Global Citizenship Education and Social Justice for Immigrant Students: Implications for Administration, Leadership, and Teaching in Schools

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Contents

Abstract

Accelerating global migration and geopolitical instability has resulted in a dramatically increasing number of immigrant and refugee students in schools and classrooms in Western democracies. The greater diversity in schools charts the governments and schools an important task of building a welcoming, inclusive, just, and equitable educational system and an environment for all students, particularly for the immigrant and refugee students who are often underserved by the existing education systems and praxis. Educational leaders and practitioners are challenged to adopt meaningful and practical ways to ensure all students, who differ in their backgrounds, languages, identities, frames of reference, abilities, interests, and belief systems, have equal opportunities and resources to participate and succeed in the current education systems. This paper introduces critical global citizenship education as an inspiration and a

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framework to empower policy-makers, leadership, and educators to promote greater equity and social justice for immigrant and refugee students through culturally responsive policy, leadership, and praxis. The paper concludes with discussions and implications of critical global citizenship education on culturally responsive educational policies, leadership, and praxis.

Keywords
Critical global citizenship education · Immigrant students · Social justice · Culturally responsive leadership · Culturally responsive teaching · Diversity and inclusion · Educational administration · Educational policy · School leadership

Introduction

Accelerating global migration and geopolitical instabilities have resulted in a dramatically increasing number of immigrant and refugee students in schools and classrooms in Western democracies, where the increasing cultural, racial, ethnic, linguistic, and religious diversity of student populations present both opportunities and challenges for education policy-makers, school administrators and leaders, and teachers (Banks, 2016; Guo-Brennan & Guo-Brennan, 2018). Immigration increases the cultural, linguistic, ethnic, and religious diversities in schools, which have the potential to make teaching and learning more interesting, engaging, and enriching for all students. However, such outcome can only be achieved when the complexities are understood and integrated into education policies, leadership, and praxis promoting social justice for all.

Uprooted from their home countries and familiar education systems and transitioning into the new living and educational environments, immigrant and refugee students experience barriers and challenges in schools, such as language, exclusion and isolation, psychosocial stress, racism and discrimination, and bullying (Allexsaht-Snider, Bruxton, & Harman, 2012; Fernandez, 2015; Marishane, 2013). These challenges require schools and educators to renew their commitment to social justice and equity through leadership and praxis that are inclusive to all students. While all students are entitled to equity and justice, and all students face challenges in school, immigrant and refugee students face a unique set of obstacles in school. As a result of government-enforced curriculum standards and testing, those of the dominant or mainstream culture experience a comfort level that immigrant and refugee students do not enjoy. Mandated curriculum standards, the implementation of standardized testing, and the marketization of education have created an ethical dilemma for those who believe public schooling should reflect and incorporate the diversity of the student populations and uphold the principle of justice and equity for all students (Solomon & Singer, 2011). Introducing critical global citizenship education as a theoretical framework to strengthen the commitment for greater equity and social justice, we discuss how culturally responsive leadership and praxis can be implemented to promote social justice and equity for all students in twenty-first-century education with a focus on immigrant and refugee students. Immigrant and

refugee students include foreign-born students who have been granted permanent resident status in a new country. Unless specifically identified, we refer to immigrants and refugees as newcomers or newcomer students.

Equity and Social Justice in Global Times

Injustice is the result of power differentials and exists in the world when some groups are consistently privileged while others are consistently disadvantaged and oppressed. Forms of oppression and injustice are often perpetuated around race, class, gender, disability, age, socioeconomic status, immigration status, sexual orientation, and religion (Banks, 2016; Clarke & Drudy, 2006; Giroux & McLaren, 1986; Hallinan, 2001; Solomon & Allen, 2001). Young (1990) characterizes five faces of oppression – exploitation, marginalization, powerlessness, cultural imperialism, and violence. She emphasizes that the nature of the oppression is not simply the result of individual actions but more often built into policies, procedures, and institutions. Education in the twenty-first century is profoundly affected by globalization and global interdependence and must be grounded in an anti-oppressive educational framework because Western democratic societies share a colonial-oriented history that:

> continues to infect our social discourse, institutions and individual consciousness with racism, ethnocentrism, classism, heterosexism, ableism, and a variety of other hostile and exclusionary thoughts and practices" and the deeply-rooted intolerance and inequality are "transmitted, as well as reproduced, often beyond our everyday perceptions and tragically, with little notice. (Solomon & Singer, 2011, p. 3)

Education for equity and social justice should be both a goal and a process, which aim to promote an equal distribution and protection of rights, opportunities, participation, resources, obligations, and benefits among all student groups, to eliminate institutionalized oppression and discrimination, and to value the voices and experiences of all students (Adams, Bell, & Griffin, 2007; Griffiths, 2013; Solomon & Singer, 2011; Speight & Vera, 2004). Social justice issues can be distributional or relational. Distributional justice concerns about the equal distribution of opportunities, goods, and resources for each member of the society. Relational justice focuses on the relationships between individuals, groups, and their relationships with broad power structures. These two types of justice are interconnected, intertwined, and equally important (Ali & Gidley, 2014; Gewirtz, 1998).

