expected to devote time and energy to learning factual information about global issues while trying to handle the complex practicalities of the MUN. However, it was demonstrated through the data that she developed critical, self-reflective, public speaking and negotiating capacities really fast, and by the end of her first MUN participation she seemed to have adopted a sophisticated global citizenship mindset, like more experienced delegates. This student may have had extensive *prior knowledge* (Bandura, 1986; Pajares, 1996; Zimmermann et al., 1992) of global affairs and abilities and skills she may have brought to the MUN. She could be easily identified as a 'global citizen' (Stage C) based on the definition that the students themselves provided, irrespective of the time spent in MUN.

On the other hand, another student who participated in two MUN conferences and was particularly excited about this experience, as she asserted, she was rather sceptical about global citizenship as a concept or a citizen identity. Despite the global knowledge and skills she felt she acquired throughout her involvement in the MUN team, her *pre-understanding* (Ryan, 2011), namely insights, values and attitudes based on past events, could have impacted heavily on her conceptualisation of global citizenship. Since this research study aimed to investigate and expose the participants' global citizenship

understandings, further research could illuminate how and why such perspectives varied.

In this study, experienced students who participated in all three MUN conferences, gradually moved from one stage to the next, from Stage A, through Stage B, to Stage C. What seemed to be fixed in this pattern was the direction of the development of global citizenship awareness, in the sense that during Stage A, participants acquired global knowledge, a rather instrumental and 'surface level' learning process (Booth, 1997; Marton and Saljo, 1986), while at Stages B and C, complicated associations, reflections and aspirations appeared to enrich the participants' conceptualisations on a deeper level. This one-way direction of transition from Stage A to Stages B and C could be associated with the complexity of the conceptions; while the students' focus seemed to be the acquisition of global knowledge during Stage A, they appeared to develop more complex understandings at Stages B and C by critically reflecting on their own lives in relation to the global state of affairs or questioning their assumptions about the root causes of current issues.

Students who participated in all three phases of the study, proceeded to further reflective stance, when they reported seeing their personal lives in light of the global knowledge they acquired, emphasising that the interconnectedness and interdependence of global affairs reminded them that they constituted 'part of the world', rather than 'the centre of the world'. By referring to notions of common humanity and shared fate, these students suggested that a sense of global responsibility and concern would eliminate perceived levels of citizens'

indifference towards civic affairs. These students, whose global citizenship awareness was perceived to be more enriched and sophisticated, came to a consensus that global perspectives had to be complemented by people's willingness to take a critical and proactive stance, by working collectively for the common good.

### **Global interconnectedness is not inward-looking**

Knowledge of the complex ways global events and phenomena impact on a variety of people, cultures and societies was shown to be significant for the participants. They highlighted that representing a specific UN member state in a committee offered them the opportunity to learn about the political, cultural, historical and socio-economic situation of their assigned country in relation to the wider world, thus gaining a better understanding of the ways different countries interacted on different levels (Evans et al., 2009; Nussbaum, 2002).

Participants reflected on the wider implications of global interconnectedness (Delanty, 2009), and presented this relationship as a 'part of a chain' that links all countries and peoples. The students in the political committee familiarised themselves with global interconnectedness and interdependence through their debating on conflicts and civil wars, and how their consequences might have an impact on neighbouring countries, as is the case of the migration flow of refugees and asylum seekers from Syria and the ensuing plans to accommodate these migrants in Greece. Students in the environmental committee explained how the Fukushima Nuclear Fallout in 2011 caused health hazards worldwide due to the radioactive material released into the



atmosphere. In both cases, students stressed the significance of concerted efforts to address issues which, despite their local origin, seemed to have global repercussions. This amplified perspective of the world offered experienced students a different view of their own position in this reality, a 'global gaze' (Marshall, 2005), as people's lives are interconnected and interdependent and the ripples of various phenomena can be felt far and wide (Arneil, 2007; Kymlicka, 1995; Osler, 2005).

As the participants related their perspectives on global citizenship in light of their involvement in the MUN, they highlighted a perceived mismatch between the global dimension of the world as it was experienced in the simulated UN committees and the inward-looking tendency of the Greek society, which became more evident after the start of the financial crisis. For the students, many Greek adults' preoccupation with strictly personal or local and national issues was attributed to the severity of the political, social and economic problems they faced and their inability of these adults to widen their perspective. Some of these students experienced this inward-looking orientation within their own families, with parents struggling to make end meet; in such cases, civil conflicts in Africa, for instance, seemed too distant to engage with. It was apparent in the data that the acquisition of global knowledge, along with the debates on current issues in a globally oriented atmosphere in the MUN helped students reflect on this divide between local and global and take a more critical stance to inward-looking attitudes.

Awareness of global issues and global interconnectedness seemed to enable participants to make sense of their 'sense of place' in an interconnected world and make connections between their local lives and the global context (Osler and Starkey, 2003). For the students, participation in the MUN was a stimulus to reconsider nationalistic and isolationist attitudes that often prevailed in Greece, and 'exit from their microcosm', 'get out of their bubble', and live in the wider world, which they said they experienced in MUN.

### **Concerned youth**

The study demonstrated that one of the main differences in conceptualising global citizenship seemed to be the level of concern the students showed as regards the global issues they engaged with. Experienced students who participated in all three conferences researched and debated a variety of topics, many of which related to human suffering in conflict zones, violation of human rights in repressive regimes, natural disasters with catastrophic repercussions on the environment, all of which exposed them to distressing situations people face in real life. It was mainly the experienced delegates who expressed concern about global problems, and reported that they felt personally responsible for these and willing to take action to address such issues.

According to OXFAM (2014), UNICEF (2015), and many scholars, like Beck (2006) and Nussbaum (2008), global citizens demonstrate genuine interest, concern, empathy, or even outrage when they encounter unfair or cruel treatment of people or animals. Noddings (2005) differentiates between 'interest' and 'concern', even though they are often used interchangeably in the

literature. For her, being interested in an activity entails underlying traces of self-interest and exclusive preoccupation with personal benefits. On the contrary, when people report being concerned about a situation, it seems that they are disturbed, indignant or willing to take corrective actions. In this study, experienced delegates showed how concerned they were during the interviews when discussions often became animated, when they delivered passionate speeches in the committees, or when they confronted other MUN team members during the preparatory meetings at school, according to the observation notes.

They attributed this kind of reaction to the indignation they felt when people did not seem to get into others' shoes, when they showed indifference towards others' suffering, like Marianna who wondered during one of the interviews *'how come and you are not concerned with what worries the whole world, what kind of person are you?'* It seemed that some delegates were able to relate to other people's problems (Beck, 2006; Nickols and Nielsen, 2011; Seagal, 2007; Wagaman, 2011), but empathising with others seemed to be easier for those who had more extensive experience with the MUN (Stover, 2005).

Previous research that was conducted (Clougherty, 2009) argued that students in NOBIS, a service learning programme, showed empathy as part of their overall perception of global citizenship in terms of their participation in this service learning initiative. However, in this study where service learning was not included, extensive research, reflection and debate in the MUN seemed to

facilitate vicarious sentiments, or 'enlarged thinking' (Bamber et al., 2017), along with the use of imagination.

### **Global imaginary and commitment to action**

The findings showed that students who participated in all three conferences in this study appeared to nurture the disposition to become global citizens, as playing the role assigned to them helped them to visualise potential solutions to existing global problems. The MUN environment, as a virtual world itself where young people play roles and simulate reality, offered them the opportunity to exit their 'microcosm', as they called their own lives, and navigate in an ideal future, where they would mobilise other citizens to act. They assumed different, adult-like responsibilities, such as deliberating on and voting for solutions to global problems, and were held accountable for these actions. Such actions necessitated the use of imagination, mediating between the existing circumstances and the imaginary ones which would ideally resolve the issue at hand.

Martha Nussbaum (1996) argued that it is important for young people to imagine the world as one integral entity so that they realise their share of moral responsibility to the humanity. Based on this premise, Luis Cabrera (2008) stated that people should act like global citizens and care for all human beings, even if there is no global state to show allegiance to. In both understandings, the key to committed action is people's ability to imagine the global community (Anderson, 2006; Beck, 2006; Delanty, 2006; Jefferess, 2008; Kenway and

Fahey, 2009; Rizvi, 2014). However, a question that may arise is ‘how can young people show allegiance to a virtual global community?’

Therefore, I argue that this role play simulation facilitated the adoption of two kinds of imaginary acts, a *personal* one (which relates to the conceptualisation of the self as an adult citizen) and a *collective* one (which refers to the visualisation of a global society the young person belongs to). Such a process echoes what Kenway and Fahey (2009) argued, when they referred to imagination as the creation of mental pictures which facilitate ‘becoming’, rather than simply ‘being’. To take this global imaginary a step further, it could also constitute the first stage of transformation (Mezirow, 2000) of an underage young student to a prospective responsible citizen, who decides to be civically engaged.

### **Skills for global citizenship**

In this study, global citizenship was conceptualised by the MUN delegates as a moral commitment to solve global issues through informed, collective action. For the students, informed and value-driven global citizenship involved skilful action. In this study, students participating in a number of MUN conferences saw themselves as developing research skills, critical thinking and analytical skills, social skills while working on problem-solving along with other delegates, communications skills which they practiced during the formal and informal debate sessions and role play. The global citizenship education literature argues that the possession of global knowledge combined with values of social justice and gender equality, respect for human rights and diversity, can

empower young people to peacefully coexist with other of different religions, cultures, experiences and understandings (Arneil, 2007; Griffith, 1998; Osler and Starkey, 2005a; OXFAM, 2015; UNESCO, 2015). The literature contends that the shaping of a global citizen also entails skilful action and participation, apart from awareness and responsibility (Falk, 1995; Schattle, 2008).

The students discussed how they learned to evaluate the provenance of the resources they located, and how they made efforts to critically compare and contrast viewpoints in order to make sense of the underlying arguments, both during preparation for the conference and during debate time. As it was also recorded in the field notes, these students exchanged viewpoints on the committee topics at different times of the preparation period and the actual conference. Although developing critical and reflective thinking was regarded by the students themselves as conducive to better understanding and clearer judgement, not all students felt adequately coached to do so, as they thought they had not been trained to practice such skills at school and, for some, involvement in MUN was brief and limited.

While conducting research on agenda topics as a preparation for the MUN conference was thought to be a rather solitary task, some of students also engaged in intense deliberation, especially with close friends of theirs. This capacity to participate in what seemed as 'reason dialogical critique' (Bamber et al., 2017, p.6) was associated with the capacity to speak in public among strangers, either during informal speeches in lobbying or during formal debate in the committees. They regarded these interactions as a valuable opportunity

to practice presenting their arguments, clarify misconceptions or re-examine their positions before the debates, which would also prove useful in adult life when common decisions would have to be negotiated on.

It was also pointed out that collaboration and team work within the committees was a demanding, albeit indispensable practice, as forming common resolutions and alliances was an obligatory task. For some students, collaboration also meant heightened feelings of comradeship and belonging to a team, which was compared to proactive civic action as citizens in the future. Their participation in collective work in the MUN committees, through debate, negotiation and problem-solving in a rule-governed context, gave them an insight as to how global governance systems operate, how decisions on global policies are taken, and how individual capacities can be developed and used in building citizenship identities in the future. This is in line with Biesta's (2007) recommendations for children's preparation for their role as active and responsible citizens, with tasks that promote democracy and train young people for, rather than about citizenship.

Learning how to look for information, evaluate different viewpoints and reflect on personal views critically are required skills for any citizen who needs to take informed choices, let alone someone who aims at collaborating with others on problem solving (Giroux, 2005; Osler and Starkey, 2006; Westheimer and Kahne, 2004a). Using acquired knowledge to form an opinion and understand implied meanings before one airs their views in public are also basic abilities for citizens who participate in democratic processes (Nikolakaki, 2008), and

experienced students in this study believed that young people should be trained to express their viewpoints as they did in MUN. Moreover, it is sustained effort and continuous practice that can enhance such a process of development of civic, social, communicative and intercultural skills (Eurydice, 2012) in a globalising society.

### **Approaches to learning**

This study demonstrated that the students associated the learning outcomes in MUN with the learning approaches adopted and the intervention of prolonged, reflective practice. The data showed that they attributed great importance not only to 'what' they learned but also to 'how' they learned throughout their engagement in MUN. However, such an attitude to learning seemed to have been developed mostly by experienced delegates who participated in all three conferences, while the insights of less experienced students contributed to a more nuanced understanding of the global citizenship awareness development.

For the experienced students, acquisition of global citizenship awareness could not be detached from the implementation of individual and active learning approaches they tried throughout the whole research period. Students described the acquisition of knowledge and skills as a lengthy process, which consisted of different steps and involved individual planning, practice and reflection in two approaches: the *individual* approach, which related to the preparatory research they conducted in order to obtain information relevant to the agenda topics, and the *collective* approach, which related to the



development of knowledge, skills and attitudes while playing their role in the MUN along with other delegates.

Firstly, one of the most important points that students underscored was the fact that they acquired information and felt they became knowledgeable quickly and quite effortlessly without resorting to rote *learning* (Oros, 2007), a common approach widely used in Greek schools. In fact, students thought there was a mismatch between the learning approach they regularly used at school and the ones they used in MUN. In other words, instead of memorising information from a set book and be assessed on the amount of information they could reproduce in class (Mayer, 2010), students argued that they collected and compared information from various sources *they* selected, they decided themselves *which* material was relevant for their role, and they took part in the simulation and utilised the acquired knowledge in ways *they* saw fit (Lantis, Kuzma and Boehrer, 2000; Lightcap, 2009).

As regards, the preparatory strategies they used, personal choice seemed to be important in this self-regulated approach to learning (Bandura 1989; Schunk, 2012; Zimmerman, 1986), during which the students were the 'central actor[s] in the processes of meaning-making' (Bamber et al., 2017, p.9). Although learning was in no way assessed in this study, it was shown that independent and self-directed learning approaches offered experienced students a sense of efficacy (Bandura, 1986), or belief in their ability to learn how to participate in problem-solving situations and transfer this knowledge in the future (Mayer, 2010), as adult active citizens.

As secondary school teaching is usually done through knowledge transmission and dissemination on the part of the teacher in Greece (Koulaidis et al., 2006), the introduction and implementation of a different pedagogical approach which was individual and personalised was welcome. These findings are in line with research conducted by Koutrouba et al. (2006) among 30 secondary schools in Athens which showed that group work encouraged participation, cooperation and shared accountability, especially for students who were traditionally assessed on their memorisation capacity rather than creativity.

Learning was not limited to the individual preparatory period for the students; on the contrary, experienced students admitted that they had the opportunity to learn something new during the MUN conference itself. In other words, they felt that they acquired knowledge by interacting with each other and the environment in an active, rather than static way (Kille, 2002). This collective approach to learning was related to the experiential nature of the simulation as by participating in the simulation they felt that they realised how negotiations and decisions are taken in UN fora and how international alliances are built (Kille, 2002; Shaw, 2004), since they tried such activities themselves during lobbying and debate in MUN (Resnick and Wilensky, 1998; Smith and Boyer, 1996). However demanding their role in the simulation was, it was welcome by these students as a sign of more sophisticated understanding of global affairs; exposure to viewpoints of other diplomats seemed to help students gain an insight into state policies and strategies of other countries, and thus they felt

they reached a comprehensive understanding of global politics and current issues.

### **Playing the role**

One of the distinctive elements of MUN as an educational simulation is the students' engagement in role-playing throughout the three-day event (Shaw, 2006), during which they are expected to identify with the diplomat whose role they take on. This does not necessarily mean that students need to adopt the perspective of the persona they are simulating (Stover, 2005), but rather *demonstrate* 'role integrity' (Gill, 2015) and be loyal to the role requirements, so that the whole simulation can be authentic and realistic.

Experienced participants argued that they had the opportunity to understand the constraints and frustration that real diplomats may face once they embark on proposing solutions to concrete problems (Youde, 2008). These students reported that their engagement in MUN enabled them to understand that it was possible to find solutions to societal or political conflicts, but there were not any ready-made solutions that could be universally accepted. Also, the dominant impression was that reality looked different if viewed through someone else's eyes. It was felt that trying to examine an issue from a different angle helped experienced students gain a distance from their own assumptions, at least during this research period. In other words, playing the role in the conference helped them acquire greater awareness of the complexity of current affairs, their own beliefs as well as learn to perceive and accept diversity.

Role enactment in the context of interscholastic MUN conferences is quite demanding for another reason, as this study's findings showed. As students who participated for the first time focused on the practicalities of the conference and the research and acquisition of agenda related knowledge, more experienced delegates regarded role-playing as a challenging task, especially if they were expected to support views contrary to their own, or 'reluctant identification' (Gill, 2015). This echoes what McGregor (1993) called the 'forced-compliance situation', when students are required to support opposing views and need to reflect on and challenge their own views before they eventually complete the task, which entails critical and reflective thought.

Boyer and Smith (2015) argued that extra caution should be exercised as the formation of stereotypes, overgeneralisation and oversimplification of concepts are endemic threats in role-play simulations, and can be offset through the provision of feedback and the adoption of critical and reflective interaction between the MUN advisor and the students. What can actually be concluded from this study, though, is the fact that role enactment, albeit challenging or even frustrating at times, can bring to light hidden assumptions and offer the ground for fertile deliberation and self-reflection, especially as regards the examination of vague yet persistent generalisations, stereotypes and extreme views. This exposure to juxtaposition of diverse viewpoints cultivates an atmosphere of dialogue and critical ability in the MUN team, which could lead to attitudinal or behavioural transformation if status quo ideologies are challenged (DeLeon, 2008).

### **Prolonged and reflective practice**

This longitudinal study demonstrated that recurrent participation in MUN, as students who engaged in all three MUN conferences suggested, resulted in some personal growth as regards global knowledge, skills and attitudes (Appendix 24); however, students explained that this perceived personal development did not happen immediately and it did not affect all participants. As experienced students moved on from one MUN conference to the next, they felt that they became more knowledgeable, as each MUN agenda engaged with different topics, which implied that delegates would embark on exploring different issues and thus building on the global knowledge they had acquired during their previous engagement. In a similar vein, ongoing participation offered students the opportunity to hone and develop research and critical thinking skills, or negotiation and speaking in public skills, as they were able to reflect and evaluate their previous performance, set new goals and try to adopt new strategies in role playing. Moreover, experienced delegates seemed to be more concerned about the current global issues, especially during the last MUN conference; in fact, they also seemed to be more self-critical and self-reflective, as they often referred to knowledge and skills they had acquired in previous conferences and how they had changed throughout this research period.

