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Editor's Comment

Kenneth T. Carano

Thanks for picking up our special issue, *Global Perspectives in Social Studies Education*. Social studies scholars have long championed global citizenship education as an important purpose of the field (e.g., Merryfield & Wilson, 2005; Rapoport, 2013) along with the importance to increase understanding across cultural and national boundaries (e.g., Carano & Stuckart, 2013; Merryfield, 2000). The globalization of our political, economic, environmental, and technological systems has changed the skills students need to become effective citizens (Merryfield, 2000). The pace by which these systems have transformed are unprecedented (Kennedy, 2007). As a result, 21st century students must be educated for this new global reality if they are to develop the skills necessary to interact effectively with people who differ from them culturally, geographically, and nationally. Unfortunately, global perspectives have not been prioritized. The overwhelming majority of countries, including the United States, emphasize nationalistic curricula (Tye, 2009) and isolationism and stereotyping those perceived to be different appears to be on the rise. This special issue of the *Oregon Journal of the Social Studies* attempts to provide educators pedagogical ideas for bringing global perspectives into the classroom. Nine articles and a book review address wise practices to meet students' needs through practicing global perspectives in the social studies classroom.

Our first section, global perspectives in social studies research, includes two articles. The initial article, *Pluralist Citizenship Pedagogy: Teaching for Diversity in One Rural Classroom in Southern Ontario, Canada*, is by Joanne M. Pattison-Meek. In the article, the author shares the results of a case study on teaching for pluralist citizenship. In *Non-Western Regional Representations in U.S. 9th Grade Social Studies Textbooks: Cases of Nigeria, Iran, and Turkey*, Oluseyi Matthew Odebiyi, Ufuk Keles, Behzad Mansouri, and Alison Mudd Papaleo discuss ways in which selected U.S. social studies textbooks misrepresent countries from other world regions.

The global perspectives in social studies practice section has five articles. Each article explores different methods for incorporating global perspectives in the classroom. Stephen J. Thornton begins the discourse with *Does the Study of Geography Enhance Global Awareness*. In the article, he reminds us of the need to go beyond knowledge-based curricula when attempting to facilitate global awareness in students. Thornton emphasis the importance of relational aspects and the *how* of teaching in order that students gain a global awareness. In *Teaching about Global Social Issues with Contemporary Art*, Bárbara C. Cruz demonstrates how the integration of contemporary art can be used to teach about global issues while allowing for students of differing academic levels to learn through visual literacy. Nick Bardo shares three example simulations that when combined with reflection can enhance student cross-cultural awareness, without leaving the classroom, in *Developing Global Perspectives in the Social Studies: Three Cross-Cultural Simulations*. Kenneth T. Carano provides ideas and resources for using social media to connect students to their peers around the world while teaching critical skills in *Global*

Collaboration through Social Media. In this section's final article. *Explaining Exploros: A Social Studies Technological Innovation to Enhance Student Participation*, Arren Swift demonstrates a methodology for teaching students multiple perspectives through inquiry by utilizing a technology device used by many teenagers.

The global perspectives through literature section includes two articles that provide effective ways of using children's literature to teach global education. In *Opening Doors to World Cultures: The Power of Children's Literature to Teach global, Cross-Cultural Aims*, Heidi J. Torres shares teaching strategies for using children's books to teach cross-cultural understanding. Elizabeth Kenyon provides global books and discusses ways to include inquiry in the early grades to foster global understanding in *Small Steps: Meeting Social Studies Standards Through Global Literature in Early Childhood*. The final article, is a book review by Melanie Landon-Hays of *The global education guidebook: Humanizing K-12 classrooms worldwide through equitable partnerships.* If you are like me after reading the review, you are likely to find yourself wanting to have this book on your own shelf.

As we continue to help our students navigate this diverse world, we trust you find this sampling of articles thought provoking and hope you have the opportunity to use many of these ideas and resources in your own classroom to teach global perspectives. As always, we invite you to engage in the dialogue and welcome your comments on any of the contributions to this or previous issues at caranok@wou.edu. Additionally, in our attempt to support the social studies profession, all archived articles continue to be free and readily accessible on the Oregon for the Social Studies website (https://sites.google.com/site/oregoncouncilforsocialstudies/home).

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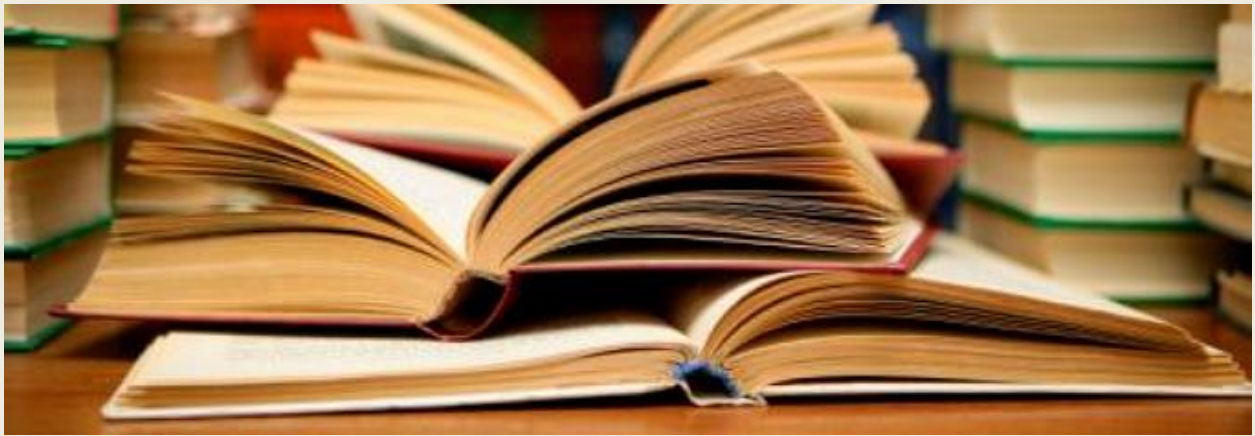
Pluralist Citizenship Pedagogy: Teaching for Diversity in One Rural Classroom in Southern Ontario, Canada

Joanne M. Pattison-Meek

Citizenship education in Canada has been a key means to nurture and support students' understandings and respect for diversity. So, how might teachers support students to navigate pluralist citizenship in some rural settings where there is little evident racial and ethnocultural diversity in their school and community populations? I present and discuss some of the challenges and opportunities for one high school social studies teacher, Mrs. Thomas, who taught citizenship for diversity in a predominantly White and rural setting in southern Ontario, Canada. Data from this case study include classroom and field trip observations, teacher interviews, student group interviews, and analysis of classroom documents. The findings contribute to teacher education and citizenship teacher practice, concrete ways of teaching for pluralist citizenship, especially in relation to apparently homogeneous student populations.