In educational contexts, distributional justice concerns focus on ensuring access to education, equal opportunities of participation, ensuring access to needed support and resources, and adoption of curriculum and pedagogy that help students achieve their learning needs and developmental potentials. Relational justice concerns focus on broad power structures that promote educational inequality, such as elite and non-elite school systems, and the structure that supports existing social disparities, unwelcoming educational environments and systemic oppression based on

internalized racism, prejudice, and discrimination (Griffiths, 2013; Guo-Brennan & Guo-Brennan, 2018). Social injustice can be produced and reinforced through educational policy, leadership, curriculum, and teaching contributing to the systemic oppression that is pervasive, restrictive, hierarchical, complex, and internalized (Ali & Gidley, 2014; Bell, 2007; Gouin, 2016; Guo-Brennan & Guo-Brennan, 2018; Solomon & Levine-Rasky, 2003). To achieve a more equitable society and educational system, it is necessary for educational policy-makers, administrators, and teachers to address the social and cultural factors that influence both the teaching and the learning processes and be relevant to all learners, particularly ethnic minorities and other disadvantaged groups (Au, 2011; Bennett, 2001; Dei, James-Wilson & Zine, 2002; Nieto, 2010).

Education for social justice requires that all students' experiences, culture, languages, race, ethnicity, (dis)ability, history, socioeconomic status, ways of being, ways of knowing, learning styles, and communities of origin are considered essential elements of curriculum and integrated into teaching practices. Social justice education promotes full and equal participation of all groups in schools and societies and emphasizes critical perspectives regarding the complexity of learning and knowledge in relation to social location, context, identity, and history (Bell, 1997). Education that aims to promote greater justice in a society should be democratic and participatory. Curriculum and teaching that promotes social justice for all students should incorporate some important discourses, such as equity, poverty, critical pedagogy, inclusion, diversity, multicultural education, anti-racism, identity, cultural studies, democracy, hidden curriculum, and activism, so that educators can help students recognize the multiple forms of oppression, identify the roots of injustice, and learn the strategies to challenge injustice through sustainable actions (Ali & Gidley, 2014; Bell, 2007; Gewirtz, 1998; Gouin, 2016; Solomon & Singer, 2011).

Social Injustice Toward Immigrant and Refugee Students

The accelerated global migration and geopolitical crisis has profound impact on societies and education systems in many countries. In 2017, the number of immigrant and refugees worldwide reached 258 million (United Nations Development Program, 2018), including 31 million children worldwide living outside their country of birth. In 2015, 12 million children refugees were forcibly displaced from their own countries due to conflict and violence (UNICEF, 2017, 2018). The global mobility of population has not only changed the population demographics of many countries but also greatly increased the ethnic, cultural, and linguistic diversity of many Western democratic countries, including Canada, the United States, Australia, the United Kingdom, and Germany. For instance, 22% of the Canadian population are foreign-born, and one in five is a visible racial minority (Statistics Canada, 2017).

Student populations in the public education systems mirror the societal diversity in forms of race, ethnicity, gender, age, ability, culture, ancestry, language, religious

beliefs, sexual orientation, socioeconomic background, and immigration status. The greater diversity in schools provides opportunities for transformative leadership, innovative teaching, cross-cultural awareness and communication, building bridges among peoples and cultures, and developing responsible global citizenship (Banks, 2016; Guo, 2012a/2013/2014). It also challenges educational leaders and practitioners to adopt meaningful and practical ways to ensure all students, who differ in their backgrounds, languages, identities, frames of reference, abilities, interests, and belief systems, have equal opportunities and resources to participate and succeed in the current education systems (Ainscow, 2005). How to create inclusive and just educational systems and environments that can help all students become productive citizens has become an important educational issue of the twenty-first century (Andrews & Lupart, 2014; Guo-Brennan & Guo-Brennan, 2018). There are no simple solutions for this complex task. However, if an education system does not recognize and build upon the cultural strengths and characteristics that students from diverse groups bring to school and continues to foster mainstream homogeneity, it will miss the opportunity to help all students thrive as responsible and productive citizens in a globally interconnected world and ultimately result in greater inequity and injustice in societies (Andrews & Lupart, 2014; Banks, 2016).