When students joined a new MUN conference, they had to collaborate with new delegates and student officers, represented a different country or NGO, and focused on different agenda topics in a novel environment. In this process, the participants also had to adapt their prior knowledge and skills to the new material, negotiate new experiences, which constituted fresh ground for

reflection and observation, before a new cycle of experience with the next MUN conference began.

Rebecca Carver (1996), one of the most important experiential educators who traced her distinctive path in the field by reflecting on the contribution of personal agency to the development of change in society, argued that authentic, active learning activities that engage the body, the mind and the soul can lead to life-changing attitudes, especially when they encourage the student to reflect on the experience or activity (Mezirow, 2000). Other scholars, who also believed in the potential transformation of one's life through the combination of reflective practice and learning through experience like Dewey (1938), Itin (1999) and Kolb (1984), argued how people manage to learn through a number of steps that include experience, observation reflection, conceptualisation and experimentation with a new learning object.

In this study, not all participants saw themselves as developing over time, in terms of global citizenship understandings, especially if they engaged for a limited time. Those students who involved in the MUN team for the whole research period felt that their recurrent MUN participation and reflection, with the members of the MUN school team and the advisor, facilitated the internalisation and integration (Ryan and Deci, 2000) of new perspectives concerning global citizenship.

## **Contribution to knowledge**

This qualitative study explored the perspectives of the members of a Model United Nations senior high school team on global citizenship, after their participation in this role play simulation for a period of 15 months. The study is multidimensional, as it encompassed different theoretical foundations, each of which adds to the significance of the study in the field.

In order to explore the MUN participants' perspectives of global citizenship, I used a combination of theories that provided a lens through which I could see and interpret their understandings. Located in the context of role play simulations, MUN is a global citizenship education programme (Oxley, 2015), which is said to prepare global citizens by facilitating the acquisition of global knowledge, skills and values and attitudes. I examined theories of globalisation (Beck, 2002; Benhabib, 2007; Heater, 2004) and social transformation through new global migration patterns (Kymlicka and Walker, 2012), as they seem to pave the way for the prospect of global citizenship (Held, 1995; Archibugi, 1998; Delanty, 2006; Linklater, 1998a), in terms of knowledge and skills acquisition as well as the development of appropriate values and attitudes towards new social imperatives (Davies et al., 2006; Osler and Starkey, 2005a; OXFAM, 2014; UNESCO, 2015). In fact, the spectrum of education for global citizenship is extremely wide, but I was drawn to the aspect of cosmopolitanism (Appiah, 2006; Banks, 2004; Delanty, 2009; Nussbaum, 1996, 2004; Osler and Starkey, 2005), as it appeared to tie in with the concepts of moral responsibility to address global issues.

Therefore, as education for global citizenship focuses on the development of skills and knowledge, as well as attitudes and values, cosmopolitanism can be seen as a theory of ethos and moral commitment to fellow human beings. Theorists have suggested that imagination can facilitate global understanding, and the development of global consciousness and global perspectives (Jefferess, 2008; Parekh, 2003; Rizvi, 2008), since citizens may visualise this virtual global community (Anderson, 2006) and make efforts to act like active, responsible global citizens. In the field of global citizenship education, role-play simulations, like the MUN, are regarded as appropriate educational approaches that can foster global citizenship perspectives in young people and they are also related to experiential education, out-of-school education, transformative education and active learning methodologies. In this respect, this combination of global citizenship and cosmopolitanism as theoretical frameworks for the exploration of MUN delegates' global citizenship perspectives in a school in Greece has never been tried before.

In fact, one study was conducted by Levy (2011a, 2011b, 2013) who examined the contribution of educators in fostering political efficacy, political skills and knowledge in adolescent students in a US senior high school, and in particular those who participated in a interscholastic MUN conference. Although Levy's research did not focus on global citizenship education themes as such, it did explore political efficacy as a prerequisite for active global citizenship and the ways MUN advisors and teachers help instil such constructs in young students. However, this study builds on Levy's study, as it also underscores the



significance of the contribution of the MUN advisor, especially as regards the development of critical and reflective practice with the participants.

On another occasion, Oxley (2015) conducted a critical review of the global citizenship education literature and devised an analytical framework, which she subsequently used to examine the ideological foundation of three interscholastic MUN conferences in the US, India and the UK. This study builds on Oxley's study as well, as the three stages of global citizenship awareness which were identified in this research resemble the global citizenship conceptualisations which were evident in the three MUN conferences she explored. In fact, according to Oxley's (2015) analytic framework, Stage A participants could associate with Political Conceptions, Stage B participants could identify with Moral Conceptions and, last but not least, Stage C students could be related to Critical or Social Conceptions, as their primary concern was to become actively engaged as critical global citizens in the future.

Her research focused on both creating and using this framework of analysis to examine and compare the three MUN case studies, as regards the ways they conceptualised global citizenship education in terms of the theoretical categories of global citizenship this model presented. Neither of these studies, though, explores the ways the adolescent participants themselves conceptualise global citizenship after prolonged involvement in MUN.

Therefore, I argue that this study is significant for four reasons.

A) It exposed the impact of the MUN participation on the perception of global citizenship for adolescent delegates, which remains an unexplored field, as most research studies on role-playing simulations and Model United Nations in particular, deal with adults, usually University students.

B) As far as the chosen methodology and research design is concerned, this longitudinal qualitative study combined different data collection methods, at different points in time, and managed to demonstrate how experienced adolescent students viewed the development of their own global citizenship awareness throughout their participation in multiple MUN conferences and exposed their perspectives in detail. Classrooms interventions, like role-play simulations, are believed to promote civic and political engagement (Westheimer and Kahne, 2004a), but few studies have explored how such simulations motivate participants for prospective political action (Lo, 2015), and this study, thanks to its longitudinal dimension contributed to better understanding as regards the gradual development of global citizenship awareness.

c) The use of *photo-elicitation* facilitated and enriched the interaction during all semi-structured interviews with the participants, as a valuable addition to the study research design since it triggered extensive accounts on the part of the interviewees; moreover, both the researcher and each adolescent student had the opportunity to co-construct and relive the MUN moments and engage in a critical and reflective interaction which resulted in rich data.

D) The study's findings attract additional importance because of the fact that the study was conducted during a really challenging period for the Greek people as the debt crisis had already started and the specific context of the research was also unique. The perceived hostile political environment against global citizenship and shifting migration patterns constituted an opportune time to underscore the importance of global solidarity and prevent the strictly nationalistic and inward oriented tendencies (Baranowski and Weir, 2015) that are prevalent in Greek society. Moreover, the school context was also distinctive, as it is a private, fee-paying school which is highly valued for its ethos and moral compass, the great number of extracurricular activities, the enriched English language teaching programme, and the long tradition as one of the oldest institutions in Greece. For all these reasons, the research participants are different from those attending state senior high schools and these factors should be taken into consideration when reflecting on the research findings, as it constitutes a unique case.

### **Implications for policy and practice**

The swiftly globalising world, which is characterised by diversity and complexity, requires people to be able to communicate and collaborate effectively, exercise critical thinking and reflective capacities during negotiating and problem-solving situations, and be able to operate in often hostile, foreign or competitive environments (Suárez-Orozco and Sattin, 2010). However, as students are not eligible to vote, and thus intervene in state political affairs, their voice is usually neglected, as they are not considered mature enough to engage in such democratic processes (Osler and Starkey, 2005a).

Therefore, the implementation of MUN as a global citizenship educational programme within the state-dictated, senior high curriculum could prove an asset for the students, as the adolescent participants in this study argued. While citizenship education subjects in primary and secondary schools, especially in Greece, focus on moral and civic responsibilities and the civic knowledge respectively, global citizenship education skills are often neglected. Students, though, cannot develop democratic dispositions and citizenship competencies by simply acquiring knowledge about civic institutions (Mill, 1963). On the contrary, once students are offered opportunities to deliberate, collaborate or participate in civic skills, they may experience the feeling and the practice of being a 'citizen' (Sherrod et al., 2010), especially in times of economic and social crisis (Ellinas, 2015; Matsaganis, 2012; Theocharis, 2011) and degradation of state education due to underfunding (Kotsifakis 2012). In this sense, participation in MUN conferences can operate like a rehearsal for adult life in the future, when students will be expected to take an active role as engaged citizens, both locally and globally.

The MUN, as a complex role-playing simulation can teach young students the significance of political engagement, instil democratic ideals and help them practice deliberation, negotiation, public speaking, collaboration and problem solving with the fellow citizens. Although it has been criticised as promoting power inequalities and perpetuating colonial mindsets by reproducing the 'Global North' versus 'Global-South' divide, MUN may offer students the unique opportunity to explore these power dynamics in depth. As one of the

experienced students in this study asserted after her third and final participation: *'Now I am sure why I want to change this world, I've seen how it really works'*, which implies that this role-play simulation constitutes an educational instrument whose objective is to facilitate critical thought and understanding.

The MUN, as a role-playing simulation gives the opportunity to students and teachers alike to disentangle from the traditional lecture-style teaching and rote learning assignments and engage in active, potentially transformative pedagogical approaches. As the adolescent participants in this study argued, involvement in MUN teams helps young people develop important transferable skills, global knowledge and attitudes towards other human beings, which cannot be delivered through sterile memorisation and mere presentation of the agenda topics by an experienced educator. On the contrary, self-direction and self-regulation as pedagogical approaches may be facilitated through participation in such a simulation, where students are responsible for their own learning. Especially as regards the education system in Greece, engagement with MUN may liberate both students/delegates and teachers/advisors who can try alternative pedagogical approaches according to their needs, freed from state-dictated curricula. Global citizenship, as the students argued, is about shifting our gaze from 'them' to 'us', and inculcate values of belonging, participating and sharing.

Also, MUN's game-like nature, with key players, rules of procedure, timing and specific objectives, can offer an educational, albeit enjoyable, break from the

overburdened students' daily schedule. It can also constitute an extra-curricular activity in those Greek senior high schools which decide to endorse this programme, obviously because of its educational nature.

MUN engagement seems to be an appealing experience for participating students and school advisors who coach the teams, taking into consideration the increasing number of conferences that are organised each year worldwide. Participation in the MUN team entails preparatory individual and group work prior to the three-day conference, familiarisation with the simulation content, procedure and regulations, as well as engagement in collaborative and competitive work during debate time. Therefore, special MUN Advisors' workshops would have to be organised, so that prospective educators would familiarise themselves not only with the MUN procedure and practicalities, but also get acquainted with participatory and experiential pedagogies and design and implementation of role play simulations.

### **Limitations of the study and further research**

Despite the significant contribution of this study as regards the exploration of adolescent MUN participants' perceptions of global citizenship, there are limitations to the study that should be acknowledged. For a start, while young people can report that global knowledge and understanding as well as skills development have been enhanced within a period of yearlong engagement in MUN, as it was shown in the study, I believe it is very difficult for adolescents to define whether values and attitudes towards cosmopolitan perspectives have also developed. On the one hand, although one of the study research

questions related to the factors that facilitated the development of global citizenship perspectives, there are many contextual factors that might impact on such a development. Moreover, it would be infinitely difficult to attribute attitude change to specific events only, like the MUN simulation, as adolescence is a period when many changes take place and eventually impact on the creation of perspectives. Therefore, despite the longitudinal nature of this study, further longitudinal research should be conducted aiming to trace value and attitude change within a period of five or ten 10 years later, well into adult life.

Moreover, there was a limited number of participants in this small qualitative study, as the number was delimited by the time constraints of a PhD project. However, a mixed approach study, which would include a greater number of participants, from both state and private schools in the capital and in the provinces of the country, employing both qualitative and quantitative research methods would probably capture more accurately the impact of MUN engagement on global citizenship perspectives.

If I had the chance to do the research again, I would devote more time to the interviewing sessions, as during this study there were time limitations due to the students' other scholastic commitments. Also, as regards the photo elicitation technique, I would urge the students to take their own photos as this would empower them as research participants, who take control of the research process and co-construct the data on an equal basis. In such a case, discussion during the photo elicitation interviews would be more enlightening and

exploratory as the participants' choice of photos would constitute valuable data concerning their view of the MUN reality.

### **Personal reflections: the MUN advisor's perspectives**

Active learning and experiential education have been credited as effective educational processes, facilitated by the engagement of a trained educator in the process (Haack, 2008; Rivera and Simons, 2008; Taylor, 2013). As an MUN advisor myself, I believe that the advisor's role is crucial in facilitating participation, either during preparation or participation stages in various ways, since 'to mold students into Model UN delegates' (Hazleton and Mahurin, 1986, p. 157) is no easy task. However, this role should be unobtrusive as the MUN advisor should introduce and teach the basics of the role play simulation, facilitate the flow of the 'game' and finally ease the debriefing stage through common reflection and introspection. The MUN advisor could work miracles with one team of delegates, while a mismatch of personalities and dispositions along with underestimated authority and power issues could jeopardise the team's performance.

As an MUN advisor, I feel more of a facilitator, and try to provide students with constant support and feedback, encouraging them to become autonomous learners who 'learn how to learn', set goals and try to achieve them. Therefore, as an MUN advisor, I help the students take control of their own knowledge, become self-directed learners and eventually manage to navigate the MUN conference alone. However, I never cease to foster, and participate in, critical reflective practice with the students regarding all aspects of the simulation as



well as all issues of the MUN agenda. If MUN advisors are not knowledgeable and well-informed as regards global issues and affairs themselves, then the simulation can become a 'powerful tool in replicating the status quo' (DeLeon, 2008, p. 274), instead of challenging assumptions and long held beliefs.

### **Chapter summary and conclusions**

This chapter revisited and discussed the findings of this longitudinal research study, which explored the perspectives of a group of senior high school students who participated in MUN conferences for a period of 15 months. It also referred to the limitations of the study and the study's contribution to knowledge.

The study showed that knowledge and understanding of global interconnectedness alone does not automatically instil a sense of global citizenship in students (Boix-Mansilla and Gardner, 2005; Hanvey, 1976; Merryfield et al., 2008). Knowledge acquisition at an early stage should be complemented by skills and values that will enable participants to question their assumptions, further their understandings and enrich their global understandings. Experienced students in this study acknowledged the challenges they faced in contextualising and internalising global citizenship perspectives, and reported that recurrent participation in MUN, role enactment in the simulation, critical and reflective practice facilitated the process of understanding through making comparisons and associations between their lives and the simulated world they experienced in MUN (Krain and Lantis, 2006; Stover, 2007).

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## **APPENDICES**

### **APPENDIX 1**

#### **1<sup>st</sup> MUN CONFERENCE: AGENDA**

##### **JOINT MINISTERIAL COMMITTEE ON HUMANITARIAN AFFAIRS**

1. The rights of refugees, returnees and displaced persons

##### **SECURITY COUNCIL**

1. The question of the Iranian nuclear program
2. The situation in the Syrian Arab Republic

##### **ECONOMIC AND SOCIAL COUNCIL**

###### **Commission on Sustainable Development**

1. Controlling global emissions: carbon tax in contrast to emissions trading
2. Corporate responsibility for environmental protection

###### **Commission on Economic and Social Development**

1. Preventing and combating corrupt practices and their effects on trade and development
2. External debt crisis and development

##### **GENERAL ASSEMBLY**

###### **Human Rights Council**

1. The situation in the Islamic Republic of Iran
2. The situation in the Horn of Africa

###### **Committee on Disarmament and International Security**

1. Transparency and confidence building measures in outer space activities
2. Preventing terrorists from acquiring arms and related material

###### **Special Political and Decolonisation Committee**

1. Combating drug trafficking in Latin America
2. The situation in Yemen

## **2<sup>nd</sup> MUN CONFERENCE: AGENDA**

### **GENERAL ASSEMBLY**

#### **Political committee**

1. The problem of legitimacy of G8 Summits
2. The question of Gibraltar
3. Promoting order for regimes in transition

#### **Disarmament and International Security Committee**

1. Measures to prevent terrorists from acquiring weapons of mass destruction
2. The question of disarming international waters
3. The threat to industrial countries from Electro Magnetic Pulse (EMP)

#### **Social and Humanitarian Committee**

1. Violence and discrimination directed towards the Lesbian and Gay, Bisexual and Transsexual Community
2. The consequences of the economic crises on human rights
3. The question of the rights of illegal immigrants and the impact on hosting countries

#### **Environmental and Cultural Committee**

1. Promotion of literacy as a means of preserving cultural identity
2. The role of the UN in protecting areas of outstanding beauty
3. Water privatization conflicts

### **SECURITY COUNCIL (SC)**

1. The question of Al-Qaeda in the Islamic Maghreb (AQIM)
2. Managing peace, security and prosperity in the South China Sea
3. The situation in Syria

### **ECONOMIC AND SOCIAL COUNCIL (ECOSOC)**

1. The economics of the Arab Spring
2. Urbanization in Africa: challenges and opportunities
3. The role of microcredits in promoting economic development
4. India and Latin America and the Caribbean: opportunities and challenges in trade and investment relations
5. Defining principles concerning the economic transaction taxation

### **SPECIAL CONFERENCE ON THE HAZARDS OF HEALTH**

1. Maternal health and access to health services
2. The impact of the economic crises on mental health
3. Health awareness in the wake of Fukushima
4. The dangers of Nanotechnology
5. Measures to combat non-communicable diseases: cardiovascular diseases, diabetes melitus, cancer and chronic respiratory diseases

### **3<sup>rd</sup> MUN CONFERENCE: AGENDA**

#### **World Health Assembly**

1. Global response to AIDS and other sexually transmitted diseases
2. Regulating the research, production and distribution of pharmaceutical products

#### **SECURITY COUNCIL**

1. Political instability in Egypt and its implications for international peace and security
2. Protection of civilians in armed conflicts

#### **GENERAL ASSEMBLY**

##### **Human Rights Council**

1. The rise of nationalism, racism and xenophobia in Europe
2. The situation in Myanmar

##### **Committee on Disarmament and International Security**

1. The question of nuclear proliferation in the Korean Peninsula
2. The role of non-state actors in armed conflicts

##### **Special Political and Decolonisation Committee**

1. The situation in Mali
2. The situation in Afghanistan

#### **ECONOMIC AND SOCIAL COUNCIL**

##### **Commission on Economic and Social Development**

1. Agricultural development and food security
2. Implementing transparency and effective regulations relating to foreign investments in developing countries

##### **Commission on Information and Technology**

1. Measures to ensure cyber-security and the protection of personal data
2. Reviewing the peaceful uses of nuclear technology in the light of future scientific and technological outlook

## APPENDIX 2

### 2<sup>nd</sup> MUN Conference Programme

#### FRIDAY, 29TH MARCH

10.00 – 10.45 Registration  
11.00 – 13.00 Opening Ceremony  
13.00 – 14.00 Lunch  
14.00 – 17.30 Lobbying

#### SATURDAY, 30TH MARCH

10.00 – 11.30 Lobbying continues  
11.30 – 14.00 All forums in session  
14.00 – 15.00 Lunch  
15.00 – 15.30 Advisors' Meeting  
15.00 – 18.00 All forums in session

#### SUNDAY, 31TH MARCH

10.00 – 11.30 All forums in session  
11.30 – 14.00 General Assembly, the Economic and Social Council and Security Council in session  
14.00 – 15.00 Lunch  
15.00 – 17.30 General Assembly, the Economic and Social Council and Security and Security Council in session  
17.30 – 18.00 Closing Ceremony



## APPENDIX 3

### MUN Conference RULES OF PROCEDURE

#### **FORMAL DEBATE**

##### **V.B.1. Roll Call – Quorum – Verification of Quorum**

At the beginning of each session the Chair shall determine the attendance by calling out the names of all delegations in an alphabetical order. Delegates shall raise their placards and state “Present” when their delegation’s name is called out in order to establish their presence. This is defined as a “Roll Call”.