Introduction

During a recent trip abroad, Prime Minister Justin Trudeau suggested that for Canadians, diversity is *the air we breathe*. More than 20 percent of Canada's total population is comprised of foreign-born individuals who immigrated to Canada, and this number is expected to rise to between 25 and 30 per cent by 2036 (Statistics Canada, 2016). Home to Indigenous Peoples and settler populations, the extent of diversity present within the country is distinctive, including wide-ranging racial, ethnic, religious, and language diversities. Multiculturalism, as it is known in English Canada, refers to the political inclusion of the country's diverse populations and emphasizes cultural retention. That is, different ethnocultural groups are supported and encouraged in law to maintain their distinct values and practices as opposed to being absorbed into mainstream cultures (Gérin-Lajoie, 2012).

Democratic citizenship education supports pluralism: the social and political processes that sustain a culturally and socially diverse society. Citizenship education in Canada has been expected to nurture and support young citizens' understandings and respect for pluralism (Bickmore, 2014a; Joshee & Sinfield, 2010; Peck, Thompson, Chareka, Joshee, & Sears, 2010). As yet, compared to studies focusing on urban and suburban teachers, social studies and citizenship education research that considers the complex realities of rural classrooms and communities in North America remain largely underdeveloped (Burton, Brown, & Johsnon, 2013).

Teaching for pluralist citizenship in relation to racial and ethnocultural diversity can pose challenges for teachers in majority White, rural schools (Clark, 2017; Pattison-Meek, 2016; Washington & Humphries, 2011). Students in some rural settings located outside of diverse (sub)urban areas may have limited opportunities to interact with identities that differ from

their own (e.g., based on religion, cultural symbols and expressions, appearance, and values and beliefs). Students' and teachers' belief systems and experiences are, to some degree, influenced by the geographical relations and spaces in which they find themselves (Kenway & Youdell, 2011; Waterson & Moffa, 2016). So, how might teachers support students to navigate pluralist citizenship in some rural settings where there is little evident racial and ethnocultural diversity present in their school and community?

Drawing on the pedagogical approaches and orientations below, this article presents and discusses what teaching for diversity looked like in one high school social studies classroom in southern Ontario (Canada). Mrs. Thomas viewed her majority White students' lack of exposure to racial and ethnocultural diversity as both a deficit in their citizenship education – particularly in the context of Canada's pluralist democracy – and also as an incentive to democratize her citizenship teaching.[1]

Teaching for Diversity: Pedagogical Approaches and Orientations

Pedagogy plays a critical role in citizenship learning. Pedagogy – how a teacher selects and presents subject matter to students, and the classroom norms and relationships established – communicates compelling messages concerning the sort of citizenship that is valued within a particular context. Miller (2007) articulates three broad, holistic curriculum orientations that imply different types of pedagogy: transmissional, transactional, and transformational. Miller's holistic approach to education views all aspects of life as interconnected, positioning relationships and human experience – which include human differences – within the learning environment. Evans (2006, 2008) applied Miller's framework to citizenship education, to illustrate how classroom learning experiences may be prioritized within each of the three orientations. I expand on Evans' application, to inform types and characteristics of teaching for pluralist citizenship.

In the transmissional approach, the expert teacher and/or text transmits fixed factual knowledge to an assumed passive learner. This conventional type of teaching emphasizes lecture and mastery of content (e.g., education about marginalized groups, see Banks, 2006; Kumashiro, 2000). The transactional approach, in contrast, views knowledge as fluid and constructed, and the individual learner as an inquirer and problem-solver of social and political dilemmas. Young people already arrive in the classroom prepared with diverse experiences in civic life, such as social inclusion/exclusion and discussing social and political topics with family, peer groups, and social media (Lievrouw, 2011). Different life experiences and circumstances give rise to ideological diversity among students: contrasting interpretations and views concerning various topics (Hess, 2009). A transactional approach facilitates student interactions to promote sharing of differing ideas and understandings, such as through presumed rational dialogue among peers.

In the transformational approach, learners are "not reduced to a set of learning competencies or thinking skills" but are considered connected to potential social transformation through communication and collaboration with others (Miller, 2007, p. 11). Unlike transmissional and transactional approaches, transformative teaching supports students to be accommodating to diverse beliefs, perspectives, and ways of living, rather than merely

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[1] All student, teacher, and place names are pseudonyms to protect the identities of participants.

recognizing and tolerating differences (Solomon & Portelli, 2001). A transformational approach, such as critical pedagogy, resists and supplements oppressive knowledge in curricula, by explicitly presenting "differences in ways that change the underlying story and the implications of the story for thinking, identifying, and acting in oppressive and/or anti-oppressive ways" (Kumashiro, 2002, p. 59). Such an approach challenges hegemonic assumptions and supports critical thinking through exposure to issues, ideas, and experiences aired from various, sometimes conflicting, points of view. Through creating inclusive classroom spaces, teachers support students to encounter marginalized, silenced, and/or unpopular perspectives that may contrast with their own, particularly in the context of social difference and inequity.