International migration has had a profound impact on the social and educational systems in many democratic countries. As a result, social justice issues related to immigrant and refugee students have become a growing concern in both educational theory and practices (Au, 2011; Banks, 2016; Guo-Brennan & Guo-Brennan, 2018). Governments and schools in democratic countries receiving an increasing number of immigrant and refugee students are charted with an important task of building a welcoming, inclusive, just, and equitable educational system and an environment for all students, particularly for the immigrant and refugee students who are often underserved by the existing education systems and praxis. An extensive literature review on newcomer students' school experiences in Western democratic societies reveals that equity and inclusion are two critical justice issues associated with newcomer students in schools. Specifically, these two social justice issues are reflected in the following areas:

Racism and neo-racism. Racism is a multifaceted social phenomenon and involves attitudes, actions, processes, and unequal power relations present in a continuum of social relations based on the belief in the superiority of one race over another. Racism often results in discrimination and prejudice toward people based on their race or ethnicity (Steve, 2017). When racism becomes institutionalized or ignored in an education system, social justice is compromised (Gay, 2010; Solomon & Singer, 2011). Newcomer students whose racial, cultural, and linguistic characteristics differ from the mainstream culture often experience racism from peers and teachers in the forms of name-calling, social exclusion or segregation, harassment, hostile attitudes, and disciplinary discrimination and bias (Leblanc, 2017; McManus, 2018; McCarthy & Vickers, 2012).

Many newcomer students also experience neo-racism, which occurs when they are discriminated based on their immigration status, national origins, perceived cultural inferior, accents, and the relationships between the home and host countries.

In her study examining international students' experiences, Lee (2017) found students from Asia, Africa, Latin America, and the Middle East experience greater neo-racism and discrimination compared with those students from the United States, European countries, Canada, and Australia. In educational settings, racism, neo-racism, and discrimination are presented in forms of unwelcoming remarks and environments, collective negative stereotypes from administrators, teachers and peers, exclusion from peers, constant criticism of students' home countries, and lack of trusting pedagogic relationships between students and educators (Banks, 2016; Leblanc, 2017; Lee, 2017; Walton, Cwir & Spencer, 2012).

Racism and neo-racism leads to discriminatory attitudes and behaviors that extend beyond the classrooms and schools and has significant negative impact on newcomer students' confidence, self-esteem, health, and academic performances. The first principle of racial equality should be anti-discrimination, meaning "the right of the individual to full participation in all the major aspects of the common social life without being penalised for their racial, ethnic or religious identity, regardless of the socioeconomic standing of the group to which the individual may belong" (Modood, 1998, p. 213).

Underserved with inadequate support and resources. As newly arrived in their host countries, newcomer students' lives are affected by factors associated with family immigration or displacements. These factors include low socioeconomic status in the host country, stress and trauma from violence and conflict before landing in the new country, insecurity caused by family resettlement, language and cultural barriers, and unfamiliarity with the new educational systems. In schools, newcomer students struggle with limited communication skills in the official instructional language(s), experience inappropriate assessment of their academic needs and performance, and are challenged by unfamiliar school policy and regulations. Due to insufficient information, resources, and social capitals, newcomer parents do not feel confident to share their concerns and needs with teachers and authorities (Anisef & Kilbride, 2000; Liu, 2016).

Few leaders and teachers in today's schools have acquired the understanding, knowledge, and skills needed to work effectively in culturally diverse educational settings through conventional teacher education or professional development programs (Lopez, 2016). Many do not feel confident to work with students whose cultural and linguistic backgrounds differ from theirs, though scholars and practitioners have clearly indicated that this type of professional training and praxis is critical for providing newcomer students the pedagogic, linguistic, social, cultural, and psychologic support and services they needed (Khalifa, Gooden & Davis, 2016; Leblanc, 2017; Shields, 2010; Yong, Madsen, & Yong, 2010). For teachers and administrators to effectively work with newcomer children, professional training on issues related to immigrant and refugee students, appropriate educational resources, and collaboration with community agencies are essential conditions; however, this training is not readily available (Kanu, 2008; MacNevin, 2012; Stewart, 2011). Effective policies have not been implemented to provide support and services that are inclusive and responsive to newcomer students' unique issues and needs (Banks, 2016; Guo-Brennan & Guo-Brennan, 2018; Leblanc, 2017).

One-sided adaptation. As unfamiliar to an educational system and environment different from their prior experience, newcomer students share multifaceted challenges and barriers, including adjustment to new learning and teaching styles, academic and social struggles as language learners, social exclusion and segregation, feelings of isolation and loneliness, and reduced parental guidance and engagement (Koch, Gin and Knutson, 2015; Mackay & Tavares, 2005; Morrison & Bryan, 2014; Ricento, 2013; Tamer, 2014; Williams & Butler, 2003). However, these challenges and barriers are often framed as students' inability to assimilate or adapt, which presumes that newcomer students bear the sole responsibility to overcome such challenges in the host society and education system (Lee, 2017; McCarthy & Vickers, 2012). In an education system where newcomer students and families carry the primary burden to navigate their way through various cultural and systematic barriers, the students are structurally marginalized without equal opportunities to maximize their potential (Griffiths, 2013; Leblanc, 2017). Existing educational policy, leadership, and praxis that either purposefully or inadvertently creates unequal opportunities needs to be critically examined in order to mitigate systemic discrimination toward newcomer students.