A quorum constitutes the majority of the membership of each forum. Proceedings may not commence before a quorum has been established. After being established at the beginning of a meeting, a quorum will be considered present unless specifically challenged. The total number of delegates will be determined by the list of delegations holding a seat on the forum. The appropriate adjustments to the list to account for delegates failing to attend will be made after the first meeting. Delegates may call for a verification of quorum. The Chair will proceed by initiating a Roll Call, unless the motion is deemed to be dilatory, in which case it will be overruled. The Secretary-General may advise the forum to begin its meeting when more than thirty minutes have elapsed after the scheduled time regardless of the number of delegates present.

##### **V.B.2. Modes of debate**

Debate may be conducted in either an open or closed form. Under the closed debate format there is a distinction between time “for” and time “against” the matter under consideration. The delegates wishing to speak in favour of the proposal under debate are granted permission to speak during time “for” upon the exhaustion of which the floor is given to delegates speaking against the proposal. These two time intervals are equal in length.

In open debate the above distinction does not exist and delegates are granted the floor in an order without regard to their support or opposition to the proposal. All forums commence debate in the closed debate format by default. Open debate is to be used under special circumstances and if the Chair feels that a more direct exchange of views can serve the purpose of reaching a decision or when, for whatever reason, there are serious time constraints.

##### **V.B.3. Debate time**

The time limitations set by the Chair at the beginning of debate (time “for” and “against” or open debate time) are meant to include only speeches and answers to Points of Information. Time taken for other points or motions or any other interruptions does not count towards the total debate time.

At the beginning of debate the Chair also sets the maximum time that will be dedicated to the debate of the specific resolution or amendment in total, i.e. including speeches, all points and motions, answers to Points of Information but not voting procedures. This is called the guillotine time. Concerning amendments, the Chair may set the debate “time” in terms of the number of speakers that will be entertained “for” and “against” the amendment, rather than set an actual time limit.

#### **V.B.4. Amendments to Resolutions**

Amendments are proposed alterations to the text of a draft resolution. They must be submitted to the Chair during formal debate on an Amendment Sheet of the required format (see Sample Amendment). The Chair will verify that the amendment is in order according to the guidelines provided in these rules. It is at the Chair’s discretion to decide which amendments will be debated, at what time and in what order. The content of each debated amendment is either read out by the Chair or displayed on a screen/board.

An amendment may only propose a single alteration to one clause. Possible alterations include the addition or deletion of a clause or the replacement of a word or sentence. Delegates should ensure that all submitted amendments are tidy and easily legible, while the exact part of the text affected by the amendment and the nature of the proposed alteration (e.g. add, strike, insert, replace etc.) should be stated clearly, concisely and unequivocally.

A separate amendment sheet must be used for each amendment or amendment to the amendment. An amendment is debated with the same procedure as concerns resolutions. However, amendments are only discussed in closed debate. It will be up to the Chair to determine the number of speakers for and against the amendment and the guillotine time depending on the amendment’s scope and importance and respecting time constraints. Delegates are advised to submit amendments as early on as possible in order to facilitate the procedure. Votes on amendments are considered to be substantial in nature and therefore, voting rights are reserved to member delegations and abstentions are allowed.

#### Amendment to the amendment

Alterations to an amendment may also be proposed. This is called an amendment to the amendment. This second-order must be submitted before a vote has been taken on the original amendment. It is subject to the same guidelines concerning its format and content. Upon its submission, debate on the original amendment ceases and debate begins on the amendment to the amendment, following a vote. When the second-order amendment passes, debate on the original amendment may or may not resume.

1. Debate of the original amendment IS RESUMED if the amendment of the amendment has only altered one of the original elements of the amendment. Example: The amendment proposes to add the clause: "Requests that the Secretary General initiate negotiations". A second-order amendment is adopted replacing "Secretary General" with "High Commissioner for Refugees". Debate needs to resume on the original amendment because the forum has not yet discussed whether to approve the proposed action (initiation of negotiations).
2. Debate of the original amendment IS NOT RESUMED if the amendment to the amendment has altered it in its entirety. Example: The amendment proposes to add the clause: "Endorses the proposals of the Secretary General". A second-order amendment is adopted replacing "Secretary General" with "High Commissioner for Refugees". It is obviously unnecessary to resume debate on the original amendment.

NOTE: The forum may wish to adopt a combination of the two proposals. This is possible by failing the specific amendment to the amendment and submit a new one, like "Endorses the proposals of the Secretary General and the High Commissioner for Refugees".

If the second-order amendment fails, the forum will resume debate on the original amendment. A third-order amendment (amendment to the amendment to the amendment) is highly unlikely to be necessary considering the average length of first- and second-order amendments and will not be accepted by the Chair if it is deemed trivial in scope.

#### Non-substantial amendments

Amendments referring to errors in grammar, spelling or formatting will be adopted without a vote, at the discretion of the Chair. Such amendments must also be submitted in writing. Such amendments may also be proposed by the Chair.

#### **V.B.5. Right of Reply**

A delegate may request a Right of Reply in the event that another delegate has made a comment against his personal or national integrity. It is at the Chair's discretion whether to recognise the Right of Reply. A Right of Reply may not arise from disagreement with the actual content of a speech. Replies to Rights of Reply are out of order. A Right of Reply shall not exceed thirty seconds and should itself avoid any insulting language or argumentation.

#### **V.B.6. Reconsideration**

A resolution on which a vote has been taken may be reconsidered by the passing (two-thirds majority) of a motion to allow reconsideration after all other business has been dealt with by the forum.

### **V.B.7. Tabling**

A forum may decide to temporarily suspend debate on a resolution and take up other items of business. A two-thirds majority is needed for a motion to table or to take from the table to pass. A motion to take from the table must be carried with a two-thirds majority in order for debate on the tabled proposal to resume. A second resolution may not be tabled before the tabled resolution has been taken from the table and dealt with.

### **V.B.8. Yielding the Floor to Other Delegations**

A delegate who has obtained the floor from the Chair may yield the floor to another delegate after his speech if this right is accorded to him by the Chair. It will not be in order for the delegate to whom the floor is yielded to yield the floor to a third delegate in his turn. The floor must be yielded to the Chair.

### **V.B.9. Withdrawing a Resolution**

A resolution may be withdrawn:

- by unanimous decision of all the submitting countries before debate has started. The Chair must receive written notification;
- by unanimous consent of the whole forum;
- by the passing of a motion to permit withdrawal. This is in order at any time before the resolution is put to the vote. The motion may be moved by any delegate must be supported by all the submitters in order for it to be carried. The vote on this motion will be taken by roll-call.

### **V.B.10. Withdrawing an Amendment**

An amendment may be withdrawn by the submitter before debate on it has started. The Chair should be notified of the withdrawal in writing as early on as possible.

### **V.B.11. Approaching the Chair**

A delegate may request permission to approach the Chair to discuss an exceptionally delicate matter.

### **V.B.12. Caucus of the Chairs**

The Chairs reserve the right to halt all procedures for 30 seconds in order to discuss a matter that has arisen and which requires an immediate decision.

### **V.B.13. Voting**

Voting rights on substantial issues is reserved to UN member states. Non-member delegations shall have the right to vote on procedural matters only. A representative casts his delegation's vote by raising his placard at the appropriate time, as instructed by the Chair. A delegate may vote *For*, *Against* or *Abstain* on substantial matters. No abstentions are allowed in procedural

votes. Delegates who are missing from the room at the time voting commences, forfeit their voting right for the specific proposal/motion. The submitters of a resolution may not vote against it, but they may abstain. At the discretion of the Chair, and in order to eliminate uncertainties in the counting of the votes, the Chair may institute a roll-call vote in which each member's name is called in turn and its vote is recorded. A roll-call vote may also be requested by a delegate. In the event of a very close result during voting by placards, the Chair may decide to repeat a vote in the roll-call format to ensure that the true will of the forum emerges from the voting procedure.

#### Conduct during Voting

After voting procedures have commenced, all guests will be asked to leave the room, the doors will be sealed, note passing will be suspended and no interruptions will be allowed except for points of order or points of parliamentary enquiry connected with the actual conduct of the voting and points of personal privilege.

#### Explanation of Vote

After the completion of voting, one speaker of each side (in favour, against, abstention) may be allowed to explain his vote at the discretion of the Chair.

#### Substantial and procedural issues

A substantial issue is one that pertains to the substance of an issue under discussion, or to the content of a document being debated (e.g. resolutions, amendments to resolutions) as opposed to procedural matters that refer to the conduct of business.

#### Majority – Abstentions

The outcome of a vote is positive when the proposal under consideration is voted in favour of by a majority of members present and voting (i.e. the delegations that are present during voting procedures and who cast a positive or negative vote as opposed to abstaining). This means that when the vote is tied, the proposal fails and that abstentions do not count either for or against the adoption of a proposal. The number of delegations abstaining is also recorded. Delegations failing to vote for whatever reason are considered to be abstaining.

#### **V.B.14. Points**

Points of debate may not interrupt a speaker or the Chair with the sole exception of a point of personal privilege referring to audibility. All other points are entertained by the Chair only when the speaker has finished his speech and yielded the floor either to points of information, to another delegate, or to the Chair or when the Chair requests that any existing points be stated. Points do not require a second, they are not debatable and are not voted upon.

A delegate indicates his wish to state a point by raising his placard and stating the nature of the point. If recognised by the Chair, the delegate must then rise and proceed to the statement of his point.

- *A Point of Personal Privilege* refers to the comfort and well-being of the delegate and to conditions that impair the delegate's ability to fully participate in the proceedings. It may only interrupt a speaker if it pertains to the audibility of a speech.
- *A Point of Order* refers to procedural issues. A delegate may rise to a point of order when he believes that the proper procedure is not being followed. The Chair shall rule on such a point immediately in accordance with the rules of procedure and may rule out of order those points which are dilatory or improper. When rising to such a point, delegate may not comment on the substance of the topic under discussion.
- *A Point of Information* may be directed to the speaker who has the floor if he has indicated that he is open to such points or to the Chair. Points of information to speakers are formulated as questions. However, a short introductory sentence is permitted. It will not be in order for a delegate to ask two consecutive questions as a single point. When directed to the Chair, a point of information refers to a substantial issue on which the delegate wishes to be informed and does not have to be formulated as a question.
- *A Point of Parliamentary Enquiry* is a question directed to the Chair concerning the rules of procedure in general or their application in a particular circumstance or other procedural matters.

#### **V.B.15. Motions**

Motions are proposals for specific procedural actions to be taken by the forum. Motions may not interrupt a speaker and are entertained by the Chair only when the speaker has finished his speech and yielded the floor either to points of information, to another delegate, or to the Chair or when the Chair requests that any existing motions be stated.

Motions may be moved by the Chair or a delegate and require a second. All motions must be recognised by the Chair. A delegate puts forward a motion by raising his placard and stating the nature of the motion. The motion may be objected to. It is at the Chair's discretion whether to accept or overrule a motion, or to put it to a vote. The Chair especially reserves the right to overrule a specific motion when he feels that it is not aiming to produce constructive debate but rather to obstruct the proceedings. Motions are not debatable.

- *A Motion to Extend Debate Time* calls for the allocation of additional debate time after the predetermined time has expired. The motion may also specify the amount of time requested.

- *A Motion to Lay on the Table (or to Table)* calls for the forum to suspend consideration of a resolution and proceed to dealing with a different resolution.
- *A Motion to Take from the Table* is used to resume debate on a resolution that has been previously tabled. However, this motion may not be proposed before the next resolution has been dealt with.
- *A Motion to Move to Open/Closed Debate* calls for the debate mode to be switched from closed/open debate to open/closed debate.
- *A Motion to Permit Withdrawal of a Resolution* calls for the withdrawal of the resolution that is being debated. While this motion can be moved by any delegate, all of the submitting delegations must support it in order for it to be carried. The vote on this motion will be taken by roll-call.
- *A Motion to Move to Voting Procedures* calls for the closure of debate and for a vote to be taken on the amendment/ resolution pending.
- *A Motion to Vote by Roll-Call* calls for the upcoming voting procedure to be conducted by roll-call.
- *A Motion to Reconsider* calls for a resolution that has already been voted upon to be reconsidered and voted upon once again.
- *A Motion to Verify the Quorum* calls for a roll-call to be conducted in order for the actual number of delegations present to be ascertained.
- *A Motion to Recess* calls for a small intermission, which does not close the meeting. After the recess business will immediately be resumed at exactly the point where it had stopped.

*Source: AMUN (2016), Rules of procedure*

## APPENDIX 4

### MUN - SAMPLE RESOLUTION

**FORUM:** GENERAL ASSEMBLY

**QUESTION OF:** Peace, security and reunification on the Korean peninsula

**SUBMITTED BY:** India

The General Assembly,

*Recalling* its resolution 55/11 of 31 October 2000, in which it welcomed and supported the inter-Korean summit and the joint declaration adopted on 15 June 2000 by the two leaders of the Democratic People's Republic of Korea and the Republic of Korea,

*Convinced* that inter-Korean dialogue and cooperation are essential for consolidating peace and security on the Korean peninsula and also contribute to peace and stability in the region and beyond,

*Recognizing* that the summit held in Pyongyang from 2 to 4 October 2007 between the two leaders and their Declaration on the Advancement of North-South Korean Relations, Peace and Prosperity represent a major milestone in improving inter-Korean relations,

*Recalling* the statements welcoming the inter-Korean summit made on 1 October 2007 by the Secretary-General and the President of the of the General Assembly,

- 1) Welcomes and supports the inter-Korean summit held from 2 to 4 October 2007 and the Declaration on the Advancement of North-South Korean Relations, Peace and Prosperity adopted on 4 October 2007 by the two leaders of the Democratic People's Republic of Korea and the Republic of Korea;
- 2) Encourages the Democratic People's Republic of Korea and the Republic of Korea to implement the Declaration fully and in good faith, thereby consolidating peace on the Korean peninsula and laying a solid foundation for peaceful reunification;
- 3) Invites Member States to continue to support and assist, as appropriate, the process of inter-Korean dialogue, reconciliation and reunification so that it may contribute to peace and security not only on the Korean peninsula but also in north-east Asia and the world as a whole.

*Source: DSAMUN (2016) the Delegate Manual*



## APPENDIX 5

### MUN – RESOLUTION PHRASE BANK

#### LIST OF PREAMBULATORY CLAUSES

Approving	Fulfilling	Noting with regret
Aware of	Fully alarmed	Noting with satisfaction
Bearing in mind	Fully aware	Observing
Believing	Fully believing	Pointing out
Confident	Further deploring	Reaffirming
Congratulating	Further recalling	Realizing
Contemplating	Guided by	Recalling
Convinced	Having adopted	Recognizing
Declaring	Having considered	Referring
Deeply concerned	Having considered further	Reminding
Deeply conscious	Having devoted attention	Seeking
Deeply convinced	Having examined	Taking into account
Deeply disturbed	Having heard	Taking into consideration
Deeply regretting	Having received	Taking note
Deploring	Having studied	
Desiring	Keeping in mind	
Emphasizing		

#### LIST OF OPERATIVE CLAUSES

Accepts	Emphasizes	Proposes
Affirms	Encourages	Recommends
Approves	Endorses	Regrets
Asks	Expresses its appreciation	Requests
Authorizes	Expresses its hope	Resolves
Calls for	Further invites	Seeks
Calls upon	Further proclaims	Strongly affirms
Condemns	Further recommends	Strongly condemns
Congratulates	Further requests	Strongly urges
Confirms	Further resolves	Suggests
Declares accordingly	Hopes	Supports
Deplores	Identifies	Trusts
Draws the attention	Invites	Transmits
Designates	proclaims	Urges

*Source: CGSMUN (2016), Delegate manual*

## APPENDIX 6

### MUN - SAMPLE POLICY STATEMENT

Your Excellency the Secretary-General,  
Mr/Madam President,  
Honourable delegates,

It is more than 60 years since 55 states agreed to create the ultimate international forum, a family that over the years increased in size to take in the whole international community: the United Nations.

Yet, we feel troubled that the agenda of this organisation, meant to resolve conflicts and address the pressing problems of humanity, still contains issues that were included in it decades ago. Nuclear proliferation. The Middle East crisis. An almost never-ending series of human rights violations. And, above all, continuing conflicts which claim the lives and destroy the livelihoods of millions of people.