Teaching for understanding difference within ostensibly homogenous classroom contexts requires teachers to detect, surface, and facilitate expression of disparities among students (Barton & McCully, 2007; Bickmore, 2014b; Hess & Ganzler, 2007). Pedagogies that invite various perspectives concerning social and political topics, such as through classroom discussion and other activities, offers students opportunities to develop the skills and inclinations for civic engagement (Avery, Levy & Simmons, 2013; Barton & McCully, 2007; Hess 2009; Hess & Ganzler, 2007; Hess & McAvoy, 2015), and to practice tolerance and inclusion of alternative meanings and understandings (Hess & Avery, 2008). Classroom pedagogies that infuse unfamiliar values and experiences can be meaningful democratic opportunities to support all students to view citizenship from multiple social group perspectives, a necessary ingredient in pluralist democracy.

Methodology

I used a qualitative case study design (Yin, 2008) to explore teaching for democratic pluralist citizenship in one rural high school classroom populated with predominantly White students. Much citizenship education research, particularly in rural areas because of distance, relies on survey data and/or interviews alone (Burton et al., 2013). In contrast, this qualitative research involves constructivist analysis of what actually occurred in a classroom. The rich, thick descriptions (Geertz, 1973) provided by case study may permit readers to experience the classroom for themselves (Rossman & Rallis, 2012). Firestone (1993) refers to "case-to-case transfer," whereby the reader asks: what can I take from these findings to apply to my own situation?

I used purposive sampling (Patton, 1990) to locate teacher participants for the study. Local communities are among the social contexts in which students come to understand themselves as citizens (Kenway & Youdell, 2011). Thus, my research sought classrooms located in high schools in predominantly White and rural areas as a key element in the design. High school principals from selected public school boards in southern Ontario invited interested teachers who fit my specific criteria to contact me. These criteria included a minimum of one year teaching in their rural setting, experience teaching social studies curriculum to explore and affirm various social differences, and teaching a social studies course at the time of study. From my informal conversations with prospective participants, I sought teachers who shared with me instances in their practice of teaching for pluralist citizenship, such as shaping curriculum to include students' various social identities and perspectives, and/or exploring Canada's extensive ethnocultural diversities.

The findings described in this article are drawn from a larger multi-case study which examined how and why selected social studies teachers supported their rural students to navigate a range of social identity differences (Pattison-Meek, 2016). The classroom case I present and discuss below is comprised of one teacher and her Grade 9 Geography of Canada class. Data collection took place over a four-week period. Data are derived from four sources: 16 classroom observations (75 minutes each); two 40-minute semi-structured teacher interviews; four 20-minute semi-structured group interviews with a total of 10 students (2 to 4 students at a time, one interview per student); and classroom documents including teacher handouts and anonymized students' written work. I also attended two full-day field trips with the class, for a total of 32 observation hours.

Data analysis is a process of moving up "from the empirical trenches to a more conceptual overview of the landscape" (Miles & Huberman, 1994, p. 261). I organized and coded the raw data contained in typed transcripts of interviews, field notes, and quotes/passages from documents based on transmissional, transactional, and transformational pedagogical orientations for pluralist citizenship. Miller's framework helped me to consider how to assign codes (look-fors) to each orientation so that I could identify various classroom strategies to explore different kinds of differences. Some initial examples of these look-fors included *lecture, recitation* (transmissional); *co-developing understanding with peers, inclusion of multiple perspectives, active listening* (transactional); and *drawing on students' lived experiences, interrogating bias, supporting student agency* (transformational). I triangulated the data by comparing, contrasting, and juxtaposing different sources to determine emergent patterns and themes (Creswell, 2008; Merriam, 2009). I solicited teacher feedback on my emergent understandings of what I was seeing and hearing in the data. This was an important strategy to avoid misinterpreting the meanings of what teachers say and do, and also to identify and keep in check my own biases as researcher (Maxwell, 2005).

Findings and Discussion

Mrs. Thomas, teaching for over 20 years, self-identified as a proud Northerner and preacher's daughter. She viewed growing up in rural northern Ontario as an asset to her teaching because she understood Hoffmann's "very White" setting. I chose to name the case study location *Hoffmann* to reflect the German-Dutch and Mennonite heritage prevalent in the local area and among some of the school's student population. The community had strong roots in farming activities and was well known in the region for its livestock production. Hoffmann School had a population of 1800 students (Grades 7-12), of which a sizable number were bused from outlying areas having small population sizes, densities, and growth, with proportionately low populations of racial and visible ethnocultural diversity.

Motivated by her upbringing and experience teaching in rural schools, Mrs. Thomas developed strategies to support her students to view citizenship from multiple identity perspectives. She thought that students' paucity of human exposure to unfamiliar racial and ethnocultural identities, in general, could lead to harmful biases. I observed Mrs. Thomas' implementation of a course unit she designed about immigration and multiculturalism in Canada whereby students considered some of the knowledge, skills, and values to live in increasingly ethnoculturally diverse communities. She facilitated a range of transmissional, transactional, and transformational pedagogical approaches intended to develop students'

understanding and respect for human differences. There were 22 students in Mrs. Thomas' Geography of Canada class: 4 girls and 18 boys, 21 of them were White.

"What does diversity look like in our rural community?"

Mrs. Thomas shared with me that the steady stream of White faces in her classroom year after year influenced her pedagogical choices. She came to realize that many of her students needed to recognize and affirm their own within-rural differences before they could be more fully open to understanding those who are unfamiliar. For this reason, she prioritized aims such as deepening students' understandings of the complexities of Canadian citizenship – starting with their own diverse identities and experiences. In this section, I explore how Mrs. Thomas surfaced and facilitated students' expression of less-visible heterogeneities as an important element of living in a pluralist democracy.