Underappreciated complex identities. Newcomer students' identities are fluid and complex with multiple dimensions: cultural, national, regional, and global (Banks, 2016). The development of online communication tools and digital social media networks has enabled newcomer students the ability to remain rooted in and connected with their native cultures, languages, and connections in home countries while transitioning to new countries and cultures. As a result, today's newcomer students constantly negotiate their identities as hyphenated citizens or residents who encounter differences and contradictions at the dynamic intersections of language, race, culture, class, and gender at both home and school (Guo-Brennan & Guo-Brennan, 2018). Helping newcomer students understand the complexity of their cross-cultural identities – "the intricate and delicate blending and mixing of the values, behaviours, and languages of the old country with those of the new one" (McIntyre, Barowsky, & Tong, 2011, p. 11) – is critical for their successful transition to new educational systems and countries. In addition, positive cross-cultural identities contribute to students' psychological need for belongingness and serve as the foundation for many positive outcomes, such as positive self-respect and self-confidence, greater social cohesion, better employment opportunities, enhanced education quality and equality, and more positive academic and health outcomes (Elkord, 2017; Neufeld, Matthes, Moulden, Friesen, & Gaucher, 2016; Rossiter & Rossiter, 2009; Walton, Cohen, Cwir & Spencer, 2012). Education systems and praxis that fail to help newcomer students develop positive cultural, national, regional, and global dimensions of their identities miss the opportunity to prepare citizens for democratic societies and a globally interconnected world (Banks, 2016; Berry, Phinney, Sam & Vedder, 2006; Guo, 2012a; Guo-Brennan & Guo-Brennan, 2018).

Lack of culturally responsive leadership, curriculum, and pedagogy. Working with newcomer students require policy-makers, leaders, and teachers to address cross-cultural issues in policy-making, curriculum development, instruction,

learning assessment and evaluation, pedagogic relationships, styles of teaching and learning, and parental engagement (Banks, 2016; Guo-Brennan & Guo-Brennan, 2018; Leblanc, 2017). Educators' professional capacity of addressing cross-cultural issues in these areas has an enormous impact on newcomer students' social, emotional, behaviors, and educational outcomes. Educators who work closely with newcomer students have a better understanding of these students' needs but often feel alone due to a lack of whole-school approach or the disconnection between curriculum and students' learning needs (MacNevin, 2012; Stewart, 2012). Culturally responsive policy-making, leadership, curriculum, and pedagogy is critical for promoting social justice for newcomer students with diverse linguistic, cultural, and ethnic backgrounds, but few principals and teachers have gained the knowledge and skills through conventional teacher education and professional development opportunities to conduct this work (Khalifa, Gooden & Davis, 2016; Leblanc, 2017; Shields, 2010; Young, Madsen, & Young, 2010). Developing culturally responsive policy, leadership, curriculum, and pedagogy is greatly challenged by market-driven education change and policy-making, the legislated standardization of funding and curriculum, and the loss of local and community input into educational design and content (Leblanc, 2017; Solomon & Levine-Rasky, 2003; Solomon & Singer, 2011). As a result, newcomer students often feel excluded and disconnected from the mainstream curriculum and instruction, and their voices, perspectives, and experiences are not equally valued and included in educational policy, leadership, and praxis.

These abovementioned social justice concerns require transformative education policy, leadership, and praxis that can uphold the principle of social justice for all, particularly for those newcomer students who are marginalized in the mainstream education systems (Apple, 2011; Banks, 2016;). There is an urgent need for a transformative framework that guides school-level administrators (principalship) and educators (teachers/counsellors) to take culturally responsive leadership and praxis to promote greater social justice in education (Branch, Hanushek & Rivkin, 2013; Guo, 2013).

Global Citizenship Education and Social Justice

Today's students are influenced and affected by issues that are increasingly global and unpredictable in nature, and they need to learn to develop their capacities to discern and react to novel and complex situations. Dealing with an unpredictable future means education must embrace the principle of diversity and variation while providing students with the attitudes, values, skills, and knowledge they need to achieve success and fulfilment as engaged thinkers and ethical citizens with an entrepreneurial spirit. To achieve this goal, all students in schools need the opportunities to develop high-order competencies in solving complex problems, resolving conflicts peacefully, making informed decisions, conducing effective cross-cultural communication, and applying critical thinking and digital literacy in the workplaces (Guo, 2013). Although greater diversity in schools and classrooms presents

challenges for teachers to meet students' individual learning needs, it presents new opportunities for teachers to enrich the mandated curriculum content and improve academic performance of all students through integrating topics, experiences, and perspectives that are relevant to all students.