New issues also arise, like climate change and its repercussions. We must act in order to make sure they will not be debated indefinitely. Debate is necessary. But it is a poor substitute to positive action. Let us, therefore, engage in finding and implementing solutions!

Thank you for your kind attention.  
I yield the floor to the President.

*Source: DSAMUN (2016), The delegate manual*

## APPENDIX 7

### MUN – SAMPLE OPENING SPEECH

Mr. President,  
Your Excellency the Secretary General,  
Honorable delegates,  
Distinguished guests,

It is a great honour for **Spain** to attend this conference and to have the unique opportunity to contribute to the discussions on some of the crucial issues which confront the world nowadays. In 1955 Spain became a full member of the United Nations' family and it has always worked tirelessly for a better world.

In this conference, Spain will fight again for peace, freedom and solidarity; for good governance and democracy; for human rights and dignity; for the protection of the Earth's climate and sustainable development; for the eradication of pandemics like AIDS and afflictions like violence. Obviously, there are still a lot of challenges; the road is too long but we have faith in the United Nations and we will get there.

Our delegation wishes this conference to be the most memorable one and promises to make an intense effort in order to contribute to the fruitful debates.

Thank you for your kind attention.  
I yield the floor to the president.

1<sup>st</sup> MUN Conference, Opening speech  
delivered by the Ambassador of Spain

## APPENDIX 8

### MUN - SAMPLE RESOLUTION AMENDMENT

**FORUM:** Social Humanitarian and Cultural Committee

**QUESTION OF:** Protection of civil rights and fundamental freedoms while combating terrorism

**RESOLUTION NUMBER:** SHC/B/1

AMENDMENT SUBMITTED BY: India

PROPOSED AMENDMENT (State clearly the line(s) and the clause(s) to be amended and the nature of the amendment.):

To strike out in line 36 (operative clause 4) the words:

“present to the Committee the operation of existing mechanisms”

and insert the words: “prepare a report on the progress of the Counter-Terrorism Committee (CTC);”, so that the clause will read:

“Requests that the Secretary-General prepare a report on the progress of the Counter-Terrorism Committee (CTC);”

*Source: DSAMUN (2016) The delegate manual*

## APPENDIX 9

### Consent Forms: Participant Information Sheet

Research Project Title: **Model United Nations in Greece: Senior high School students' perspectives on global citizenship**

Researcher: **Maria Bastaki, School of Education, University of Birmingham**

Supervisor: **Dr. Marion Bowl, School of Education, University of Birmingham**

#### **Invitation**

You are being invited to take part in a research project. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask me if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for reading this.

#### **What is the purpose of the study?**

A Model United Nations Conference is a unique 3-day simulation procedure that takes place in various school environments all over the world. Senior High School students take on the roles of delegates and ambassadors representing a specific country in various UN forums, discussing all the current issues, closely following the official rules of procedure of the UN. Students are expected to support the policy of the country they are assigned, draft resolutions, prepare policy statements, debate in their committees and make every effort to defend and promote their country in the session. English is the official language of the MUN Conferences around the globe.

The aim of the project is primarily to carry out a participatory action research project with my school's participating MUN students, and examine the strengths and limitations of the MUN Conference, in relation to the idea of global citizenship education. The objective of this research is to examine the extent to which this simulation may assist teenagers to approach the concept of global citizenship, acquire critical awareness and political literacy, while honing their social skills. The whole project will last from September 2011 to September 2014.

#### **Why have I been chosen ?**

As a member of the MUN delegation of our school, you are invited to participate in this research study. All MUN delegates are invited to join in the study.

### **Do I have to take part?**

Your participation is voluntary. It is up to you to decide whether or not to take part. If you decide not to participate in the study, there will be no impact on your marks, assessment or future studies, or hurt feelings. If you do decide to take part, you will be given this information sheet to keep and be asked to sign a consent form, and you are still free to withdraw at any time, without penalty or loss of benefits, and without giving a reason. However, in that case, please let me know immediately in writing.

### **What will happen to me if I take part?**

All information that is collected about you during the course of the research will be kept strictly confidential. Your participation in this study will not be discussed with other participants or any teachers or researchers. All the collected data will be stored in locked filing cabinets and in password-protected computers, accessible only by me. If you decide to take part:

- a) I will take a small amount of time (probably about 45 mins to an hour) to talk to you individually and/or in groups about your experiences after the MUN Conferences. I will record the interviews with your permission and the recordings will be written up. Your name or any contact details will not be recorded on the interview transcripts. My academic supervisor will have access to the anonymised transcripts of your interview, but I will be the only person to have access to the original recordings of the interview, your consent form and any of your contact details.
- b) I will take photos and/or videos of the project group during the preparation period and the actual MUN Conference, and you will have a copy of these. During our interviews, we will talk about the photographs and/or the video footage,
- c) I will take notes during the MUN Conferences and during our preparation meetings, without recording names,
- d) I will ask you to keep a diary during the preparation and the actual three day simulation, which as everything else I will use in the research anonymously.
- e) I will ask you to complete a questionnaire during the MUN Conferences, and answer questions about the MUN simulation

### **What are the possible benefits of taking part?**

While there are no immediate benefits for those people participating in the project, it is hoped that you will benefit from understanding the structure and procedures of the United Nations. You will also have the chance to critically discuss the current issues as well as play your role in the MUN simulation, which is a different experience.

### **What will happen to the results of the research project?**

The results of the research project will be reported in my PhD thesis, as well as presented at conferences, published in journals, and may be used for further studies. In all cases, the data will be stored securely and be totally anonymous, without any means of identifying the individuals involved, and will be preserved and accessible for a period of ten years, according to the University of Birmingham *Code of Practice for Research*. After the completion of the study, you will get a two-page summary of the findings and we will have a meeting to discuss the results.

### **Who is organising and funding the research?**

The research is self-funded and conducted by me, Maria Bastaki, Postgraduate researcher at the school of Education, University of Birmingham, under the supervision of Dr. Marion Bowl, Senior Lecturer in Education, at the University of Birmingham.

### **Who has reviewed the study?**

The research has been approved by the University of Birmingham Research Ethics Committee.

### **Contact for Further Information**

If you have any questions or concerns about the research, please feel free to contact:

The researcher: **Maria Bastaki**, School of Education  
University of Birmingham

.....

The Supervisor: **Dr Marion Bowl**  
Senior Lecturer in Education

.....

Thank you for reading this information sheet.

## Πληροφορίες για τους Συμμετέχοντες στην Έρευνα

Τίτλος Ερευνητικού έργου : **Model United Nations in Greece: Senior high School students' perspectives on global citizenship**

Ερευνήτρια : **Μαρία Μπαστάκη, Σχολή Εκπαίδευσης , Πανεπιστήμιο του Birmingham, Ηνωμένο Βασίλειο**

Επιβλέπουσα Καθηγήτρια : **Dr. Marion Bowl, Πανεπιστήμιο του Birmingham, Ηνωμένο Βασίλειο**

### **Πρόσκληση**

Σε προσκαλώ να πάρεις μέρος σε μία πανεπιστημιακή έρευνα. Πριν αποφασίσεις τι θα κάνεις, είναι σημαντικό να καταλάβεις το σκοπό και το περιεχόμενο της έρευνας. Διάβασε τις παρακάτω πληροφορίες προσεκτικά και συζήτησε το και με άλλους αν το επιθυμείς. Αν κάτι δεν είναι κατανοητό ή αν χρειάζεσαι περισσότερες πληροφορίες, ρώτησε με. Μη βιαστείς να αποφασίσεις αν θέλεις να συμμετάσχεις στην έρευνα ή όχι. Σε ευχαριστώ που διαβάζεις αυτές τις πληροφορίες

### **Ποιος είναι ο σκοπός της έρευνας ;**

Το Μοντέλο Ηνωμένων Εθνών είναι ένα μοναδικό τριήμερο συνέδριο-προσομοίωση των εργασιών του Οργανισμού Ηνωμένων Εθνών και διεξάγεται σε σχολεία σε όλο τον κόσμο. Μαθητές Λυκείου υποδύονται τους εκπροσώπους και πρεσβευτές της χώρας που έχει αναλάβει να αντιπροσωπήσει το σχολείο τους στις διάφορες επιτροπές των Ηνωμένων Εθνών. Οι μαθητές συζητούν και πραγματεύονται όλα τα τρέχοντα ζητήματα ακολουθώντας πιστά τις επίσημες διαδικασίες και κανονισμούς του Οργανισμού. Κατά τη διάρκεια του συνεδρίου, οι συμμετέχοντες πρέπει να υποστηρίξουν με σθένος τη χώρα τους, να γράψουν ψηφίσματα, να ετοιμάσουν και να παρουσιάσουν τη επίσημη θέση της χώρας τους πάνω στα φλέγοντα θέματα, να συζητήσουν με τους εκπροσώπους των άλλων χωρών, και να υπερασπιστούν τη χώρα που εκπροσωπούν με πυγμή. Η επίσημη γλώσσα του συνεδρίου σε όλο τον κόσμο είναι η Αγγλική.

Ο σκοπός του έρευνας μου είναι αρχικά να οργανώσω ένα συμμετοχικό ερευνητικό σχέδιο δράσης με τους μαθητές μου που παίρνουν μέρος στο Μοντέλο Ηνωμένων Εθνών. Μέσα από αυτή την προσπάθεια, επιθυμώ να εξετάσω τα πλεονεκτήματα και τα μειονεκτήματα του συνεδρίου, σε σχέση με την ιδέα της εκπαίδευσης του παγκόσμιου πολίτη. Ο στόχος του σχεδίου δράσης είναι αν ερευνήσω κατά πόσο αυτή η προσομοίωση βοηθά τους εφήβους να προσεγγίσουν την ιδέα της ταυτότητας ενός πολίτη του κόσμου, να προβληματιστούν σχετικά με την αναγκαιότητα ύπαρξης πολιτικής παιδείας και κριτικής σκέψης σήμερα, και συγχρόνως να βελτιώσουν τις κοινωνικές τους δεξιότητες. Το σχέδιο θα διαρκέσει από το Σεπτέμβριο 2011 έχω το Σεπτέμβριο 2014.



### **Γιατί διαλέξατε εμένα ;**

Ανήκεις και εσύ στην ομάδα του Μοντέλου Ηνωμένων Εθνών του σχολείου μας, έτσι σε προσκαλώ να συμμετάσχεις στην έρευνα αυτή. Η πρόσκληση αυτή θα δοθεί σε όλα τα μέλη της ομάδας.

### **Πρέπει να πάρω μέρος ;**

Η συμμετοχή σου είναι εθελοντική. Από εσένα εξαρτάται αν θα πάρεις μέρος ή όχι. Αν αποφασίσεις να μη συμμετάσχεις στην έρευνα, δε θα υπάρχει καμία επίπτωση στους βαθμούς σου, στην γενικότερη αξιολόγηση σου, στις μελλοντικές σου σπουδές, ούτε φυσικά στις δική μας σχέση! Αν αποφασίσεις, όμως, να συμμετάσχεις,

Θα πάρεις αυτό το ενημερωτικό φυλλάδιο, θα υπογράψεις ένα έντυπο συγκατάθεσης και θα κρατήσεις ένα αντίτυπο και από τα δύο. Μπορείς να αποσυρθείς από την έρευνα οποιαδήποτε στιγμή το θελήσεις, χωρίς να χάσεις τίποτε και χωρίς να αναγκαστείς να δικαιολογηθείς με κάποιο τρόπο. Όμως, σε αυτή την περίπτωση, σε παρακαλώ να με ενημερώσεις γραπτά, άμεσα.

### **Τι θα μου συμβεί αν συμμετάσχω ;**

Όλες οι πληροφορίες που θα σε αφορούν και θα συγκεντρωθούν κατά τη διάρκεια της έρευνας θα είναι εμπιστευτικά. Η συμμετοχή σου στην έρευνα δε θα συζητηθεί με άλλους συμμετέχοντες, καθηγητές ή ερευνητές. Όλα τα δεδομένα θα αποθηκευτούν σε κλειδωμένα ντουλάπια και σε κομπιούτερ προστατευμένα από κωδικούς και σε κάθε περίπτωση, μόνο εγώ θα έχω πρόσβαση σε αυτά. Αν αποφασίσεις να πάρεις μέρος :

α) μετά το τέλος του συνεδρίου, θα σου ζητήσω να μου δώσεις μια σύντομη συνέντευξη (45 με 60 λεπτά ) μόνη/ος σου και / ή σε μικρή ομάδα για να μιλήσουμε για αυτή την εμπειρία. Θα καταγράψω ηλεκτρονικά τη συνέντευξη με την άδεια σου και μετά θα το μετατρέψω σε κείμενο. Το όνομά σου καθώς και άλλα προσωπικά σου στοιχεία δε θα καταγραφούν στα κείμενα. Η επιβλέπουσα καθηγήτρια μου θα έχει πρόσβαση στις ανώνυμες μεταγραφές των συνεντεύξεων μόνο , και εγώ θα έχω πρόσβαση στις πρωτότυπες εγγραφές , στο έντυπο συγκατάθεσης και στα προσωπικά σου στοιχεία,

β) θα τραβήξω φωτογραφίες και βίντεο κατά τη διάρκεια του συνεδρίου και των συναντήσεων μας, και θα σου δώσω αντίτυπα από όλα σε ηλεκτρονική μορφή. Κατά τη διάρκεια των συνεντεύξεων μας, θα μιλήσουμε για αυτές τις φωτογραφίες και βίντεο,

γ) θα κρατήσω σημειώσεις κατά τη διάρκεια του συνεδρίου και των συναντήσεων μας, χωρίς να καταγράψω ονόματα,

δ) θα σου ζητήσω να γράψεις ημερολόγιο με τις σκέψεις σου κατά τη διάρκεια της προετοιμασίας καθώς και της τριήμερης προσομοίωσης, το οποίο , όπως και όλα τα άλλα, θα χρησιμοποιήσω στην έρευνα ανώνυμα,

ε) θα σου ζητήσω να συμπληρώσεις ένα ερωτηματολόγιο κατά τη διάρκεια των συνεδριάσεων του Μοντέλου Ηνωμένων Εθνών, απαντώντας σε ερωτήματα σχετικά με την προσομοίωση αυτή.

### **Τι θα κερδίσω αν συμμετάσχω ;**

Αν και δεν υπάρχει πρακτικό κέρδος για τους νέους που θα συμμετάσχουν στην έρευνα, ελπίζω ότι θα γνωρίσεις καλύτερα τη δομή και το έργο των Ηνωμένων Εθνών. Θα έχεις , επίσης, την ευκαιρία να συζητήσεις τα τρέχοντα ζητήματα με μία κριτική διάθεση καθώς και να παίξεις το ρόλο σου στην προσομοίωση του Μοντέλου, πράγμα που είναι μία διαφορετική εμπειρία.

### **Τι θα γίνει με τα αποτελέσματα της έρευνας;**

Θα δημοσιεύσω τα αποτελέσματα της έρευνας στη διδακτορική μου διατριβή, θα τα παρουσιάσω σε συνέδρια, θα τα δημοσιεύσω σε επιστημονικά περιοδικά, και μπορεί να χρησιμοποιηθούν σε περαιτέρω έρευνες. Σε κάθε περίπτωση, σύμφωνα με τον *Κώδικα Δεοντολογίας της Έρευνας* του Πανεπιστημίου του Birmingham, τα δεδομένα θα αποθηκευτούν για μια περίοδο δέκα χρόνων με ασφάλεια και θα είναι ανώνυμα χωρίς να υπάρχει κανένας τρόπος να αναγνωριστούν οι συμμετέχοντες. Μετά το τέλος της έρευνας, θα λάβεις μια δισέλιδη περίληψη των αποτελεσμάτων και θα τα συζητήσουμε όλοι μαζί .

### **Ποιο οργανώνει και πληρώνει την έρευνα;**

Η έρευνα διοργανώνεται και χρηματοδοτείται από εμένα, τη Μαρία Μπαστάκη, διδακτορική ερευνήτρια στη Σχολή Εκπαίδευσης στο Πανεπιστήμιο του Birmingham, υπό την επίβλεψη της Δρ. Marion Bowl, Λέκτορα Εκπαίδευσης στο Πανεπιστήμιο του Birmingham.

### **Ποιος έχει αξιολογήσει την έρευνα αυτή;**

Η έρευνα αυτή έχει αξιολογηθεί και εγκριθεί από την Επιτροπή Ηθικής Δεοντολογίας της Έρευνας του Πανεπιστημίου του Birmingham.

### **Για περισσότερες πληροφορίες**

Αν έχεις άλλες ερωτήσεις ή προβληματισμούς σχετικά με την έρευνα αυτή, μπορείς να επικοινωνήσεις με :

Την ερευνήτρια : **Μαρία Μπαστάκη** , Σχολή Εκπαίδευσης, Πανεπιστήμιο του Birmingham ,

Την επιβλέπουσα καθηγήτρια : **Dr Marion Bowl** ,  
Λέκτορας Εκπαίδευσης,

Ευχαριστώ πολύ που διάβασες αυτό το ενημερωτικό φυλλάδιο.

**APPENDIX 10**

**CONSENT FORMS**

**PARTICIPANT CONSENT FORM**

**Research Project Title:** Model United Nations in Greece: Senior high School students' perspectives on global citizenship

**Researcher:** Maria Bastaki, School of Education, University of Birmingham

Please read the statements below and sign the form if you agree.

1. I confirm that I have read and understand the participant information sheet for this study. I have had the opportunity to ask questions if necessary and have had these answered satisfactorily.
2. I understand that my participation in this research project is voluntary, I do not have to participate in this study as a condition of attending the MUN, and that I am free to withdraw at any time without giving any reason. If I withdraw, my data will be removed from the study and will be destroyed.
3. I understand that all data concerning me will be anonymised and should normally be preserved and accessible for ten years, if I decide to participate in this project.
4. I am aware that the photographs and/or video footage that will be taken during the preparation period and the actual MUN Conference will only be used during our individual and/or focus groups interviews with the researcher as a point of reference.
5. I have been given a copy of the participant information sheet and of this form.
6. Based upon the above, I agree to take part in this study.

Name of participant .....

Signature .....

Date.....

Name of researcher .....

Signature .....