A key component in Mrs. Thomas' citizenship approach was to regard learners themselves as already knowledgeable about social diversities – knowledge that was elicited from students as part of the implemented curriculum. To begin the unit of study about immigration and multiculturalism, Mrs. Thomas invited students to share aloud their understandings of diversity. There was a longer than usual silence in the room before some boys offered their thoughts:

Jimmy:	… So like, football and soccer are like, diverse than rugby. Is that a good example? … Or like in Toronto there's a bunch of different diversity people.
Mrs. Thomas:	Ok. What's another word we could use for that?
Rodney:	Uh, some people are more different than others.
Mrs. Thomas:	So differences. *(she writes 'diversity = differences' on the front board)*
Rodney:	Like, there's a bunch of different skins or types of people in Toronto.
Mrs. Thomas:	Yes, so it could be different sports; it could be different people; it could be different ideas – because diversity doesn't have to be people. It could be likes and dislikes. It could be differences of opinions too.

Mrs. Thomas built on Jimmy and Rodney's knowledge by highlighting that contrasting ideologies was also a type of diversity. In this way, she supported an understanding of difference that included less visible social distinctions as well as everyday differences.

Next, Mrs. Thomas invited students to name ways they experienced diversity in their own lives. She asked, "What does diversity look like in our rural community? Think of some of the ways we're all different." A number of students raised their hands to share personal examples. Mrs. Thomas compiled a list on the front board to capture their local conceptions of diversity: abilities (to communicate, to think, moving around from place to place), religion, self-esteem, physical appearances (clothing, hair), feelings (self-esteem), and opinions. Some male students also identified contrasting rural identity divisions, between those students living on farms (*hicks, country kids, farmers, rednecks*) or in the nearby town (*slicks, city kids*). Both groups were geographically rural; however, some students assigned group membership based on distinguishing characteristics such as living circumstances (e.g., dairy farms), clothing choices

(e.g., hunting and farm attire, cowboy boots), and language (e.g., slang). These localized rural identity distinctions, often overlooked in definitions of diversity, seemed an important influence on how some students shaped their social identity.

Mrs. Thomas probed students who had offered religion as an example of local diversity to consider different types of Christianity. She asked students if they knew of any Catholics (3 students raised their hands), or Lutherans (5 hands), or "other kinds of Christians" (5 hands). One student, Austin, proudly shared aloud that his family was of Mennonite heritage. Mrs. Thomas nodded, responding to the class, "See? There's lots of different types of groups within Christianity. It's a very diverse religion." In this instance, Mrs. Thomas encouraged students' deeper engagement with difference within Christianity. She did not ask, nor did students suggest, if there were students in the school (or wider) community from non-Christian religions. However, two students said aloud that they did not have any religion. Neither Mrs. Thomas nor her students recognized gender identity or sexual orientation as types of diversity in the school or wider community at any point during my observational period.

In a subsequent lesson, Mrs. Thomas encouraged students to explore the diverse ethnocultural makeup of their majority White surroundings. Mrs. Thomas often expressed her personal view that the school and local community were not visibly multicultural when compared with larger cities in Canada. She also stressed to students that this did not mean that various cultural influences were absent. To illustrate her point, she tasked students to investigate and report back to the class about how their families had, at some point in time, arrived in Canada (note: no students identified as descendants of Indigenous communities). Later that week, all but one student shared openly that previous generations of their families had arrived from different European countries: predominantly Germany and the Netherlands as well as England, Scotland, Ireland, France, Hungary, and Poland.

Many students appeared engaged in sharing and listening to peers' immigration histories, hybrid cultural backgrounds, and the differing family traditions to coexist among them (e.g., foods, Christmas customs). Some students expressed curiosity and surprise to learn that the various European heritages embedded in their classroom and local community embodied elements of multicultural diversity:

Wyatt:	What about even like, people who are Dutch … like, people who come from Holland to work on the farm?
Mrs. Thomas:	Sure! There are different cultures and different traditions that they bring with them and do things a little differently from us, like many of our families brought over.
Jack:	So that counts too [as multicultural]? *(he sounds bewildered)*
Mrs. Thomas:	Oh sure! Understanding diversity might not look like turbans. They might still have White skin. So in school, just because we don't have turbans doesn't mean we don't have a multicultural community. Most times you just can't see it.

This exercise provided an opportunity to surface and reveal the diversity of students' less-recent immigrant histories. Mrs. Thomas' education for pluralist citizenship approach sought to complicate students' understandings of diversity, that is, to extend them to include other kinds of differences beyond racialized (e.g., turbans are not about race *per se*). In this way, Mrs.

Thomas included students' experiences in their learning by drawing on their own social identities as instructional starting points to enter into the immigration and multiculturalism unit.

Mrs. Thomas' transactional approach demonstrated for students how they were themselves examples of complex identities, through opening up the less obvious aspects of social difference in their rural community. As Reed recommends, "for rural students, learning about their rural culture provides opportunities for them to see themselves as multi-cultural persons and rural as part of … cultural diversity" (2010, p. 17). To understand any culture, including rural cultures, is to recognize the heterogeneity of multiple and contested social identities and lived experiences within and among rural locations (Yeo, 1999). This type of citizenship pedagogy supported Mrs. Thomas' students to see their rural selves reflected in a wider, pluralist Canada.

Talking to Strangers: Rural-Urban Intercultural Connections

Mrs. Thomas moved further into her unit of study by asking students to shift their gaze from the rural community, to take a broader view of the changing Canadian demographic landscape. Using a transmissional approach, she presented facts in lectures about Canada's immigration history, whilst making connections to students' previously shared immigration stories. She employed government statistics to reinforce her point that new immigrants are much needed in Canada today to fill jobs and contribute to sustaining social programs such as health care and pension plans. She explained to students that she thought the local Hoffmann community would, in time, become less White and Christian as immigration and urbanization continues to increase. Further, because of these changes, she emphasized that students would inevitably meet more people of different racial, ethnic, and religious backgrounds in their daily lives.