Global citizenship education (GCED) aims to enable learners "to contribute to a more inclusive, just and peaceful world" (UNESCO, 2015, p. 15) through an education that entails three core conceptual dimensions: cognitive, socio-emotional, and behavioral (Table 1).

GCED is an ethical position as well as an interdisciplinary framework for helping all students develop the worldview and higher-order competencies for living and working in a time that is characterized by global interconnection, diversity, and new technological demands (Banks, 2016; Guo, 2013; Guo-Brennan & Guo-Brennan, 2018; UNESCO, 2015/2016; Wagner, 2016). Transcending beyond the traditional concept of nation-state citizenship, GCED entails a critical engagement with the notion of membership in transnational civil, social, cultural, and political communities. Through exploring concepts such as global interdependence, social justice, conflict and conflict resolution, media and perception, and sustainable development, teachers can expose learners to ideas, values, and cultures different from their own and nurture their appreciation for global interdependence, human diversity, social justice, peace, and sustainable civic engagement (Banks, 2016; Guo, 2013).

This framework transcends subjects and age levels and provides new possibilities for teachers to connect the existing curricula to real-life issues around the globe. GCED topics such as critical literacy, cultures and perceptions, climate change, health pandemics, socioeconomic inequality, and digital citizenship enable students to develop a deeper understanding of complex social justice issues, such as poverty, human rights, global inequality, racism, discrimination, and environment sustainability. GCED also creates opportunities for students to understand global justice issues related to globalization, to explore the cultural, national, regional, and global dimensions of their identities, to develop intercultural awareness and communication skills, to learn how to engage in local and global issues as responsible citizens, and to take sustainable actions for social justice locally and globally.

Table 1 Core conceptual dimension of global citizenship education

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
Behavioral
To act effectively and responsibly at local and national and global levels for a more peaceful and sustainable world

Source: UNESCO (2015), p. 15

GCED challenges the traditional world order built on colonialism, deconstructs traditional knowledge and power boundaries, and constructs new knowledge that includes, rather than excludes, diverse world views and ways of knowing (Abdi & Shultz, 2008; Shultz, 2018). Aligning with the work of critical scholars such as Giroux (1983) and who have long urged educators to challenge or critique the relationship of power and knowledge distribution that supports and validates mainstream educational values and traditions, GCED transforms the educational agenda. GCED provides curriculum space for learners to analyze the interdependence of peoples and cultures, to reflect on their context, beliefs, social relationships, and the distribution of power and resources in both local and global communities, to understand the origins of assumptions and the implications of these assumptions, and to develop critical skills of cross-cultural engagement and conflict resolutions (UNESCO, 2015; Guo, 2012a/2013; Shultz, 2018). By reflecting on their role in society and examining issues of unequal opportunity with critical perspectives, GCED empowers all students to take control of their lives in terms of responsibility, independence, and decision-making and contributes to a more equitable, caring, and fair world in pursuit of social justice.

Empowering teachers to help students navigate and appreciate the complexities of their hyphenated identities characterized by the dynamic intersections of language, race, ethnicity, culture, socioeconomic class, nationality, immigration status, and gender can prove challenging. Education infused with authentic social justice issues is often a highly engaging process that some may find controversial. For instance, students from diverse backgrounds will have different experiences and views on racism; students' healthy romantic relationships are viewed differently in different cultures; even something as basic as food and diet are impacted by cultural norms. The debate for policy-makers is to whether to address these issues and attempt to meet the needs of all students or ignore minority perspectives in favor of the dominant cultural norms. These students often already enter schools with deficits in language and an understanding of Western educational expectations in terms of behavior, attitude, and learning. This can lead to feelings of seclusion and resentment and has strong negative impacts on student behavior and academic performance (Alsubaie, 2015).

Failure to be aware of these issues and to take proactive action to mitigate the isolation, fear, and anger students from a minority culture feel may lead to long-lasting academic problems for these students and problems with discipline and classroom management for the teachers. Leaders in education have the responsibility to create an atmosphere of trust and openness where students from different cultural and educational backgrounds feel safe and free to explore their perspectives within this learning space. Educators' patience, empathy, and understanding are important factors in creating a safe learning environment where students could comfortably share ideas and participate in critical discussions. GCED provides a meaningful scaffolding framework through which both newcomer and domestic students develop their multiple perspectives and criticality through well-structured instruction and engagement with differences, similarities, and complex issues (Banks, 2016; Guo-Brennan & Guo-Brennan, 2018). Through GCED, learners can deepen their

awareness of global systems and structures and develop the skills and self-confidence to challenge social injustice, locally and globally.