## ΕΝΤΥΠΟ ΣΥΓΚΑΤΑΘΕΣΗΣ ΣΥΜΜΕΤΕΧΟΝΤΩΝ ΣΤΗΝ ΕΡΕΥΝΑ

Τίτλος Ερευνητικού έργου: **Model United Nations in Greece: Senior high School students' perspectives on global citizenship**

Ερευνήτρια: **Μαρία Μπαστάκη, Σχολή Εκπαίδευσης , Πανεπιστήμιο του Birmingham, Ηνωμένο Βασίλειο**

Παρακαλώ διαβάστε τη παρακάτω δήλωση και υπογράψτε το έντυπο, αν συμφωνείτε.

1. Δηλώνω ότι έχω διαβάσει το ενημερωτικό φυλλάδιο σχετικά με την έρευνα, και το κατανοώ πλήρως. Είχα την ευκαιρία να ρωτήσω απορίες και πήρα ικανοποιητικές απαντήσεις.
2. Καταλαβαίνω ότι η συμμετοχή μου σε αυτήν την έρευνα είναι απολύτως εθελοντική, δεν αποτελεί προϋπόθεση για την παρουσία μου στην ομάδα MUN του σχολείου μας και έχω το δικαίωμα να αποχωρήσω οποιαδήποτε στιγμή χωρίς να δικαιολογηθώ. Αν αποσύρω τη συμμετοχή μου από την έρευνα, τα δεδομένα σχετικά με εμένα θα αφαιρεθούν και θα καταστραφούν.
3. Καταλαβαίνω ότι όλα τα δεδομένα που με αφορούν θα είναι απολύτως ανώνυμα και θα διατηρηθούν για ένα διάστημα δέκα χρόνων, αν αποφασίσω να συμμετάσχω στην έρευνα αυτή.
4. Καταλαβαίνω ότι οι φωτογραφίες και/ή το βίντεο που θα τραβήξουμε πριν και κατά τη διάρκεια του συνεδρίου MUN, θα χρησιμοποιηθούν σα σημείο αναφοράς στις συνεντεύξεις μας.
5. Πήρα αντίτυπο του ενημερωτικού φυλλαδίου καθώς και του εντύπου συγκατάθεσης.
6. Σύμφωνα με τα παραπάνω, δέχομαι να πάρω μέρος στην έρευνα.

Όνομα συμμετέχοντος .....

Υπογραφή .....

Ημερ/ηνία.....

Όνομα ερευνήτριας .....

Υπογραφή .....

**PARTICIPANT'S PARENTS' CONSENT FORM**

**Research Project Title:** Model United Nations in Greece: Senior high School students' perspectives on global citizenship

**Researcher:** Maria Bastaki, School of Education, University of Birmingham

Please read the statements below and sign the form if you agree.

1. I confirm that I have read and understand the participant information sheet for this study. I have had the opportunity to ask questions if necessary and have had these answered satisfactorily.

2. I understand that my child's participation is voluntary, s/he does not have to participate in this study as a condition of attending the MUN, and that s/he is free to withdraw at any time without giving any reason. If s/he withdraws, her/his data will be removed from the study and will be destroyed.

3. I understand that all data concerning my child will be anonymised and should normally be preserved and accessible for ten years, if s/he decides to participate in this project.

4. I am aware that the photographs and/or video footage that will be taken during the preparation period and the actual MUN Conference will only be used during individual and/or focus groups interviews with the researcher as a point of reference.

5. I have been given a copy of the participant information sheet and of this form.

6. I agree for my child \_\_\_\_\_ to take part in the above study.

Names of participants' parents ...../.....

Signatures ...../.....

Date .....

Name of researcher .....

Date.....

Signature .....

**ΕΝΤΥΠΟ ΣΥΓΚΑΤΑΘΕΣΗΣ ΣΥΜΜΕΤΟΧΗΣ ΣΤΗΝ ΕΡΕΥΝΑ**  
**ΓΙΑ ΤΟ ΓΟΝΕΑ**

Τίτλος Ερευνητικού έργου: **Model United Nations in Greece: Senior high School students' perspectives on global citizenship**

Ερευνήτρια: **Μαρία Μπαστάκη, Σχολή Εκπαίδευσης , Πανεπιστήμιο του Birmingham, Ηνωμένο Βασίλειο**

Παρακαλώ διαβάστε τη παρακάτω δήλωση και υπογράψτε το έντυπο, αν συμφωνείτε.

1. Δηλώνω ότι έχω διαβάσει το ενημερωτικό φυλλάδιο σχετικά με την έρευνα, και το κατανοώ πλήρως. Είχα την ευκαιρία να ρωτήσω απορίες και πήρα ικανοποιητικές απαντήσεις.
2. Καταλαβαίνω ότι η συμμετοχή του παιδιού σε αυτή την έρευνα είναι απολύτως εθελοντική, δεν αποτελεί προϋπόθεση για την παρουσία του/της στην ομάδα MUN του σχολείου και έχει το δικαίωμα να αποχωρήσει οποιαδήποτε στιγμή χωρίς να δικαιολογηθεί. Αν αποσύρει τη συμμετοχή του/της από την έρευνα, τα δεδομένα σχετικά με αυτόν/αυτή θα αφαιρεθούν και θα καταστραφούν.
3. Καταλαβαίνω ότι όλα τα δεδομένα που αφορούν το παιδί μου θα είναι απολύτως ανώνυμα και θα διατηρηθούν για ένα διάστημα δέκα χρόνων, αν αποφασίσει να συμμετάσχει στην έρευνα αυτή.
4. Καταλαβαίνω ότι οι φωτογραφίες και/ή το βίντεο που θα τραβηχτούν πριν και κατά τη διάρκεια του συνεδρίου MUN, θα χρησιμοποιηθούν μόνο σε σημείο αναφοράς στις συνεντεύξεις με την ερευνήτρια.
5. Πήρα αντίτυπο του ενημερωτικού φυλλαδίου καθώς και του εντύπου συγκατάθεσης.
6. Δέχομαι το παιδί μου \_\_\_\_\_ να πάρει μέρος στην παραπάνω έρευνα.

Ονόματα γονέων του συμμετέχοντος ..... /.....

Υπογραφές

...../.....

Ημερ/ηνία .....

Όνομα ερευνήτριας .....

Ημερ/ηνία.....

Υπογραφή .....

**SCHOOL DIRECTOR CONSENT FORM**

**Research Project Title:** Model United Nations in Greece: Senior high School students' perspectives on global citizenship

**Researcher:** Maria Bastaki, School of Education, University of Birmingham

Please read the statements below and sign the form if you agree.

1. I confirm that I have read and understand the participant information sheet for this study. I have had the opportunity to ask questions if necessary and have had these answered satisfactorily.
  
2. I have been given a copy of the participant information sheet and of this form.
  
4. Based upon the above, I give my consent to the above mentioned researcher to conduct the study in our school.....

Name of School Director .....

Date..... Signature .....

Name of researcher .....

Date..... Signature .....

**ΕΝΤΥΠΟ ΣΥΓΚΑΤΑΘΕΣΗΣ ΣΥΜΜΕΤΕΧΟΝΤΩΝ ΣΤΗΝ ΕΡΕΥΝΑ**  
**ΓΙΑ ΤΟ ΔΙΕΥΘΥΝΤΗ ΤΟΥ ΣΧΟΛΕΙΟΥ**

Τίτλος Ερευνητικού έργου : **Model United Nations in Greece: Senior high School students' perspectives on global citizenship**

Ερευνήτρια : **Μαρία Μπαστάκη, Σχολή Εκπαίδευσης , Πανεπιστήμιο του Birmingham, Ηνωμένο Βασίλειο**

Παρακαλώ διαβάστε τη παρακάτω δήλωση και υπογράψτε το έντυπο, αν συμφωνείτε.

1. Δηλώνω ότι έχω διαβάσει το ενημερωτικό φυλλάδιο σχετικά με την έρευνα, και το κατανοώ πλήρως. Είχα την ευκαιρία να ρωτήσω απορίες και πήρα ικανοποιητικές απαντήσεις.
2. Πήρα αντίτυπο του ενημερωτικού φυλλαδίου καθώς και του εντύπου συγκατάθεσης.
4. Σύμφωνα με τα παραπάνω, συμφωνώ η ερευνήτρια να διεξάγει την έρευνα στο σχολείο μας.....

Όνομα Διευθυντή ..... Ημερ/ηνία.....

Υπογραφή .....

Όνομα ερευνήτριας .....

Ημερ/ηνία.....

Υπογραφή .....



## APPENDIX 11

### SCHOOL YEARBOOK: STUDENTS' ENTRIES

16 - 18 Μαρτίου 2012 , Ίδρυμα Ευγενίδου, Αθήνα

Ακόμη μία διάλεξη του Μοντέλου Ηνωμένων Εθνών πραγματοποιήθηκε το φετινό Μάρτιο στην Αθήνα. Το συνέδριο φιλοξενήθηκε από το Ευγενίδιο Ίδρυμα και αναμφίβολα στέφθηκε με επιτυχία. Η προσμονή μας ήταν ανείπωτη και η εκδήλωση στάθηκε υπέρ των προσδοκιών μας. Η αποστολή του σχολείου μας φέτος κλήθηκε να εκπροσωπήσει την Ισπανία, την Κολομβία, τη Συρία και την Επιτροπή Περιβάλλοντος των Ηνωμένων Εθνών. Έπειτα από ενδελεχή έρευνα και αναλυτική επισκόπηση του υλικού που μας παρείχε η εκπαιδευτική κατεύθυνση της Κας Μπαστάκη, είχαμε τη δυνατότητα να συνδράμουμε ως ενεργά μέλη σε καίρια ζητήματα της επικαιρότητας.

Η προσομοίωση αυτή του ΟΗΕ σε μαθητικό πλαίσιο διαβουλεύσεων, μας προσέφερε αναντίρρητα την ευκαιρία όχι μονάχα να αντιπαραβάλουμε διπλωματικά τη γνώμη μας και να προασπίσουμε τα πολιτειακά συμφέροντα του εκάστοτε έθνους, αλλά συγχρόνως να δράσουμε ως αυτενεργά κύτταρα της κοινωνίας και να εκφέρουμε λόγο σχετικά με τις ευρύτερες πολιτικές ζυμώσεις της εποχής μας. Το Μοντέλο Ηνωμένων Εθνών, άλλωστε, συνιστώντας θεσμικό και οργάνωτικό συντελεστή σε παγκόσμια πολιτική κλίμακα παρέχει ανιδιοτελώς την ευκαιρία σε νέους και εφήβους να αποκτήσουν σφαιρική και όχι στεία παιδεία, να ενημερωθούν και να προβληματιστούν ως ανεξάρτητα πολιτειακά μέλη και συγχρόνως να χειραφετηθούν ιδεολογικά από το σχολικό πλαίσιο μάθησης και να διαπραγματευθούν έμπρακτα και διπλωματικά.

Επεξηγηματικά, η σύγχρονη ηθική σήψη και οι πολεμικές διενέξεις, το περιβαλλοντικό ζήτημα και η οικονομική ύφεση των καιρών μας αποτέλεσαν τον πυρήνα της έρευνας και των διαβουλεύσεων. Συνεισφέροντας σε τέτοιου είδους συζητήσεις και συνδράμοντας ενεργά και καταλυτικά με την εκπόνηση δημοκρατικών ψηφισμάτων αποκτήσαμε αναντίρρητα μια ανεπανάληπτη εμπειρία πολιτικής διεκπεραίωσης, στοχοθετημένης επικοινωνίας και εκφοράς ποικίλων απόψεων με θεματικό άξονα την κοινωνία που σήμερα παραπαίει και ταλανίζεται από πολυδιάστατη ηθικοπολιτική κρίση. Αισιοδοξώντας για μία ακόμη συμμετοχή, παραδίδουμε ανενδοίαστα τη σκυτάλη στις επερχόμενες γενιές ώστε να επικυρώσουν μέσω της συμμετοχής τους, τόσο την αξία του σχολείου μας όσο και της γενιάς τους σε παγκόσμια πολιτική και κοινωνική κλίμακα.

Αλέξανδρος, Α Λυκείου

Μοντέλο Ηνωμένων Εθνών (MUN) Οκτώβριος 2012...

Για τους περισσότερους από εμάς το MUN της Γερμανικής σχολής δεν ήταν η πρώτη μας επαφή με το MUN παρ'όλα αυτά ήταν μια ακόμα συναρπαστική και ιδιαίτερη εμπειρία!

Πρώτη μέρα, όλοι οι μαθητές που συμμετείχαν στην αυλή της γερμανικής σχολής ντυμένοι με κοστούμια και φορέματα όλοι και όλες φαινόμασταν σαν φιλόδοξοι δικηγόροι! Μετά από τις πρώτες γνωριμίες και συναντήσεις με γνωστούς από προηγούμενα MUN συγκεντρωθήκαμε όλοι για την τελετή έναρξης. Μετά από πολύωρους λόγους τόσο των καλεσμένων όσο και των μαθητών-πρεσβευτών της κάθε χώρας που έπαιρνε μέρος καταφέραμε επιτέλους να χωριστούμε στις επιτροπές μας!

Γρήγορα θα συνειδητοποιούσε κανείς ότι δεν ήταν μόνο Έλληνες μαθητές στις επιτροπές! Μαθητές από όλα τα σημεία του ορίζοντα βρίσκονταν στην ίδια αίθουσα για να εκπροσωπήσουν μια χώρα ο καθένας ακόμα πιο μακρινή! Μαθητές από τα Ηνωμένα Αραβικά Εμιράτα την Κολομβία και την Λευκορωσία, Γάλλοι την Γκάνα, Γερμανοί την Σλοβακία, εμείς την Γουατεμάλα. Ήταν σαν όλες οι χώρες, οι πολιτισμοί και οι προσωπικές νοοτροπίες να έμπαιναν σε ένα μίξερ και να βγαίναμε εμείς! Είχαμε καταφέρει χωρίς να το καταλάβουμε να διαγράψουμε και να ορίσουμε από την αρχή τα σύνορα της γης! Αυτός βέβαια ο απροσδόκητος συνδυασμός όλων αυτών των στοιχείων δεν θα μπορούσε παρά να φανεί στην ώρα της δημιουργία συμμαχιών και του ντιμπειτ!

Ασχολούμενοι με θέματα που ίσως πολλοί να μην έχουν καν αναλογιστεί, όπως οι βία και οι διακρίσεις κατά των ομοφυλόφιλων, η διασφάλιση ειρήνης, ασφάλειας και ευημερίας στη θάλασσα της Νότιας Κίνας, κληθήκαμε να ανταλλάξουμε απόψεις με μαθητές-εκπρόσωπους χωρών με εντελώς διαφορετική πολιτική από εμάς. Παρά τις αρχικές δυσκολίες στον συντονισμό μεταξύ μας, καταφέραμε να προτείνουμε λύσεις στα διάφορα προβλήματα ως συμμαχίες και στη συνέχεια να τις υποβάλουμε για ντιμπειτ.

Δεύτερη μέρα, με το πέρας της μισής μέρας, η πολυπόθητη ώρα για το ντιμπειτ είχε φτάσει! Οι μαθητές οι οποίοι ενδιαφέρονταν πραγματικά για το MUN είχαν ήδη αρχίσει να γράφουν τους λόγους τους είτε υπέρ ή κατά ενός resolution (φυλλάδιο με τις προτάσεις μια συμμαχίας πάνω σε ένα θέμα), ενώ κάποιοι άλλοι έπαιζαν σκάκι στο υπολογιστή τους. Η συμμετοχή των μαθητών που ήθελα να πάρουν το λόγο ήταν μεγάλη γι' αυτό και δυστυχώς δεν είχες την ευκαιρία να μιλάς συνέχεια ειδικά όταν η συζήτηση κορυφωνόταν και οι ακραίες, από πλευράς πολιτικής, χώρες έρχονταν σε αντιπαράθεση!

Τρίτη μέρα , το ντιμπειτ συνεχίζεται ... μια γλυκόπικρη ατμόσφαιρα πλανάται πάνω από όλους. Ίσως δεν ξαναδώ ποτέ τον διπλανό μου που περάσαμε 3 μέρες μαζί και μοιραστήκαμε τόσα πράγματα...Μια σκέψη που ταλάνιζε τους περισσότερους από εμάς! Ίσως για αυτό από την τρίτη μέρα αυτό που μου έμεινε περισσότερο δεν ήταν πιο resolution ψηφίστηκε και ποιο όχι αλλά αν πρόλαβα στο τέλος της ημέρας να αποχαιρετήσω τους φίλους που είχα κάνει!

Μοντέλο Ηνωμένων Εθνών , τρεις λέξεις από τις οποίες πηγάζουν τόσα συναισθήματα, τόσες εμπειρίες τόσες φίλιες και τόσα άλλα πράγματα τα οποία οι λέξεις απλά δεν μπορούν να τα περιγράψουν!!!

Ιζαμπέλα, Β Λυκείου

## APPENDIX 12

### RESEARCH STUDY INTERVIEW GUIDE

#### PHOTO-ELICITATION (during all interviews)

Let's look at all these individual photos. Which do you like best? Why? Which are the most important photos for you? Why? What were you thinking at that time? What are you thinking now? What has changed? What would you do differently if you could relive this moment?

Look at these group photos. Here is the whole school team. Do you feel you belong to a team? Why/why not? How belonging to the team impact on the success in the conference/learning/preparation/fun time?

What's your name? Which class are you in?

Which country did you represent?

Which committee did you attend?

1. **How long** have you been involved in MUN?
2. What were your **duties and responsibilities** in this MUN?
3. Why did you **become involved** in the **first** place? Why do you think students **join** the MUN?
4. What kinds of **skills and knowledge** do students gain at the conference? How? Are they **old enough** to handle the agenda issues?
5. Do all participants **benefit** from their involvement in MUN? In what ways does involvement in MUN impact on delegates?
6. Does **ongoing participation** in the MUN affect participants? Why/why not? If so, how?
7. The official language used is **English**, does this constitute an obstacle? Why /why not?