Mrs. Thomas sensed that her students' infrequent interactions with different religious and cultural groups (e.g., Muslim, Sikh) might impede their ability to respectfully interact with such diversity. She felt that she needed to create "authentic opportunities" for her students to engage face-to-face with people belonging to races and cultural groups different from their own, as opposed to herself transmitting knowledge about various values and beliefs. In light of her demographic challenge, Mrs. Thomas facilitated a rural-urban intergroup encounter with immigrant youth living in a nearby urban area. Through this experience, she endeavored to support perspective sharing between her students and newcomers, to learn about different social identities and citizenship experiences, and to interrupt some students' previously expressed anxieties about ethnocultural differences (e.g., *they want to change our way of life*).

With the help of professional contacts in an urban school 30-minutes from Hoffmann, Mrs. Thomas coordinated a class trip to transport her "country kids to the city" to spend a morning interacting socially with Grade 7/8 students (ages 12-16). This class was comprised of racialized, immigrant youth who had spent less than one year in Canada. These 13 students had arrived from sub-tropical, conflict-affected countries, such as Myanmar, Iraq, Afghanistan, Somalia, and Pakistan. Several students had fled their homes under duress, lived in refugee camps, and/or lost family members to war. The class specialized in accelerated English literacy and numeracy learning for integration into mainstream classrooms. To safeguard the anonymity of the students, I will refer to their program as AIC (for Accelerated Integration Class).

This was the first occasion for almost all Hoffmann students to meet and speak with newcomer Canadians concerning their pre-immigration and refugee experiences. As one way to prepare her students for the intergroup encounter, Mrs. Thomas presented a short video documenting the challenges for children living in an over-crowded refugee camp near Goma, in the Democratic Republic of Congo. Through this graphic footage, she offered students a vicarious experience to nurture and support feelings of empathy by contemplating what it might be like to grow up in war.

During the morning of the trip, Mrs. Thomas and the AIC teacher led a series of activities to draw students' attention to their similarities and differences. For instance, while standing side by side in a large group circle, each teacher would take a turn reading a statement aloud. If the description applied to students, they would step into the circle. Some statements intended to highlight students' cross-group similarities, such as, "Step into the circle … if you have a cell phone," or, "… if you like to grow things." Illuminating the shared characteristics to exist among groups is important to ease tensions and promote amicable intergroup relations (Parker et al., 2010). Many students laughed when differences between the two groups appeared stark. For instance, "Step into the circle … if you live in an apartment building." All Hoffmann students remained still while all AIC students moved into the circle. In contrast, silence descended on the room when the majority of AIC students stepped forward to indicate that they had experienced war.

Later, teachers arranged students into small mixed groupings to conduct interviews (each class had prepared questions prior to their meeting). The majority of students transitioned easily into unstructured conversations after they had finished asking their scripted questions (e.g., general interests, reasons for coming to Canada). The room came alive with enthusiastic chatting and laughter. A female AIC student asked her group why some Hoffmann boys were wearing camouflage. She was confused because in her home country, only soldiers dressed in such clothing. Elsewhere, an all-girl group explored the similarities and differences of various religious head coverings: (Hoffmann student: *why do some Muslim girls cover their head and others don't?* AIC student: *why do some girls here* [in the local area – referring to Mennonite] *cover their heads and wear long dresses?*). In another group, Alex, a Hoffmann student who had shown no previous visible interest in the trip, appeared deep in conversation with a male student from Myanmar. Alex shared photos on his phone of his family's tractor. Both students had grown up on farms and appeared to have much to compare and discuss.

A few days after the city visit, AIC students travelled in the opposite direction toward Hoffmann to rejoin the geography class, share lunch, and experience life on a local dairy farm. Austen, a student who had earlier exhibited resistance to learning about new immigrant experiences, now appeared keen to share his own Mennonite traditions (e.g., food) with his AIC guests. He mentioned to me after the first visit how he admired AIC students' resiliency. "It's really difficult for them – some of what they've been through. I think them coming (to Hoffmann) is important too, so they can learn about us." Austin's farm roots represented a significant piece of his social identity and status. The AIC visit extended an opportunity for him to participate through sharing with others his lived experiences as a dairy farmer. For Austin, citizenship education for diversity seemed to be more meaningful when pedagogy included transactional opportunities that validated his own social expressions.

During the post-trip debrief with Geography students, some shared their surprise to learn that many AIC students had not wanted to leave their home country for Canada. They hoped to return one day soon because they were not happy in their new circumstances (e.g., they missed family, their pace of life, climate). These sentiments perplexed some Hoffmann students who questioned why Canada, with its rights and freedoms, might not be a desirable place to live for someone who had experienced war. This realization, a result of intergroup dialogue evidently challenged these Hoffmann students to reflect on their assumptions about the motivations and circumstances under which some people arrive in Canada. Thus, a transformational strength of this intergroup approach is that it may interrupt some students' misconceptions about unfamiliar, immigrant experiences.

Implications and Ideas for Further Research

The findings of this study offer citizenship educators concrete ways of teaching to affirm less visible social distinctions in apparently-homogenous classroom settings. Contexts that may appear similar along lines of race and/or ethnicity still inevitably embody many kinds of human differences. Classrooms are public places – a mirror of society – that bring together young citizens with dissimilar social experiences. As Parker (2010) argues, schools, and therefore classrooms, are perhaps the most diverse spaces that youth will find themselves for sustained lengths of time. Schools and classrooms offer abundant possibilities for students to explore, experience, and rethink the multifaceted aspects and participants of civic life. Mrs. Thomas' elicitation strategies inviting students to identify and reflect on within-rural heterogeneities, then to explore and share their various immigration histories, supported students to recognize the diversity of lived experiences among their peers.

The findings further demonstrate possibilities for face-to-face intergroup encounters to humanize racial and ethnic identity diversities viewed as absent in some school settings. Mrs. Thomas' rural-urban intergroup pedagogy created social spaces for her students to actively listen to unfamiliar voices discuss cultural and lived experiences different from their own (e.g., religious observances and refugee experiences). Some theorists support intergroup relations as a means to improve students' social skills to interact effectively with different racial, cultural, and ethnic groups, as well as to mitigate discomfort and anxiety about social difference that can lead to prejudice (Camicia, 2007; Parker et al., 2010; Sleeter & Grant, 2009). Mrs. Thomas designed the rural-urban encounters with newcomer immigrant youth to provide her students with authentic stranger narratives: to intermingle with, negotiate, and appreciate difference (somewhat comparable to the work of Gurin, Nagda, and Sorensen, 2011). Future qualitative studies are needed to explore how teachers in rural (e.g., remote) settings presently employ communication technologies, such as social media, to bring their students into contact with citizenship identities and issues in various contexts.