Implications for Culturally Responsive Leadership

To promote social justice in a school with an increased newcomer student population, school principals and administrators have four highlighted tasks: fostering new meanings about diversity and inclusion, creating a welcoming and inclusive school environment, promoting inclusive and culturally responsive programs and teaching, and building relationships with newcomers' families and other community stakeholders (Riehl, 2017). Culturally responsive leadership is suggested as one of the most desirable approaches to tackle the social justice issues because it not only challenges educational inequality but also identifies, institutionalizes, and celebrates diverse cultural perspectives and practices of students (Cooper, 2009; Gooden & Dantley, 2012; Khalifa, Gooden & Davis, 2016). GCED informs leaders to demonstrate culturally responsive leadership for greater equity and justice in education through taking several important actions: first, create a welcoming and inclusive school environment that addresses the social justice concerns about racism, discrimination, and exclusion experiences by newcomer students; second, recruit, retain, and support the teachers who adopt culturally responsive curriculum, instruction, and services with appropriate resources; and, third, celebrate and sustain achievements and progress with teachers, students, parents, and community (Guo-Brennan & Guo-Brennan, 2018; Khalifa, Gooden & Davis, 2016).

Developing a critical consciousness of culture, diversity, and equity. Being aware of one's own values, beliefs and dispositions, as well as cultural differences associated with race and ethnicity is a critical foundation for leading a diverse school for greater social justice (Khalifa, Gooden & Davis, 2016). This means school leaders must know who they are as people, understand the local and global educational contexts, intently question their own knowledge base and assumptions, and be keenly aware of inequitable factors that adversely affect students' potential (Guo-Brennan & Guo-Brennan, 2018). Critical consciousness of culture, diversity, and equity is fundamental for school principals to facilitate and develop school policies and procedures that are inclusive and responsive to all students' academic, cultural, social, and developmental needs.

Creating a welcoming and inclusive school environment. A welcoming and inclusive school is a culturally competent community that welcomes students and families from all backgrounds, demonstrates commitment to inclusion and equity, and has the capacity to enable all students' development and well-being, regardless of their abilities, ethnicity, cultures, languages, gender, socioeconomic status, religions, and countries of origins (Cities of Esses, Hamilton, Bennett-AbuAyyash & Burstein, 2010; Pathways to prosperity: Hamilton & Moore, 2004). Creating a welcoming and inclusive school environment is a systematic approach to address the challenges that newcomer students face, to enhance educational equity and inclusion, to reduce racism and discrimination, and to enhance the social and cultural

cohesion of diverse student groups (Feuerverger & Richards, 2007). Newcomer students, their families, peers, teachers, administrators, and settlement workers are the key actors in building welcoming and inclusive schools. Policy-makers, curriculum specialists, school boards, education service providers, governmental officials, business owners, community members and organizations, and media are stakeholders who influence the broader social and educational contexts toward immigration and diversity and therefore play important roles as stakeholders in creating a welcoming and inclusive school culture.

Creating and sustaining a welcoming and inclusive school environment demand a coalition of the key actors and stakeholders to work together to ensure the process is rigorous, inclusive, and sustainable. School leaders can take several steps to form this coalition. First, develop shared vision and strategies through engaging and mobilizing the expertise, needs, and perspectives of key actors, including students, teachers, parents, and immigration settlement organizations. Second, articulate and share the vision and strategies in school policies and documentation, student and parent council meetings, and public communication with stakeholders. Third, link building welcoming school initiative to existing priorities in programs and activities related to learning and teaching, leadership and administration, school environments, and community engagement.

Empowering newcomer students. School diversity presents new opportunities for both learners and educators to gain new perspectives, foster cross-cultural awareness and understanding, and develop skills in adaptation, collaboration, conflict resolution, and critical thinking. These are important competencies and skills that are needed to live and work in a globally interconnected world and are often an important strength of many newcomer students (Schleicher, 2015). Recognizing and celebrating newcomer students' strengths challenges the mainstream one-sided adaptation approach in newcomer students' integration and enhances their sense of belonging, inclusion, confidence, and motivation in social, academic, and cultural learning and interactions. Culturally responsive leaders can take several important steps to empower newcomer students in schools: first, encourage and mentor newcomer students to act as leaders of school clubs and events; second, create recreational sports that respond to newcomer students' needs to increase social interaction and friendships among diverse racial groups without relying entirely on language skills; third, provide culturally responsive career counselling and university planning programs for newcomer students; fourth, recruit teachers and administrators who have experiences and skills working with language learners; and, fifth, develop a clear sense of students who are "at risk" and develop programs and services supporting at risk students at all age levels.