8. The MUN is a **simulation**. What is their **role**? Do all students manage to play their roles successfully? **Define success** in MUN. What kinds of skills/ **talents** are required?
9. Does participation in the MUN impact on **civic engagement** in adult life? Why/why not? If so, how?
10. Delegates get to know current critical issues, does involvement in the MUN promote **empathy, global understanding, tolerance**? Why/why not? If so, how?
11. Do you consider the MUN an **elitist** educational simulation? Why/why not?
12. Very **few state schools** participate in this MUN, why do think this is?
13. Several faculties/skills are involved in becoming a **successful delegate**, what do you think? How is the participant's **self-concept** developed or affected?
14. Does the MUN simulation promote the idea of **global citizenship**? If so, how? What is a global citizen?
15. Do you think that the MUN could ever become part of the **formal school curriculum**? Why/why not? If so, how? Should students be obliged to participate in MUN or should engagement be on a **voluntary basis**? Why/why not? How should delegates be **prepared** for this event?
16. How are MUN participants **different from** the other school students who have never participated in MUN?
17. What is the **essence** of MUN? Can young teenagers really grasp it? How **deep or superficial** is the knowledge/skills they gain?
18. Should MUN participants' performance in the conference/team be **assessed**? Why/why not?
19. How **formal attire and formal language** in the conference affect the MUN procedure?
20. Does MUN participation lead to delegates' acquiring **specific roles** in society later on?
21. Why do you think **teachers** decide to run/conduct MUN conferences? What is the **role of the MUN advisor**?
22. Is MUN an **educational tool or a game**? In what sense?

23. Did your participation in the MUN help you to **learn new things**? What kinds of things did you learn? What new things did you learn about the world? What kind of new skills did you acquire? How did you learn all these things? What **techniques** did you use to acquire this knowledge? How is this learning procedure different from the one that you have been exposed to at school so far?
24. Did the MUN experience make you form an opinion or change your **attitude to world issues**? What are these issues? How did that happen?
25. Look at these photos, some were taken during the preparation at mock debates we organized at school, these ones were taken during the actual Conference. You look exactly the same to me, but is this true? Has there been any **change**? What kind? Can everybody see/sense it? If this is the case, how are you planning to use this **knowledge/power/change** in your future life?
26. Look at these photos, you look marvelous in this dress/suit. Look at these ones where you are addressing the committee members and lobbying with the rest of the delegates. You look pretty serious! You looked like an adult/professional, and you sounded like one. I was there, I heard you speak using formal English. Did you also **“feel” like an adult**? What did that mean to you? How easy/difficult was it to **“play the role”** How did you manage to perform this role? Did you succeed? How will this performance help you to deal with **future roles**?
27. Would you like to **participate again** in an MUN Conference? Why? Why not?
28. Would you recommend this project to friends of yours? Can **anybody become** an MUN delegate? What does it take to become one?
29. MUN Conferences are usually organized for Senior High School students. Do you believe this is the **proper age**? Why? Why not? Why not include Junior High School students as well?
30. Do you feel that you are **different from the rest of the school students** who have never participated in an MUN Conference? In what way?

31. Do you think you will remember this MUN experience when you are **30 years old**? Why? Why not? How will you remember it? Will it have an **impact** on your life? How?
32. If I asked you to prepare a poster to advertise/promote MUN, what would you include? A drawing? A slogan? A picture? Why?
33. Which of all these photos would you include in your **Facebook account**? Which one seems to be really important for you? Why?
34. It seems that MUN is too good to be true for you, but nothing is perfect in life. What negative point can you think of?
35. Is there anything else you would like to add?
36. Which is easier to learn **MUN procedure or MUN content**? Why?
37. You learn what happens in the world, you argue, you debate, you defend your views and attack others', you learn. **What did you learn** in this MUN? **How** did you learn this? Will you **forget** all this when this is over? Why/why not? How deep is this knowledge?
38. **Active citizen**: can you define this?
39. **Global citizen**: can you define this? Do you think you are a global citizen? Why/why not? How can you **become** a global citizen? When?
40. Do you feel ready for **more MUN** conferences?
41. You learn about the world, so what? How can you **use these knowledge/skills** in the future?
42. People get informed about the current affairs through the news/TV, how **different is learning** in MUN? In what sense?
43. You have participated in 1/2/3/4 conferences, how have you **changed/developed/affected**? In what sense? If so, how deep/superficial is this change/development? Why? Wouldn't you change/develop anyway, as you got older?
44. Which **factors helped you to develop**, if so? What would you have **done differently**? Why? How?

## APPENDIX 13

### RESEARCH STUDY OBSERVATION: FIELD NOTES

December 14, 2011 – committee/country allocation

*It seems that it is extremely difficult to decide who is going to get what, I'm afraid nobody is going to deal with nanotechnology, disaster! They all seem to guess the meaning of the word, as it is of Greek origin, but they have no clue as to what it is, and they will need a very good study guide, whenever that will be made available... or help from me at the beginning. No one wants this specific committee. Eventually Andreas will take it and asked me for help...it's so funny, all the other students, especially his close friend Mayra wondered how he is going to manage such a difficult committee, with 5 topics and nanotechnology as well! I am sure he'll manage, he's fast and dedicated....at least in class! We'll see!*

February 3<sup>rd</sup>, 2012 – topic presentation

*What a day! I think some of the photos I took are awesome, especially the one where everyone is looking at Nefeli as she is talking about torture of the LGBTs, probably I should have asked her to spare all these details, I mean I can see Vicky does have a problem with these... don't know, the point is they keep asking questions, more and more, that shows that the value information more. Andreas explained what nanotechnology is and he seems to have learned so much, everyone told him so...not everyone is ready though, Vicky does not want to talk about the topics, at least not in English, I'm concerned, will she manage to get ready by March? Her first time, but I guess language problem cause difficulties. I told her how difficult it was going to be...at least she seems to enjoy it, she told me that she knows a lot of things. And she does, she presented her topic in Greek, she'll manage eventually, I hope. Wait and see. This group is a mystery. Going to the Amnesty international office will help a lot, I'm sure.*



## APPENDIX 14

### RESEARCH STUDY OBSERVATION SCHEDULE

(Adapted from Spradley, 1980)

Name and role of observer:

Name and role of participant

Date and time of observation:

Length of observation:

#### Place

Description of physical setting, sketch of room, position of furniture and people

#### Objects

What they are, who uses them and how or how often

#### Actors

Identity and role, physical description, attire, special characteristics, unusual or strange details, level of participation

#### Activities

What and how often happens, group or individual, intentions of the actors and overall outcome

#### Atmosphere/Relationships

Feelings expressed or hidden by actors, general atmosphere anytime

#### Skills

Skills related to performing the role, speaking in public, collaborating in the committee, negotiating with other delegates, critical capacity during debate (points of information and amendment)

#### Knowledge

Knowledge of current issues during lobbying and debate, argumentation

#### Attitudes & Behaviours

Attitudes/behaviours of participants in the group, verbal or non-verbal,

#### Challenges

How are challenges/difficulties faced and handled

# APPENDIX 15

## RESEARCH STUDY KEY THEMES

### NVivo Literature Review themes: SIMULATIONS

The screenshot shows the NVivo software interface. At the top, there are menu options: Item, Clipboard, Format, and Parag. Below these, there is a search bar with 'Look for' and 'Search In' dropdowns, and a 'Nodes' button. The main area is titled 'Nodes' and contains a table with two columns: 'Name' and 'Sources'. The 'Name' column lists 20 different themes related to simulations, each preceded by a blue circular icon. The 'Sources' column is currently empty.

Name	Sources
Students construct knowledge	
Collaborative learning	
Problem-solving skills	
Problem-based learning	
Simulation in political science classes	
Skills learnt during simulations	
ICONS	
Knowledge, attitude, behaviour change	
Changes in KAB in educational psychology	
Globalisation and new educational needs	
International education and global citizenship	
Global citizenship education	
Schools prepare for political participation	
Role of schools for civic education	
Understand challenges of global governance through sim	
Simulations enhance retention of subject matter	
How much information students retain	
Simulations facilitate students' understanding	
Simulations enhance understanding of current events	
Preparation for the simulation	
Debriefing	

## NVivo Preliminary coding: Findings themes

August 2013

Name
1. Global citizenship and the MUN
1a. Active citizenship
Duties and responsibilities of a citizen
MUN promotes active citizenship
1b. Apathy and waning political participation in Greece
Greek citizens' apathy and indifference during elections
Greek citizens are not aware of the world issues
1c. Global citizenship
Knowledge and understanding
Cultures, societies, religions
came into contact with different, foreign cultures and religions
learn how unfair and untrue stereotypes are
Global interdependence
global interconnectedness
MUN and students' microcosm
school subjects and world knowledge
Politics, economics, conflict and peace, poverty, power issues, social justice
learn about current issues
MUN and political socialization
Skills
communication skills
critical thinking skills
be exposed to a variety of viewpoints in MUN
Critical thinking, adolescence and brainwashing
defending something you don't believe in makes you have a critical attitude
debate, reasoning and argumentation skills
eloquence and confidence, but poor arguments in debate

Name
importance of debate both in MUN and real life
learn how to defend ideas you do not believe in
foreign language proficiency
English as the MUN language and its importance
MUN and foreign language difficulties
leaderships skills
teamwork and team building
negotiation and problem solving skills
learn how to negotiate
problem solving in future career
public speaking skills
study and research skills
computing skills, internet skills, study skills
research skills
Increase social capital
build good interpersonal relations
familiarity among strangers
importance of peers and social life
Values and attitudes
Concern for poverty, social injustice and inequity
Global empathy and shared humanity
independence and self-reliance
Respect for diversity and tolerance
role models, time, experience and challenges lead to maturity
Self awareness and self confidence
gain self confidence at MUN
good preparation and ongoing practice boost confidence
increase self-awareness
self confidence before MUN participation
strategies to fight insecurity and lack of self-confidence
1d. From awareness to action
awareness through MUN gives me an incentive to act

Name
exposure to the UN truth
corruption in MUN is similar to corruption in real life, children reproduce the society they live in
criticism of the UN system, just survival of the fittest
exposure to reality can toughen children and prepare them better for future challenges
in real UN, diplomats support their country, not the common global good
realise the UN is ineffective and repetitive
Food for thought and thirst for knowledge
MUN as a glimpse of reality
MUN as a job with duties and responsibilities
MUN as an introduction to the world of adults
MUN as imaginary diplomacy in action
MUN teamwork and citizens' solidarity
2. Ongoing MUN participation and perceived change
Multiple experience
each MUN conference is a different experience
Ongoing participation enhances performance
change happens fast in MUN, just in 3 days
change is not always visible
change usually takes time in life
3. The MUN and the Greek senior high school system
disadvantages of the Greek educational system
excessive homework, limited free time
few school subjects promote critical thinking
Rote learning
rote learning causes unnecessary and excessive stress
rote learning is necessary sometimes
rote learning is not productive, you forget everything
rote learning stifles creativity, imagination and free will
the Greek educational system does not deal with the MUN agenda

Name
the Greek educational system does not promote team work, but harsh , cut-throat competition
the Greek educational system is exam oriented
Private vs. public schools
MUN not popular in Greek public schools today
public and private school kids the same, only their financial situation is different, not their mental capabilities
5. Simulation and role playing
how you learn to play the role
'role play' in real life in the future
role playing challenges
dangers of roleplaying, become too immersed in an idea
difficult to support ideas you don't believe in
need to pretend at the beginning
Had to hide some facts about the country I represented, otherwise I would have problems at the conference
the excitement of role playing
disappointed because there was not attack, no chance to fight back
eagerness to represent my country properly
role playing was easy for me because I supported ideas similar to mine
6. MUN as a game or an educational tool
learn fast and effectively
learn how to learn alone
no grades or assessment is the key of MUN success
obligatory participation in MUN would be as oppressive as school
some delegates keep on debating even during the break
7. MUN advisor
contribution of the advisor in playing the role well
MUN helps promote the role of the teacher who still fights for his or her students
the advisor can spoil the fun and the team if he or she is not really interested

Name
the advisor is responsible for choosing the right people for the MUN conference
the advisor should guide but not influence participants
the advisor should intervene if a MUN participant falls prey to extreme ideas
the advisor should not spoon-feed the delegates
the MUN advisor is necessary at all times

### NVivo: Findings KEY themes

Key themes, August 2013		
Name	Sources	References
Greek educational system		0
Global citizenship education		0
Values and attitudes		0
Values and attitudes at MUN		27
Self awareness and self confidence		37
role models, time, experience and challenges lead to		12
Respect for diversity and tolerance		9
independence and self-reliance		6
Global empathy and shared humanity		22
Concern for poverty, social injustice and inequity		4
character development and the school		8
character development and the family		18
Skills		0
Knowledge and understanding		23
global citizen at the MUN		31
From awareness to action		0
Apathy and waning political participation in Greece		0
Active citizenship		0
MUN promotes active citizenship		16

## APPENDIX 16

### SAMPLE INTERVIEW: From Greek to English

Part of interview A

Έψαξα βασικά στο ίντερνετ και όταν έβρισκα κάτι για το θέμα, έψαχνα τι πιστεύει το Πακιστάν για αυτό, έβρισκα κάτι άλλο μέσω αυτού, το έψαχνα και αυτό, σιγά σιγά, και στο τέλος, όταν τέλειωσα τα εκτύπωσα αυτά που χρειαζόντουσαν για την άποψη του Πακιστάν συγκεκριμένα, και τα πέρασα όλα ένα διάβασμα και σημείωσα με stabilo αυτά που ήθελα εκείνη τη στιγμή να μου χτυπήσουν στο μάτι για να τα πω, και έκανα διάφορες σημειώσεις στο πλάι, για παράδειγμα αυτή μπορεί να είναι κάποια ερώτηση για τις ΗΠΑ, αυτή για την Ινδία, δεν έμαθα τίποτε απέξω, στο σχολείο έχουμε καθηγητές που θα μπορούσαν να μας διδάξουν ιστορία με το σωστό τρόπο, χωρίς παπαγαλία αλλά δεν το κάνουν, και η ιστορία είναι έρευνα, όπως έγινε το MUN , δηλαδή να προσπαθήσεις να πας πιο βαθιά από το να το μάθεις απέξω, γιατί η ιστορία επαναλαμβάνεται, και αν αναλύσουμε την ιστορία και την μάθουμε, θα μπορούμε να αποφύγουμε λάθη

I basically searched the internet, and when I found something relevant to the topic, I tried to find what Pakistan supports and then through that I found something else, I looked for it as well and slowly in the end I finished and I printed all the stuff which was related to Pakistan in specific, I read all of it, I highlighted what I wanted to stand out while I would be talking in the committee, I made some notes on the margins, for instance, this could be a question for the USA, that one for India, I didn't learn anything by heart, at school we have teachers who could teach us history in the right way, without rote learning, but they won't, and history is research, like MUN, I mean you should try to get deeper not memorise, because history repeats itself, and if we analyse history and learn it we could avoid mistakes. (Christos, MUN 3)



## Part of interview B

είναι στη φάση που αρχίζουν και ωριμάζουν κάπως τα παιδιά, οπότε ψάχνονται όλοι για το τι συμβαίνει, ακόμα και να μην ψάχνονται, είναι καιρός να αρχίσουν να ψάχνονται, οπότε, δεν είναι απλά ότι κάθεται και ασχολείται με την Υεμένη για παράδειγμα, είναι ότι ασχολείται με ένα πρόβλημα, δηλαδή, βλέπεις τα αίτια του προβλήματος, βρίσκεις τη λύση στο πρόβλημα, δεν έχει σημασία γιατί, την ίδια διαδικασία θα ακολουθήσεις, μαθαίνεις πώς να προσεγγίζεις ένα θέμα και πώς να βρίσκεις λύση πάνω σ αυτό, δηλαδή είτε είναι τα ναρκωτικά, ή η οικονομική κρίση, είτε οτιδήποτε, η διαδικασία που ακολουθείς μετράει

Children start to mature at this age, so they all looking for answers, and even if they aren't, it's about time they started doing so, because it's not that you just sit and deal with Yemen for instance, it's the fact that you deal with a problem and you try to locate its causes, you find a solution, the reason doesn't really matter, because you'll follow the same procedure, you learn how to handle an issue and how to find a solution, whether this is drugs, the financial crisis, or whatever, the procedure that you follow is what counts. (Rena, MUN 1)

## APPENDIX 17

### ***INTERVIEWING PARTICIPANTS: the process***

I first booked a special room for the interviews, informed fellow teachers that the research participants were going to be absent from their classes because of the interview session and prepared the digital audio equipment for recording the discussions. This procedure was repeated immediately after each conference. As regards experienced participants who continued to belong to the MUN team, I always contacted them and their parents to confirm whether they were interested in participating in the next research phase or not, repeating the basic points and issues.

I prepared an interview guide, with plenty of prompts and follow-up questions focused on global citizenship, aspects of the MUN conference and the students' experiences (Appendix 13), based on the literature review, the research questions, and the data I had gathered during observations, informal discussions or previous interviews. The room I had booked for the data collection was situated on the top floor of the Junior High School building, a neat and tidy, living room. Sound-proof and sun-lit, the room seemed to be an appropriate and friendly venue for the interviews. It was very important to establish a hustle-free atmosphere with the student, and the space particularities could make a difference to the quality of the interview and would set the students at ease with the procedure. I sat near the student, and deliberately scattered on a table in front of us the coloured A4 printed copies of some of the photos I had taken during the MUN Conference and preparation

period, so that they could be used as prompts during our discussion, inserting the photo-elicitation technique in the semi-structured interview.

There were hundreds of photos taken during the conferences, the meetings, in the school yard, or in the school bus taking us to the embassies. At least 40 different photos were printed and used during each interview, prompting further discussion with each student. I made sure that both group and individual photos of all students were printed, and tried to include photos taken during lobbying, debate time, break time or lunch time as well as photos from the embassy meetings. I also ensured that close-up portrait photos of all participating students were included in the group of these A4 printouts.