Mrs. Thomas communicated a desire for professional in-service opportunities to support social studies teachers to embed diversity education in rural contexts. She expressed concern that she had not had any access to such teacher learning during her career. She did not feel that her school and/or school board viewed as a priority citizenship teaching and learning opportunities, especially in relation to visible ethnocultural and racial diversity, because of the school's perceived Whiteness. Occasions for professional development such as teacher collaboration and curriculum development, with explicit focus on citizenship education for

diversity, may promote teacher efficacy, and as a result, enhance students' democratic skills and dispositions (Barr et al., 2015; Willemse, ten Dam, Geijsel, van Wessum, & Volman, 2015).

As part of the research design, sampling was limited to social studies classroom contexts within one small geographical area of southern Ontario. The case classroom presented here does not represent the breadth of experiences of teachers or students in other rural contexts elsewhere, even nearby, and especially contrasting settings such as remote Northern communities in Canada. Nor does it include rural classrooms that do have racially and ethnoculturally mixed students. Future qualitative studies that focus on rural areas outside the scope of this research are needed, to show a wider range of teaching for democratic pluralist citizenship across rural as a vast geographic and social landscape. For instance, research in rural contexts that are not necessarily predominantly White, but that include racialized (e.g., Indigenous) student populations, could further our understandings of how teachers may surface and address different kinds of differences.

Conclusion

This case study provides a glimpse into one teacher's pluralist citizenship pedagogy and provides practical guidance to support teacher development and social studies teachers' pedagogical learning. Through highlighting the wisdom of practice shared by one democracy-committed teacher, this study helps to bring pluralist citizenship education in rural classrooms out of "the periphery of awareness" (Wagner, 2014, p. 555). The findings may have implications for educational researchers, teacher educators, and citizenship teachers to make citizenship education for diversity relevant and prioritized in majority White and rural community settings. The findings of this research, as with most qualitative work, are not intended to be generalized to other populations, but they are illustrative, to invite and inform further questions and reflection on pedagogical contexts and decisions for pluralist citizenship teaching and learning.

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Non-Western Regional Representations in U.S. 9ᵗʰ Grade Social Studies Textbooks: Cases of Nigeria, Iran, and Turkey

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Researching various countries' cultural representations in social studies textbooks has been a trend in social studies research. This article explores how non-Western cultures are represented in 9th-grade social studies textbooks adopted by the US State of Alabama. As three international and one US American, we specifically focused on how persons, products, practices, and perspectives related to Nigeria, Iran, and Turkey are included in three selected textbooks. For this purpose, related textbooks' content was examined, and samples were extracted and coded. Results revealed the above-mentioned countries are highly misrepresented in the selected textbooks. More specifically, data indicates that the textbooks using negative linguistic signs and visuals have erroneously depicted these countries.

Introduction

The United States is a diverse country encompassing people and cultures from different world regions. This diversity entails a global interdependence requiring a continuous understanding of world societies from a global perspective (National Council for the Social Studies [NCSS] 2010; Sunal & Haas, 2008). Ideally, students must think insightfully and enrich their knowledge of critical social elements such as race, migration, belief systems, and indigenous meanings. There is no evidence that students develop these competencies and skills on their own. Social studies hold power to provide students with meaningful content, skills, and values, at the same time educating them for civic competence and promoting democratic behaviors and global literacy (Odebiyi & Mansouri, 2017; Sunal & Haas, 2008).

Teachers help students develop the ability to raise questions and plan inquiries, apply disciplinary concepts and tools, evaluate sources and use evidence to construct, communicate and take informed actions based on collected information (NCSS, 2013). One could claim that learning, thinking, and acting in a globally competent way is about *common good* (Barton & Levstik, 2004) beyond students' immediate nation-states. We argue that global competence entails students engaging in and navigating critical and controversial issues without harm and intimidation. Global competence enables students to have non-prejudicial depictions of others. It would also involve a critical understanding and expression of personal attitudes and views. Students require opportunities and proper resources to understand cultural relativity and superiority grounded in individual practices to respect others' experience within a global community among others.

Current Study

Studies show that teachers and students primarily rely on textbooks for social studies education as the enacted curriculum (Edgier, 2010; Seker & Ilhan, 2015; Tarman & Kuran, 2015).

Social studies textbooks claim to offer substantial world information by providing indispensable materials for students' learning and teachers' instruction (Gak, 2011; Heyneman, 2006). Related worksheets and activities exacerbate problems associated with global regions' representations. These problems mainly stem from contextually situated politics, profit motives, and imperialists' ideologies (Odebiyi & Mansouri, 2017). There is irrefutable evidence connecting students' learning outcomes to textbook activities (e.g. Al-Mashaqbeh & Al Shurman, 2015; Pine & Aschbacher, 2006; Son & Kim, 2015). A current content analysis on US State of Alabama social studies textbooks reveals an imbalance across activities most of which are mechanical rather than leading to knowledge construction (Odebiyi & Mansouri, 2017). This challenges the trustworthiness of textbooks in helping students develop critical thinking for diversity in global perspectives as well as their content knowledge about people, places, and cultures worldwide.

As researchers, we are one US and three international scholars/educators living in the US (hereafter referenced in first person plural). Our daily experiences of intolerance in public spaces and erroneous assumptions about other world regions, expressed by many US citizens, further propel us to examine social studies textbook content. The same reasons drive us to investigate social studies textbooks' framing of other world regions and how content may influence students' global perspectives development.