Implementing GCED through a whole-school approach. Transformative school leaders know that change can occur if "they lead with courage and persistent optimism and have transformative and inclusive approaches that make a significant difference for members of their school communities of difference" (Shields, 2012, p. 104). Global citizenship education can serve as a holistic framework to lead schools toward greater equity and justice. The foundations and objectives of this framework

match the key principles of transformative leadership mapped below (Shields, 2012, p. 21):

- The mandate to effect deep and equitable change
- The need to deconstruct and reconstruct knowledge frameworks that perpetuate inequity and injustice
- A focus on emancipation, democracy, equity, and justice
- The need to address the inequitable distribution of power
- An emphasis on both private and public (individual and collective) good
- An emphasis on interdependence, interconnectedness, and global awareness
- The necessity of balancing critique with promise
- The call to exhibit moral courage

Introducing GCED to teachers through professional development, integrating the goals of objectives of GCED into policy and procedures, and supporting teachers to educate for global citizenship through curriculum and pedagogy with global perspectives, leaders can transform schools into dynamic sites for equity and social justice and prepare all students to become responsible citizens for an ever-changing complex world they are learning to be part of.

Engaging newcomer parents and settlement service organizations. Promoting social justice for all students in schools is a complex task and needs a coalition of partners. Newcomer parents are a key partner in this process as they can help teachers and administrators identify the disconnect between curricular goals and students' prior learning experiences. Engaging parents of diverse cultural, linguistic, and educational backgrounds is important for culturally responsive justice-oriented leadership because this approach is effective in assisting with students' transition, integration, and social inclusion in schools (Guo, 2012b). Administrators should provide newcomer parents opportunities to volunteer inside and outside of the classroom by inviting them to participate in the classroom as well as in parent council meetings and other leadership opportunities. For those who may not feel comfortable actively participating due to language or cultural unfamiliarity, teachers and administrators should work to offer opportunities for parents to help the teachers outside of the regular classroom by tapping into their cultural expertise. This may help validate their languages, cultural norms, and religious practices through curriculum, instruction, school activities, parent council meetings, and parent-teacher interviews.

Immigration settlement agencies and their employees are often equipped with the knowledge, skills, attributes, and resources that best serve and advocate for newcomer students and their families. Their expertise and programs in supporting refugee students are particularly important for schools because refugee children not only have the same academic and cultural challenges immigrant students face but may also have psychological needs and challenges caused by war, violence, separation, poverty, and lack of prior schooling. Research suggests that refugee children suffer from significantly higher rates of PTSD than the non-refugee children (Bogic et al., 2012; Gouin, 2016; Hodes, Jagdev, Chandra, & Cunnigg, 2008; Mina

& Alan, 2003; Schleicher, 2015). These issues may increase the difficulties children will encounter in the classroom. Immigrant settlement agencies can link students and families to needed services.

A marriage of services between the schools and the support service agencies will help students be more successful and reduce the work of teachers. In schools where newcomer student service workers are invited and integrated into school settings, more intentional integration is on display, and the cultural identities of the newcomer children are more recognized and respected (Guo-Brennan & Guo-Brennan, 2018). Actively engaging immigrant settlement agencies and workers in the educational process is an important strategy that may provide support for mental health services, properly assess language learners' academic performance, provide culturally responsive career counselling to students, reduce discrimination and inequity in schools by adopting culturally appropriate strategies to fight against racism, and provide translation and interpretation for school policy and activities.

Implications for Culturally Responsive Teaching

Teachers' leadership in equity and justice for all students is demonstrated through their commitment to diversity, inclusion and equity, modified planning and instruction for newcomer students, continued professional learning about students' cultures, languages, and experiences, integrating global perspectives into curriculum content, adopting materials and pedagogy meaningful to newcomers students, and inviting newcomer students to share their international experiences and perspectives as learning moments and opportunities (Feuerverger & Richards, 2007; Solomon, Singer, Campbell, Allen & Protelli, 2011). Teachers' professional knowledge, skills, enthusiasm, and intrinsic motivation to engage ALL students cognitively, behaviorally, and emotionally is the strongest indicator of education for social justice. Newcomer students genuinely feel supported, motivated, and included when their success and inclusion become a natural part of teacher's curriculum planning and classroom teaching.

Promoting justice and equity for newcomer students requires educators to foster and develop their professional identities as globally competent educators (Guo, 2013). This identify formation process is complex and fluid with teachers' global competency development, which emerges not only from the professional skills and subject knowledge developed during formal teacher education but also from individual biographies of family, community, learning experiences, and personal investments in teaching. To promote social justice for all students, global educators need continued learning and development in the following areas.

Develop a broader understanding of educational perspectives and systems in global contexts. In working with students from diverse ethnic, cultural, and linguistic backgrounds, teachers need to establish a broader understanding of the social and cultural context of teaching and learning, the impact of globalization and global interconnection on education, the complex characteristics of the ethnic and cultural groups, the perspectives and assumptions they bring into education, how factors

such as social class, religion, generation, cultural norms, economic status, and gender influence students' identity and development, and how to use multiple culturally sensitive techniques to assess and evaluate students' complex cognitive and social skills. Programs that aim to integrate broader or global perspectives into leadership and teaching should be offered to teachers so that they can provide culturally responsive curriculum and pedagogy in working with newcomer children.