Moreover, there were MUN documents, usually written by the organisers, the MUN press team, or the participants themselves, which also became the focus of discussion during the interviews, and were placed in front of us. For instance, leaflets were printed at the end of each conference day, filled with photos, impressions and highlights of that day. These were distributed to all MUN conference participants. In addition, after the end of each MUN conference, students wrote texts for the school website, the yearbook, or the school newspaper. They put up special boards in school corridors, which they decorated with conference photos, posters, impression notes, funny communication paper notices, name tags they wore at MUN, country placards and other mementos, to celebrate and publicise the event to the rest of the teachers and students who did not belong to the MUN team. Photos of these student-prepared boards were always included in the school yearbook and

students usually posed for more photos in front of them. Such material was regularly referred to during our interviews as a point of discussion and an opportunity for reflection, both for the participants and the researcher. Moreover, both teachers and students were expected to write 'think pieces' after each extracurricular activity and submit them, along with the relevant photos, to the school yearbook.

The length of the interviews varied, and lasted about 45 minutes on average, while some interviews during the last phase in March 2013 took about 70 minutes, especially the ones with the students who had participated in all three research phases. However, there were cases when the research participants took the opportunity to discuss a range of other issues, often off the focal issue of global citizenship. For instance, the students often referred to the quality of organisation of the conference, the dress code of other delegates, the attitude of school teachers towards the MUN team, or even personal matters that troubled them at the time. I always encouraged them to expand on these concerns for a while, but whenever I sensed that the interaction veered off the objective of the interview completely, I mentioned one of the printed photos in front of us to get us back on track, taking care not to sound indifferent or offending. By pointing at or reflecting on a random photograph or a MUN document, I made efforts to direct the interaction to the initial research question, facilitate the development of a fresh start in our interaction as well as expanding the scope of the discussion.

Always bearing ethical considerations in mind, the digital recorder itself was not in full view in front of us, but deliberately placed at the far side of the table so that it would not attract the student's attention, or intimidate the student by reminding them that this was a 'set up' rather than spontaneous discussion. During the first interview with each student, I showed them the digital recorder, explained to them how it worked and why it was indispensable at the time, stressing that taking notes would be too time-consuming and unreliable. I made a point to the students that the use of a digital recorder facilitated the interaction as my attention, as an interviewer and interlocutor, would be totally focused on our discussion instead of taking time off the interaction in order to take notes.

Although I cannot definitely prove that efforts to minimise power asymmetries between the participants and me (the researcher) were fruitful, I can at least claim that the atmosphere during the interviews was relaxed and stress-free, as can be verified by the audio recordings of these interviews. I also made efforts to limit the use of personal pronoun 'I', which I often substituted with 'we' referring to common activities and shared responsibilities during preparation for the MUN Conference. By reminding the students that the MUN experience was a collaborative task, I aimed to minimise the distance between the researcher and the participants. Moreover, I always tried to listen to them attentively, kept a steady eye-contact, and tried to be physical and natural with them. Exhibiting signs of intimacy, like hugging them in the morning or when we parted in the evening during the three-day MUN conference, was common practice for students and teachers who have been known for a long time to each other, as was the case with these students.

As regards the interview process, I was concerned that because of the delicate student-teacher relationship that inherently distinguished this interaction, students might be tempted to tailor their answers to my expectations, or provide socially accepted viewpoints in order not to cause any imbalance in our relationship. By being honest and treating them fairly and honourably, I made an effort to imbue the conversation with trust and comradeship, so that candour could prevail and I could set an example for them to follow.

## APPENDIX 18

### RESEARCH JOURNAL ENTRIES: reflect on and write down

#### Nefeli and the podium

Nefeli joined the MUN during the first conference and announced that she was extremely interested in the simulation, as she wanted to learn as much as possible about the UN and become a diplomat in the future. She had never been a student of mine at school, and I was impressed by her tall figure and her determined look, or at least I thought so. She decided to join the political committee because of her interest in politics and diplomacy and she sounded quite knowledgeable for her age and experience. The first conference day went by very quickly, with the special ceremony, the opening speeches and lobbying. I had never seen coming how the second day would end, though. During the debate, I attended all committees as a guest, but the truth is that I stayed a little longer in Nefeli' room as I was particularly interested in politics myself. I was surprised to see that she contributed very little to debate, although she had prepared excellent resolutions and policy statements, and she had been looking forward to it for such a long time. She never turned her head to look at me, but I sensed there was something wrong. MUN advisors are not allowed to interrupt the procedure in any way or discuss with their students. We are only permitted to exchange communication paper with our students, and write whatever we want on those small pieces of paper.

At the end of the day, Nefeli's look was dark, she didn't speak much during the break, she didn't tell jokes as usually and left the venue immediately. Late at night, at about 11, I was reading an article on the internet when I received a phone call from Nefeli telling me that she was not coming to the conference the next day. I could hear that she had been crying, but she tried to keep her composure on the phone. We talked for about 30 minutes, and I did my best to dissuade her. I've seen cases like this before, students becoming disappointed and discouraged during their first participation, especially if they join a committee which is full of experienced delegates. The truth is that there is cut-throat competition in MUN sometimes, even among advisors... and it's so easy to break a 15 year-old-girl's heart. She had an issue with the committee chair, who didn't give her the permission to take the floor and make a speech. Nefeli explained that the chair seemed to ignore her, turn her head the other way, and even when she sent her a note reminding her that she wished to speak, she just looked the other way and called other delegates instead. Nefeli told me that she wanted to leave as she realised that MUN was corrupted and unfair too, like so many other things in Greece. She wanted to leave the team as she believed that she would never be able to make a decent presentation with that chair on the committee, and she didn't want to be humiliated by begging her to allow her to make a speech. Her voice cracked. I also spoke to her mother who informed that she had been trying to change her mind all evening.

I asked the girl to give MUN, the team and herself one more chance. I promised her that we could find a way to fight this together, as long as she decided to join the conference for the 3rd and last day. And she did. However, when I saw her



in the morning I was taken aback, that defiant look that I had seen the first day I met had melted away. I advised her to keep on rising her placard in order to announce her intention to speak and not give up at any time. And she tried. Every time the chair announced the podium free, she was there, ready to contribute. And eventually, she was given the permission to deliver her speech.

After a year, here I am at the interview room, discussing with Nefeli, after a successful MUN trajectory of 3 conferences. We both look at her photo while she was giving the last speech at the General Assembly, where in front of 400 people she delivered a policy statement, and answered 4 questions from the opposing alliance. As usual, she made an impression with her impeccable looks, and that cool gaze. On the photo, I captured the moment she was carefully expecting to listen to the first question, and her fear was disguised, if there was any at all. Experienced delegates in the room could nail her with complicated questions. And I asked her about that look and this seeming calmness before the storm, I wanted to know what kind of change had taken place, and I showed her an old photo, from that first conference, where only her back was seen. And I asked her to compare them. I also reminded her what she had told me after the first conference:

Actually I could never imagine, I find it illogical even now, how different I feel now, I don't know, I can't explain it, ... although I partly understand why this is, I just can't put my finger on it and put it down to a specific reason, and this is so absurd, anybody would find this weird, I wouldn't dare say to anyone that I was at school on Thursday and I was number 1 and when I came back to school on Monday I was number 2... (Nefeli, MUN 1)

But she had managed to explain what made the difference:

I hadn't expected to achieve in 3 days what I haven't been able to achieve in 15 years that I have been alive, which is that I felt very confident, actually I realised that I can stand on my own two feet, I came out as a different person, Well, I'm telling you, I don't believe that other people can actually realize this, not as much as I do, I feel it inside me, I feel more sure of myself and I think that it did so much good to me and it is exactly what I needed as a personality, I feel much calmer now, I know where I stand, I feel different.

And she was different, even her parents reported that something had happened in that conference, her teachers and friends at school noticed a difference. I guess this self-efficacy would happen anyway, may be somewhere else, another time. But I also think, it's the right combination that triggered this reaction. I'm not sure myself. It may be the good models she tried to imitate, there were excellent delegates in that political committee. It may be her self-direction and self-orientation, she had dreamt of becoming a diplomat and it would be a complete failure to chicken out. It may be her character and her upbringing, Nefeli was an accomplished student at school, and she was also a ballet dancer, she loved dancing and at some point she had imagined becoming a professional. Dancers are trained to try hard, aim high and not give up, they are disciplined. Maybe it was the assistance from the advisor, me, she knew how much I believed in her, it took me 30 minutes to persuade her to come to the conference, but she could obviously sense it that I never really thought that she, out of all people, would eventually give up. And she believed that she could do this.

## APPENDIX 19

### **SAMPLE OBSERVATION ENTRY: notice and record**

While I was at the 'field', I carried a small personal diary, and I had separated each page in two parts: on the left side of the page, I noted down what I had witnessed, and on the right side of the page, I immediately wrote short reflective comments to the event or information I had noticed so that I could use it later during subsequent analysis.

During the MUN conference itself, the procedure seemed to be more demanding for me as an observer, as debates took place simultaneously in different rooms, and there was a continuous moving about of delegates, organisers, assistants, press team members, MUN advisors. With my notebook and camera in hand, I moved from committee to committee, trying to jot down as many details of the scenes I witnessed as possible. When the students were engaged in the committee debates, I often took advantage of some free time to sit somewhere quiet in the MUN conference venue, and organise my scribbled notes and add comments and reflections, on the spot. Eventually, the wealth of the data proved an asset as my memos and field notes provided me with clues that were used during the interviews as clarifying questions, while some of the seemingly trivial details the participants elaborated on expanded the scope of the initial research questions.

## **APPENDIX 20**

### **RECRUITING PARTICIPANTS: the process**

In order to recruit participants for the study, I introduced the project to all the school students who belong to the MUN team (usually 5-8 members). I hoped that they would all agree to participate, without resorting to any screening of any sort. All students, irrespective of sex, age, ethnicity, background, MUN experience or language proficiency were welcome in the research study. The participants in this research project were 16 and 17-year-old Greek students, belonged to the senior high MUN school team and agreed to take part in the study. During Phase 1 of the study, all MUN team members agreed to join the research study.

I followed a standard procedure with informed consent forms. I explained all procedures in detail and ensured that both students and parents had been provided with all the information they required and that their questions had been answered. To make sure that no misunderstandings occurred, I also spoke in person (either on the phone or in face-to-face meetings) with all the parents before they signed the consent forms. I followed this personal communication approach so that students could make reasoned judgement as to whether they could voluntarily participate in the study and their parents would be assured that no harm could be inflicted on their children. For this reason, I was explicitly honest and open about the nature of the research and the research methods, explaining that there were no safety risks involved in the process of participating in the study.

I explained that the interviews were going to take place in the school premises, which was a familiar and safe environment, while students would be accompanied by me at the MUN Conference venues, where entrance is permitted only to registered MUN members.

Out of the total of 27 students (20 female and 7 male students), who were involved in the MUN team during all three phases (table 8), only one girl decided not to join the study. This particular student informed me one day after the presentation of the research study that her parents agreed with her involvement in the school MUN team, but not the research study. Neither the student nor her parents wanted to justify their decision, so I did not raise any issues, and I just proceeded with the rest of the students. Thus, I did not interview her or take field notes that related to her.

Overall, 6 students participated in the research three times, 5 students participated twice, and 12 students participated only once. However, there were also 5 experienced students who had been involved in MUN conferences the previous year, before the outset of the study. In this research project, all participants were of critical importance for the study because their perspectives constituted the focus of the study, as they seemed to “embody and represent meaningful experience–structure links” (Crouch and McKenzie, 2006, p. 493) and I did not discriminate against any of them on the grounds of prior experience.

The MUN student team was formed approximately three months before each MUN conference took place. The team size usually depended on the size of the member state which the team was assigned to represent in the MUN Conference, as well as the number of the school students who wished to join this team. As the MUN school team got involved in two MUN conferences each year, some students opted to leave after their first participation, while others wanted to keep on participating in the MUN team and join more conferences. Moreover, some students decided to join the conference as student officers, which meant that they followed a different process of preparation and had different responsibilities in the committees. This continuous reallocation of delegates within the team meant that different students were allocated to different committees in the conferences.

The final approval of the MUN school team was granted by the senior high school headmaster and as well as the council of Senior High school teachers. According to the Ministry of Education directives, students who engage in special extra-curricular programmes that have been approved by the Ministry, have to be rigorously screened by the senior high school headmaster and the board of senior high school teachers. In fact, students who have been punished for disruptive behaviour within the school premises are often excluded from such extra-curricular activities.

An issue which usually emerges in longitudinal research studies is attrition, or 'the loss of members from the group being studied' (Thomas, 2009, p. 130). This also occurred in this study for various reasons: some of them were overburdened with 'cram school' lessons before the University entrance exams; others were studying for a foreign language degree and they had no free time to devote to extra-curricular activities; others decided to opt out of the MUN programme and the research study, as they joined other senior high school educational programmes during that time and could not involve themselves in both simultaneously (for instance Euroscola, or UNESCO for Schools). The participants who left the research study did not wish to withdraw their data from the study; on the contrary, all of them asked me if they could read a copy of the thesis once it was completed as they were looking forward to exploring their own contributions to the study.

However, as students left the MUN team and the study after the end of a conference, new students joined in, while a number of participants also engaged in all three phases of the research. As for the newcomers, I followed the same procedure as with the previous participants.

## APPENDIX 21

### **GAINING ACCESS: the process**

Gaining access to the school or the field for data collection requires careful planning and on-the-spot negotiation with potential gatekeepers (Denscombe, 2003). Before I embarked on Phase 1 of the study, I provided the school director and senior high school headmaster with information about the research, the planned data collection activities and the timescale for my research (Appendix 8). Consent forms were signed by them and I also gave everyone involved the opportunity to ask questions about the conduct of the study (Appendix 9).

The school directors wanted to know whether the students' parents had been informed explicitly and whether they had agreed to their children's participating in the research. I was not surprised by these questions, as I was well aware of the fact that the school directors were also responsible for the students' wellbeing and were accountable for any harm which their students might be subjected to during their stay at school. As I had already been working in this school for about 17 years and I had been actively involved in the MUN programme for about 10 years, gaining permission to collect data in the school did not prove troublesome.

I repeated a similar procedure with the MUN Organising Committee members who were responsible for granting me permission to conduct research during the MUN Conferences. I contacted them and arranged a meeting in order to



give the Head of the MUN Organising Committees detailed information on my study and also ask them to sign the informed consent forms. During the second and third phases of the study, I also repeated the same procedure with the other two MUN Organising Committees, while I reminded the school directors of the continuation of the research process. The MUN Organisers seemed to be interested in this study and gave their consent willingly, urging me to be as unobtrusive as possible, which I was.

All research participants were unambiguously informed, both orally and in writing in their native language (Greek), about the nature and purpose of the study, the description of the activities they were involved in, and the voluntary nature of their involvement in the study, before informed consent forms were signed by them as well as their parents or guardians. As all students were under 18 years old at the time of the research, informed consent had to be granted by both the students and the adults who were responsible for them.

## APPENDIX 22

### UN 2030 Agenda for Sustainable Development

#### Sustainable Development Goal 4: *Targets*

##### **4.1 Universal primary and secondary education**

By 2030, ensure that all girls and boys complete free, equitable and quality primary and secondary education leading to relevant and effective learning outcomes

##### **4.2 Early childhood development and universal pre-primary education**

By 2030, ensure that all girls and boys have access to quality early childhood development, care and pre-primary education so that they are ready for primary education

##### **4.3 Equal access to technical/vocational and higher education**

By 2030, ensure equal access for all women and men to affordable and quality technical, vocational and tertiary education, including university

##### **4.4 Relevant skills for decent work**

By 2030, substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship

##### **4.5 Gender equality and inclusion**

By 2030, eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations

##### **4.6 Universal youth literacy**

By 2030, ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy

#### **4.7 Education for sustainable development and global citizenship**

By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development

#### **Sustainable Development Goal 4: Implementation**

##### **4.a Effective learning environments**

Build and upgrade education facilities that are child, disability and gender sensitive and provide safe, non-violent, inclusive and effective learning environments for all

##### **4.b Scholarships**

By 2020, substantially expand globally the number of scholarships available to developing countries, in particular least developed countries, small island developing States and African countries, for enrolment in higher education, including vocational training and information and communications technology, technical, engineering and scientific programs, in developed countries and other developing countries

##### **4.c Teachers and educators**

By 2030, substantially increase the supply of qualified teachers, including through international cooperation for teacher training in developing countries, especially least developed countries and small island developing States

## APPENDIX 23

### Common European Framework of Reference for Languages (CEFR)

#### Common Reference levels - CEFR

<b>PROFICIENT USER</b>	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.
	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.
<b>INDEPENDENT USER</b>	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.
	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes & ambitions and briefly give reasons and explanations for opinions and plans.
<b>BASIC USER</b>	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g. very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.
	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.

(COE, 2017)

### Qualitative aspects of spoken language use - CEFR

	<b>RANGE</b>	<b>ACCURACY</b>	<b>FLUENCY</b>	<b>INTERACTION</b>	<b>COHERENCE</b>
<b>C2</b>	Shows great flexibility reformulating ideas in differing linguistic forms to convey finer shades of meaning precisely, to give emphasis, to differentiate and to eliminate ambiguity. Also has a good command of idiomatic expressions and colloquialisms	Maintains consistent grammatical control of complex language, even while attention is otherwise engaged (e.g. in forward planning, in monitoring others' reactions).	Can express him/herself spontaneously at length with a natural colloquial flow, avoiding or backtracking around any difficulty so smoothly that the interlocutor is hardly aware of it.	Can interact with ease and skill, picking up and using non-verbal and intonational cues apparently effortlessly. Can interweave his/her contribution into the joint discourse with fully natural turntaking, referencing, allusion making etc.	Can create coherent and cohesive discourse making full and appropriate use of a variety of organisational patterns and a wide range of connectors and other cohesive devices.
<b>C1</b>	Has a good command of a broad range of language allowing him/her to select a formulation to express him/ herself clearly in an appropriate style on a wide range of general, academic, professional or leisure topics without having to restrict what he/she wants to say.	Consistently maintains a high degree of grammatical accuracy; errors are rare, difficult to spot and generally corrected when they do occur.	Can express him/herself fluently and spontaneously, almost effortlessly. Only a conceptually difficult subject can hinder a natural, smooth flow of language.	Can select a suitable phrase from a readily available range of discourse functions to preface his remarks in order to get or to keep the floor and to relate his/her own contributions skilfully to those of other speakers.	Can produce clear, smoothly-flowing, well-structured speech, showing controlled use of organisational patterns, connectors and cohesive devices.
<b>B2</b>	Has a sufficient range of language to be able to give clear descriptions, express viewpoints on most general topics, without much conspicuous searching for words, using some complex sentence forms to do so.	Shows a relatively high degree of grammatical control. Does not make errors which cause misunderstanding, and can correct most of his/her mistakes.	Can produce stretches of language with a fairly even tempo; although he/she can be hesitant as he or she searches for patterns and expressions, there are few noticeably long pauses.	Can initiate discourse, take his/her turn when appropriate and end conversation when he / she needs to, though he /she may not always do this elegantly. Can help the discussion along on familiar ground confirming comprehension, inviting others in, etc.	Can use a limited number of cohesive devices to link his/her utterances into clear, coherent discourse, though there may be some "jumpiness" in a long contribution.