Overall Purpose of the Study

There appear the need and an opportunity to help US students enhance their personal views on global citizenship to avoid *failed citizenship* (Banks, 2017). Informed by earlier research and our lived experiences within and beyond US educational systems, we set out to explore how US textbooks represent other world regions. The aim of this study is to explore international content provided in social studies textbooks, seeking to answer the following research question: How do 9th-grade social studies textbooks in the US State of Alabama portray West Africa (Nigeria), Middle East (Iran), and Turkey as a transcontinental country?

Literature Review

 Social studies education includes various content disciplines such as geography, economics, civics, government, and history; all typically incorporate humanities and cultures within the content. For our purposes, we highlight the misrepresentations of world cultures within these textbooks. Textbooks represent discipline-based educational resources and formal teaching and learning framework (Grever & van der Vlies, 2017). What then becomes worrisome is inaccurate textual and visual information prevalent in US social studies textbooks, which necessarily do not comply with local discourses (Eraqi, 2015; Stanton, 2015). Many textbooks fail to represent countries' contemporary realities, leading students to develop biased and misinformed knowledge, and creating intellectual habits around these (mis) understandings.

False narratives lead to educational hurdles and societal consequences. A key example is found in Stanton's (2015) research. Situated in a Native American context, Stanton (2015) demonstrates how five US history textbooks depict a dominant white lens through the representation of Natives as monstrous savages, not indigenous people whose lands were violently stolen from them through colonization. Without a critical thinking lens, social studies students inaccurately disseminate their understanding of Native populations in the US as they progress through history classes and ultimately into adulthood.

Looking at the portrayal of non-Western cultures in US social studies textbooks, research shows that Middle Eastern and African countries have not received their fair share of factual representation (David & Ayoubi, 2005; Kunihaira, 2007; Morgan, 2008). The findings indicate stereotypical and biased representations of the Middle East and Africa cultivating negative sentiments in students. For example, Eraqi (2015) found that Arab and Muslims' contributions to New World exploration were included in the textbooks, yet absent until post-World War II. However, there are recurrent negative portrayals of all Muslims and Arabs reaching a peak soon after the 9/11 terrorist attacks and have maintained their place until now. Although there might not be any intention behind such a portrayal, the outcome will be biased and non-factual knowledge construction for students. Various forms of distortion are uncovered in textbooks such as calling all Middle Eastern people "Arabs" while there exist major non-Arab countries and ethnic groups in the region.

Unlike other foreign stories, contemporary media perpetuate images of Africa, created by African colonialists. The African continent is often characterized as grim, barbaric, hopeless, miserable, isolated from the rest of the world, and simply a *dark continent* (McCarth, 1983). This makes it difficult for US students to understand the African story (Wallace, 2005). Various (mis)representations have grave implications for teaching an internationalized social studies curriculum that includes global connections and other similar themes. It is against these backdrops that we examine how the State of Alabama's 9th-grade social studies textbooks portray other world regions. We specifically examine how Nigeria, Iran, and Turkey are represented in textbooks.

Methodology

The research design follows a qualitative content analysis approach (Elo & Kyngas, 2008; Hsieh & Shannon, 2005) wherein three 9th grade social studies textbooks were searched by our four-member research team, which includes a Nigerian, an Iranian, a Turkish and a US citizen. We explore the (mis)representation of Iran from the Middle East, Nigeria from West Africa, and transcontinental Turkey with specific emphasis on their respective cultural representations. The three selected textbooks are National Geographic (2013), McGraw- Hill (2015), and Pearson (2015). These textbooks were selected because they have been published recently by three widely-known companies publishing instructional materials for US schools. Additionally, they are the most suitable and available sources with regard to the research question.

We selected 9th grade because it is regarded as *make or break* year for completing high school, and many students, for the first time, earn their passing grades for core courses, hence, marking the new face of disciplinary knowledge (McCallumore & Sparapani, 2010; Willens, 2013). Instructions students receive, at this level, are accumulated and positively or negatively shape their civic performance.

For content analysis, we applied Yuen's (2011) model that conceptualizes cultural representations as persons, products, practices, and perspectives. *Persons* are the real or fictional characters created and contextualized by textbook writers. *Products* include proper names of languages, places, and culture-specific objects such as food, clothes, films, and literature. *Practices* relate to activities in accordance with products. *Perspectives* are about myths, religions, important dates and inspirations, which may have profoundly influenced world history.

In examining textbooks, we employed sentence-by-sentence and selective approaches. We independently examined and systematically classified textbooks' content that addresses each category, mentioned above, in reference to cultural representation in selected cases. We also noted emerging patterns from each textbook and what was included and excluded.

We designed a framework to identify important elements to look for in the textbooks with respect to chosen concepts for analysis modeling Yuen (2011). You can access our framework organizing collected data regarding sample countries [here](#) or copy and paste: https://drive.google.com/file/d/1-4cZ27EZ7rWo-XGJoEHaxGp1RzW0wVR3/view?ths=true

Results and Discussions

The Case of Nigeria
Persons: The representation of Nigeria and her People

Nigeria is a country that suffers misrepresentations in 9th-grade social studies textbooks. The textbooks mention less positive things about Nigerians but concentrate and advance discussions on negatives. For instance, Chinua Achebe, a notable Nobel Laureate, and Nnamdi Azikwe are mentioned in passing while referencing the former's book that won him the award and later as the first post-independence Nigerian president. The most prominent feature of Nigeria, according to the textbooks, is the multiplicity of smaller ethnic groups and languages, which are associated with ethnic conflicts.