Enhance awareness of cultural differences and newcomer issues. Cultural norms and patterns appropriate for one culture may be considered abnormal or inappropriate in other cultures. For newcomer students, actions considered to be "normal" in their home culture and prior learning environment are often at risk for being misinterpreted as inappropriate by teachers not from those groups (Grossman, 2004; McBrien, 2005; Shepherd & Stephens, 2010). Educators who are not familiar with culturally different patterns of behavior are at risk of reporting cultural differences as behaviors issues, offenses, or as disabilities. Teachers' own perceptions, beliefs, attitudes, teaching style, preferred learning style, and priorities are reflected in educational practices, so they need a clear sense of the difference between their own ethnic and cultural identities and those of newcomer students in order to reduce the risks of penalizing students for issues related to cross-cultural differences (Banks, 2016; Gay, 2010; Solomon & Levine-Rasky, 2003).

Learning about specific challenges faced by newcomer students also helps teachers to conduct culturally responsive teaching. For instance, newcomer students typically need culturally responsive counselling services in university and career planning. Refugee children need psychological counselling and support to deal with trauma from war and conflicts, separation or loss of parents or relatives, and academic difficulties with interrupted learning. Teachers' awareness of global issues involving war and conflicts and trauma-sensitive skills can help refugee students to cope with fears, stress, and the critical issues affecting their performance in schools (lack of academic support at home, mental health, poverty).

Educating for global citizenship. Educating for global citizenship allows teachers to address the social, cultural, and political aspects of teaching and learning that are relevant to all learners, particularly ethnic minorities and the economically disadvantaged students. By integrating global perspectives into curriculum, teaching and learning, teachers provide students opportunities to develop knowledge, skills, and attributes that foster positive interracial relationships and increase empathy for different perspectives (Banks, 2016). The democratic and participatory learning process in GCED encourages equal participation and contribution of all students and ethnic groups in schools and societies and emphasizes the complexity of learning and knowledge in relation to social location, context, identity, and history. GCED curriculum creates a space for students to learn about the universal values of justice, equality, human rights, freedom, peace, and compassion by connecting these values with their authentic life experiences (Abdi & Shultz, 2008).

A deepened understanding and appreciation of these values can improve intergroup relations by fighting against injustice, inequality, unfairness, conflict, and a lack of empathy. GCED provides curriculum space for examining and conversing about the important factors shaping one's identity, such as languge, race,

cutlure, socioeconomic class, gender. A deepened understanding of these factors can foster empathy in all students and help newcomer students mitigate the confusion and contraditctions as hyphenated citizens. It also helps students understand the root causes of stereotyping, prejudice, racism, and discrimination and how these biases cause the pain and suffering of themselves and others. Increased knowledge and skills in forming positive intergroups can increase all students' sense of belonging to a broader community and common humanity and allows teachers and students to address educational issues related to diversity, inclusion, and equity in and outside of classrooms and schools (Guo, 2014; Papa, Eadens, & Eadens, 2016).

Reflect progress and celebrate success. Successful efforts and practices in promoting social justice for all students should be recognized, rewarded, and celebrated with key actors, including students, parents, teachers, administrators, local governments, community members, and nonprofit organizations that support newcomer's integration and settlement. Public recognition and celebrations indicate schools' priority on diversity, inclusion, and equity. Such events and occasions are often excellent opportunities to inform the school community of the progress and achievements of all students, inspire stakeholders to share their knowledge and enthusiasm, take part in decision-making in school improvement, and actively campaign for social justice for all students.

Conclusion

The dramatically increased newcomer student population in schools presents both opportunities and challenges for administrators, policy-makers, and teachers in promoting social justice for all students. Our societies are enriched by the ethnic, cultural, and language diversity among its citizens, and schools play an important role in ensuring social justice for all students. Empowering and supporting newcomer students to become responsible and active citizens for local and global communities are an important aspect of social justice in education.

By introducing critical global citizenship education as an inspiration and framework to enable culturally responsive leadership and praxis for global justice, equity, and peace, this chapter informs academics, policy-makers, and educational practitioners in a unified effort to promote greater social justice in current educational systems, particularly greater equity and justice for newcomer students who are uprooted from their familiar environments by global migration and geopolitical crisis. Promoting social justice for all students in education is a complex task demanding culturally responsive leadership, curriculum, pedagogy, and community engagement. It is a critical aspect of enhancing educational inclusion and equity for those students who are typically underserved and marginalized in our current education systems and society.

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