<b>B1</b>	Has enough language to get by, with sufficient vocabulary to express him/herself with some hesitation and circumlocutions on topics such as family, hobbies and interests, work, travel, and current events.	Uses reasonably accurately a repertoire of frequently used "routines" and patterns associated with more predictable situations.	Can keep going comprehensibly, even though pausing for grammatical and lexical planning and repair is very evident, especially in longer stretches of free production.	Can initiate, maintain and close simple face-to-face conversation on topics that are familiar or of personal interest. Can repeat back part of what someone has said to confirm mutual understanding.	Can link a series of shorter, discrete simple elements into a connected, linear sequence of points.
<b>A2</b>	Uses basic sentence patterns with memorised phrases, groups of a few words and formulae in order to communicate limited information in simple everyday situations.	Uses some simple structures correctly, but still systematically makes basic mistakes.	Can make him/herself understood in very short utterances, even though pauses, false starts and reformulation are very evident.	Can answer questions and respond to simple statements. Can indicate when he/she is following but is rarely able to understand enough to keep conversation going of his/her own accord.	Can link groups of words with simple connectors like "and", "but" and "because".
<b>A1</b>	Has a very basic repertoire of words and simple phrases related to personal details and particular concrete situations.	Shows only limited control of a few simple grammatical structures and sentence patterns in a memorised repertoire.	Can manage very short, isolated, mainly pre-packaged utterances, with much pausing to search for expressions, to articulate less familiar words, and to repair communication.	Can ask and answer questions about personal details. Can interact in a simple way but communication is totally dependent on repetition, rephrasing and repair.	Can link words or groups of words with very basic linear connectors like "and" or "then".

(COE, 2017)

## APPENDIX 24

### STAGE DEVELOPMENT SAMPLES: ANDREAS

#### STAGE A

For a start, we came into contact with issues we had never even thought about, for instance the topic about nuclear weapons in space that I had to deal with. At the beginning I was a little bit scared because I knew nothing, but then I started to read and I gradually learnt a lot. It helps you to learn to look for information in general, and reflect on issues that you may have never thought about in your life.

I think what helped me very much in MUN was the fact that I rose and expressed my views. I mean I had a problem and I was afraid of what others might say. I was a little stressed, you may not have noticed it. This is internal. And then I said to myself 'I'll find something to say too, like everyone else'. I was too afraid to stand and express my opinion before a big crowd, but I got over it by rising to the podium and realising that I'm doing fine, and I got the hang of it.

#### STAGE B

As I said before, if we really want to move forward, all countries must collaborate, as we did in the conference. This thing is very simple. If they [UN countries] wanted to solve these problems, they would collaborate and there wouldn't be a financial crisis, there wouldn't be poverty and hunger in Africa.

And then you eventually ask 'what happens, we live well and what about them?' And the situation elsewhere is much more tragic than it is here. How many people know what happens in the world, close to us? I didn't know either, 90% of the people are unaware, and they have stopped showing interest.

## STAGE C

The global citizen is the person who knows and shows concern about what happens in the world. He wants to move forward and wants all people to be well, and the motto is 'get informed and act', as knowledge constitutes a great power. Also, all the people are responsible for what's happening, for we are strong enough to do anything, and in order to move forward all countries should cooperate. I believe that if we all unite and resist, then things would improve.

These kids are not even interested in their own country or what will happen in the future, and I believe that MUN may influence them. They have to take part in order to learn the truth. Then you reflect on it and it's up to you to act. I can't do anything alone, it's not that the citizens are weak, young children need to vote correctly, and they have to become informed in order to do that. MUN may help in this situation, it gives you an impetus and you should take advantage of it correctly.

At first, ideally there shouldn't be one book, you should learn through multiple sources, you should choose the one you want, you should learn how to look for information also. The school can teach you that, because you will leave the school, and then how are you going to learn how to find knowledge, afterwards you must find knowledge yourself, not the school.

I searched the web, you try to find things on your own. This is the good part of the procedure, and you take the responsibility to evaluate them. Now, I know where to look for, the MUN doesn't dictate what you should read, and this is something you learn in the process. You learn to distinguish rubbish from the good stuff.

Yes, we often discuss with other kids, but very few young people do so on serious matters. The other day, Mihalis, Mayra and I started talking about North Korea and democracy and then about human rights violation in that country. There was so much energy and passion, like the other time we discussed, or rather 'fought' (laughing) about racism in schools.



## STAGE DEVELOPMENT SAMPLE: ISABELLA

### STAGE A

If I hadn't come across carbon tax on the way, I wouldn't have attached great importance to it, now I feel that I own some things, that I have knowledge, which might prove useful, for instance something like that might happen in our country, and I will know what it is and how useful it will be, and I will have formed an opinion about some things which are very important, so that you are not deceived by others, and you know how to support an opinion which you know is correct, and you will not be perplexed and confused.

### STAGE B

Definitely, every time you participate, you learn new things because you won't be in the same committee. You won't be with the same people or the same topics or chairs, you may not even represent the same country, so all the facts change.

I liked the fact that there were children who had nice ideas, I mean I wasn't the only one who proposed things, and you sat there and listened to them all. One person suggested including information about the LGBTs in education, and someone else disagreed, another one agreed and so on and so forth, and we ended up talking about this clause only for 15 minutes, and it took us ages to finish this resolution.

I want to support something that isn't 'so Isabella', and learn how not to take things personally. When I read the resolution of the alliance which was against LGBT people, I got hysterical, terrible. The delegate of Ghana was next to me crying out loud, and I kept circling words on the resolutions, making question marks, noting down things. I was 'Isabella' at that time, I shouldn't have, though, I should have been 'Guatemala'.

## STAGE C

Some people constantly complain; you realise there's worse than that and simply they aren't aware of it. If everybody knows what it means to be homeless, to see rockets landing next to you, not to know where your kid, your wife and sister are, then you find courage because you say I am alive. I don't know how but I can do something, start think positively and creatively.

My contact with the issue was not superficial, definitely not. I mean, right from the beginning I thought that it was wrong to be prejudiced against such people. Now I am an advocate of these people, that is when I listen to someone swearing against them, even for fun, I go and tell them 'have you got a problem with gays, what's going on here?', In the future I would like to participate in actions for the protection of their rights, I would easily go to a pride parade.

I was talking to my cousin about all this and he goes 'Isabella has left reality', and I tell him 'no, actually I've entered reality'. I mean this is where all students should be, but they are not given the chance. Why not now? You are supposed to be at an age when you receive as many stimuli as you can and you develop, why leave this opportunity?

When you participate in MUN, you realise that you can do small things which may eventually help you 'get into the shoes' of the ruler and you feel as if you had some kind of impact on the world. But I have started to believe that in order to change things drastically, in order for a real change to take place in the world, I am not sure that it is enough for you to be alone amidst the crowd. You must believe in it and try to do it, but even this is not enough. You have to inform and sensitise the people around you, so if something terrible comes up, more people will know how to help, this is it, information, sensitisation and action, I guess I'm at the second stage.

Reading and learning something is different from living it. I mean I used to say that these chairing rules are very good, but there's a huge difference. The first time I became a chair I had to explain how lobbying works, I had in mind the specific bullet points and I told them to the delegates. And then the next time I became a chair I didn't say the points by heart, but I actually explained what I knew, and I saw fewer eyes looking at me like 'what's happening here?'

# APPENDIX 25 GREEK EDUCATION SYSTEM

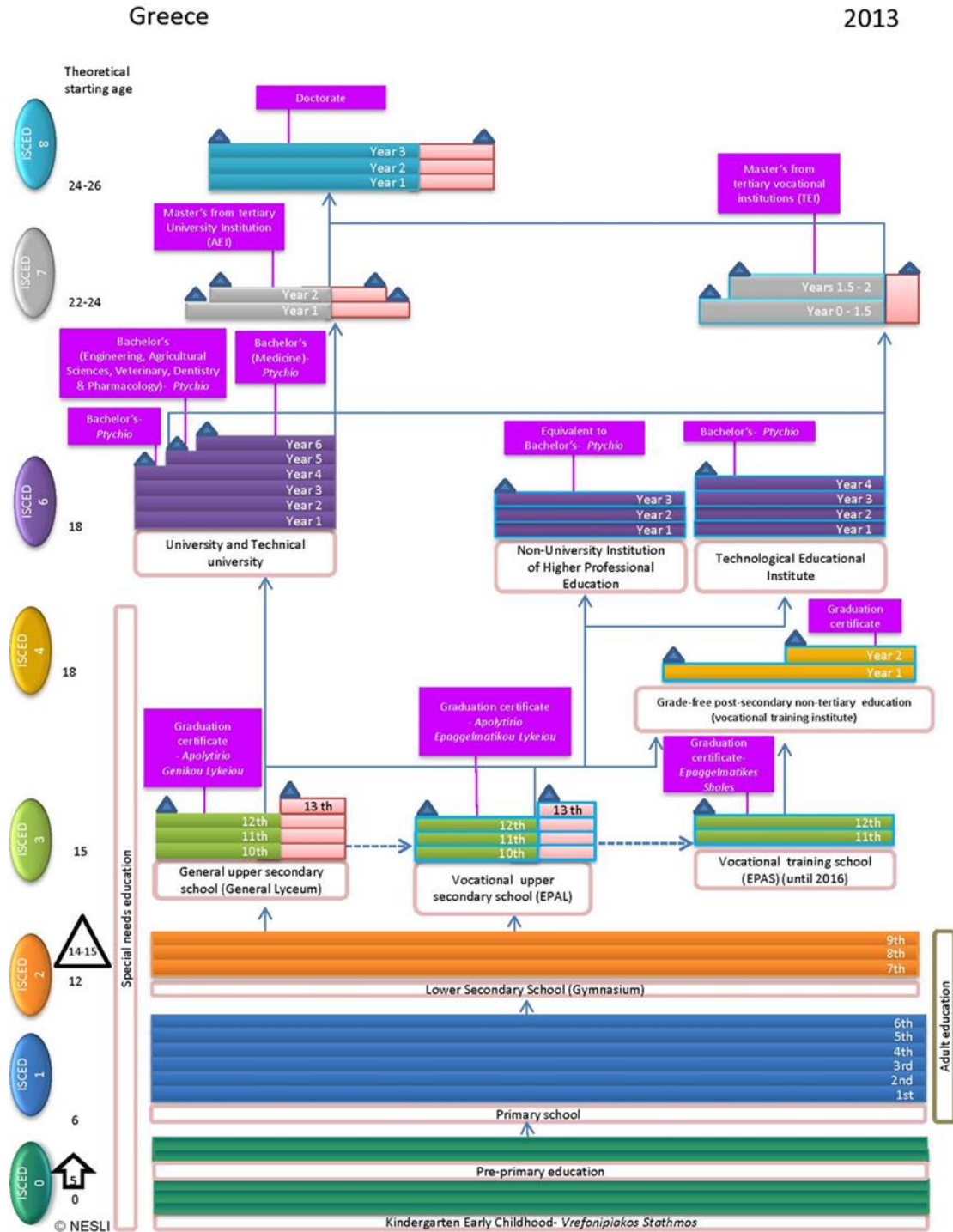


Table 1: The Greek Education System (Education GPS (OECD, 2016))

## APPENDIX 26

### ANALYSING THE DATA: the process

As regards the interview data, I first listened to the mp3 format of the interviews on the digital recorder, as I was anxious to relive the experience and make the preliminary reflective comments on it. Once the interviews were transcribed, I read and reread them, hastily drawing mind maps, examining patterns, connecting people and ideas, and attempting a preliminary reflective interpretation through synthesis and reconstruction, as I had done with my literature review. At this stage, I tried to develop analytic key themes that I could identify in the data and I used short words or even longer phrases the students had used as labels.

I revisited the data by listening to the mp3 format and reading the transcribed text in NVivo at the same time, paying meticulous attention to make sense of the interview as a whole, while combing the text for hidden thoughts between the lines and associating the themes to the initial research questions and literature issues. Further listening to the digitally recorded material and immersing myself in the data helped me in two ways: a) I managed to digest the participants' ideas more clearly and b) locate gaps in my understanding, which were later added as questions to the next interview session.

At the end of the third conference and after all the interviews had been transcribed, fed into NVivo and initial themes had been identified through descriptive coding, the data were cross-referenced with the observational notes

and research journal entries and memos so as to situate them in the social context; indeed, more analytical themes and categories were developed through iterative reading and immersion in the data. At that point, revisiting the literature as well as delving deeper into areas I had not considered before coding helped progress analytic thinking and interpretation. I located and read more journal articles on topics relevant to global citizenship and educational simulations, like the MUN or the European Youth Parliament (EYP). Moreover, following some of the themes that had emerged from the data, such as learning approaches the participants had made use of during their engagement in the MUN team.

Although the process of analysis had already started and I had already written the first draft of the findings chapter, a number of questions related to the variation in the participants' perspectives stalled the data analysis for some time. When I embarked on writing the first draft of the findings chapter, I had reached a point in my inductive analysis, where coding had been refined, key themes had emerged and had been associated with raw data and the research objectives, and a preliminary description of a thematic framework had been attempted. However, the presentation of the findings did not seem satisfactory, as certain features were still missing. For a start, overly descriptive narrations and lengthy reflective passages covered the participants' actual voices, while what mistakenly prevailed in the findings presentation were my untimely researcher's interpretations.

Patton (2002, p.438) suggested that description constitutes the 'bedrock of all qualitative reporting', although it should be discernibly separated from the

findings' interpretation. In my research findings section, the main emergent themes were clustered together without a solid structural framework that would eventually be 'the end point of the inductive analysis' (Thomas, 2006, p. 240). After reading the transcripts many times, I identified different perspectives that were apparent in the text, I labelled these text segments with a short phrase, and moved on with the rest of the transcripts, regularly going back to the beginning of the interview to read and listen again, so as to grasp the overall atmosphere as well.

At that crucial point, though, what I was not able to see was how these themes and emergent categories tied all in a refined framework. Actually, one of the main drawbacks of that findings chapter draft was that the *longitudinal* element of the study was nowhere to be mentioned. The findings were categorised according to the main emergent themes of the data (Appendix 15), but there was no evident structure that illustrated whether participating students' perceptions changed with recurrent engagement.

Although interviews, field notes and memos had yielded a wealth of data neatly summarised in a few categories of well-coded text, what was still missing was a clear-cut explanation and presentation of how different research participants perceived global citizenship after their engagement in the MUN team and which factors impacted on their perspective. Therefore, I had to reconsider the organisation of the findings, which would also help me delve deeper into the data, and in particular locate the links among time, recurrent participation and global citizenship awareness. What I did was to reorganise the themes in

chronological order, and tried to find similarities and differences in each of the experienced MUN participants' perceptions.

## APPENDIX 27

### PRIOR RESEARCH ON ROLE-PLAY SIMULATIONS

#### 1. Role-play simulations related to knowledge and understanding

Research Studies	Claimed benefits for students in terms of global knowledge acquisition
Corbeil and Laveault, 1990; Kempston and Thomas, 2014; Simpson and Kaussler, 2009; Smith and Boyer, 1996; Steagall et al., 2012; Weir and Baranowski, 2011	Conceptualising abstract ideas and realising the complexities of the issues in depth
Krain and Lantis, 2006; Lightcap, 2009; Newmann and Twigg, 2000; Vincent and Shepherd, 1998	A wider perspective on world problems, which may be unfamiliar to their everyday experience, like war, suffering, terrorist acts, fundamentalism and hunger
Kanner, 2007; Sasley, 2010; Shaw, 2006; Simpson and Kaussler, 2009; Starkey and Blake, 2001; Switky, 2004; Switky and Avilés, 2007; Taylor, 2013	Understanding of the complexities and dynamics of international political organisations such as the UN or the EU and how negotiation is conducted
Brown and King, 2000; Dougherty, 2003; Frederking, 2005; Gorton and Havercroft, 2012; Huerta, 2007; Prince, 2004; Shellman, 2001; Wedig, 2010; Zeff, 2003	Clarifying misconceptions by internalising the material while playing their role



## 2. Role-play simulations related to skills acquisition

<b>Research Studies</b>	<b>Claimed benefits for students in terms of civic skills acquisition</b>
Shellman and Turan, 2003 Schweber, 2003	Development of critical capacities through the construction of knowledge in a student-centred approach
Andrew and Meligrana, 2012; Dougherty, 2003; Ulijn et al., 2004; Wheeler, 2006	Improved public speaking and writing skills, deliberation and negotiation skills
Galatas, 2006; Veil, 2010	Honing of research and organisational skills
Chasek, 2005; Archer and Miller, 2011; Kaufman, 1998; McIntosh, 2001; Shaw, 2006	Learning to collaborate on a common goal
Gehlbach et al., 2008; Sasley, 2010	Active participation in the learning process, taking responsibility for own knowledge acquisition

## 3. Role-Play Simulations Focusing on Attitudes and Values

<b>Research Studies</b>	<b>Claimed benefits for students in terms of development of values and attitudes</b>
Bachen et al., 2012; Stover, 2005; Wheeler, 2006	Greater empathy, and a deeper insight into the lives and experiences of the people they personify
Bernstein, 2008; Brady et al., 1995; Gorton and Havercroft, 2012	Decreased apathy and disengagement, increase of political efficacy and interest
Gorton and Havercroft, 2012; Strachan, 2006; Stroessner et al., 2009	Generation of self-efficacy, high self-esteem and positive attitude to self-directed learning
Hazleton and Mahurin, 1986; Schlenker and Bonoma, 1978	Change, reinforcement or development of specific attitudes towards the simulation topics