References to Nigeria and her people indicate savagery and subservience to British colonialism, military coups' initiators, and servants to religious laws, among others. For instance, one textbook highlights three major ethnic groups, which are the Hausa-Fulani, the Igbo, and the Yoruba with a caption reading that Nigeria could not maximize the use of its rich oil resources because "the most difficult challenge has been ethnic conflicts among Nigerians" (National Geographic, 2013, p. 392). The textbooks aggregate Nigerians by ethnicity rather than attending to within-group social, cultural, ideological differences, and indigenous meaning (Odebiyi & Sunal, 2017). Various images and textual portrayal of men, women, and children, in the textbooks, depict people "of all ages who hustle to sell goods balanced atop their heads or heaped in their heavy carts" (Pearson, 2015, p. 501), people at-risk, and subsistence farmers, rather than hardworking entrepreneurs. Images of Nigerians are commonly portrayed by their hunger, wide-spread food shortages, displaced by natural disasters, people surviving on salt ponds, riding in camel caravans, people emboldened with diseases and violence, and extravagant spenders (e.g. National Geographic, 2013; McGraw-Hill, 2015; Pearson, 2015). Representing people this way in US social studies textbooks pose dangers when preparing students to attain status as knowledgeable workers in the global economy and preparations for becoming active participants in global civil society (DiCicco & Cozzolino, 2016).

Product: The representation of Nigerian cultural products

Nigeria is primarily depicted in maps of Africa or as a country with oil resources and high poverty. Content presentations in the textbooks equate Nigeria with geographic features such as steppes and deserts. Our analysis shows that, in most cases, when Nigerian cultural-specific or generic characteristics are presented, Nigeria is construed as both ancient and a struggling nation mostly through irrelevant discourses. For instance, National Geographic (2013) includes a camel caravan image while discussing Nigeria's salt pond, without any connection. A notable observation during our analysis is that pages where Nigeria or Africa is discussed also have

representations of wild animals, Tsetse flies, or some sort of trivial remarks about music, arts, and appearance among others.

The textbooks provide non-representative information about Nigeria such as "the coastal city of Lagos is the largest coastal city in West Africa and one of the largest in the world" (National Geographic, p. 363) and a mention of Sokoto. One wonders how such descriptions of Lagos or Sokoto are representative of the 36 Nigerian states, the Federal Capital Territory, and all associated cultural products. This is an example of how the textbooks perpetuate national narratives (Grever & van der Vlies, 2017). The textbooks emphasize conflicts and problems associated with cultural products in Nigeria, rather than ongoing development in the country. In discussing Nigerians' standards of living, an excerpt reads, "Nigerians have received little benefit from the country's oil wealth" (National Geographic 2013, p. 392). The same textbook asked an ironic question to monitor comprehension after exposing students to different problematic cultural products, "In what ways do sub-Saharan countries' mineral resources improve the life of their people" (P. 393). These are product misrepresentations when compared to what we know about the country. Mordi (2015) and Chete, Adeoti, Adeyinka, and Ogundele's (2014) assert that over the past 50 years, Nigeria's strategy has aimed at achieving global competitiveness with a focus on linking industrial activity with the primary sector, domestic including individuals, foreign trade, and services activities.

Practices: The representation of Nigerian cultural practices

Using erroneous assumption, the selected textbooks provide vague, generic, confusing, and aggregate views of (African) culture as defined by a Western establishment. In Pearson's World Geography's (2015) discussion on cultural practices of West and Central African regions we found, "West and Central Africans have created ceremonial masks for centuries", "… a griot plays the kora, a traditional instrument" [and] "a Nigerian girl reads from the Quran" (p. 521). These are not mere practices and not all Nigerian girls practice a certain religion, as the textbooks represent them. The textbook, therefore, exemplifies misrepresentation of Nigerian culture and African region due to lack of multicultural understanding regarding other cultures (Commeyras & Alvermann, 1994). The type of mask presented in the textbook is not the type used for mere "ceremonies" where people look and dance like clowns, as the textbook appears to represent it. Among indigenous Yorubas in Nigeria, where such masks exist, Odebiyi and Sunal (2017) found that local cultural practices entail interlinks among performers' ideology, essence-existence beliefs, notions of spirituality, and deification. Therefore, the indigenous Yoruba tribe, ascribe symbols to what they deem sacred and valuable, and the mask (and masquerades) represent deeply held complex beliefs. Hence, such symbols are deified. Due to lack of such knowledge or perhaps lack of research, textbooks misrepresent practice in superficial ways, as they portray masks as ceremonial objects and dancers' costumes. The textbooks fail to understand the anatomy and symbolic importance of Nigerian practices, thus would fail to help students understand cultural manifestations and interconnectedness beyond national boundary (Buckner & Russell, 2013).

Perspectives: The viewpoints advanced about Nigeria and her People

The textbooks portray Nigeria in a negative light as "one of the most corrupt nations in the world" (Pearson, 2015, p. 581), environmentally degraded, primitive, poverty-stricken society, and disease prone. The textbooks project the perspective that Nigerians' arable land has changed to deserts. They also advance the seasoned crop failures as the reason people are

congesting cities. Most discussions are around conflicts; thus, appear to perceive Nigeria as civil war-torn society riddled with constant tension between traditional and foreign values, and that Nigerians cities do not hold better lives for migrants.

The Pearson textbook, for example, checks students' understanding of what they have read on issues pertaining to Nigeria and other African countries by asking "How does malaria spread?" (p. 511). This kind of representations in a textbook taught in various schools provides insights on why teachers struggle with how to help students value the voices of different people, demonstrate respect for differences, combat inequality, and exercise global citizenship (da Silva & Fonseca, 2010). Nigeria is often compared with other African countries and the US with the aim of pointing out the mismatch between its oil production, Gross Domestic Product (GDP), food per day for its citizens, and population (Pearson, 2015, p. 499). These US social studies textbooks also perpetuate colonialist perspectives of Nigeria by portraying students' contributions to their families as forced labor. The students' contribution erasure aligns with the rhetoric that "independence did not bring economic prosperity in Nigeria and other African countries" (McGraw-Hill, 2015, p. 398). Given these textbooks' contents, it is logical to say that little is taught and learned in US classrooms about African culture (Hamza, 2005; Harushimana & Awokoya, 2011). In essence, information taught or learned damages representation of other world regions.

The Case of Iran

As a Middle-Eastern country, Iran is misrepresented in the selected 9th-grade social studies textbooks. The first sign of misrepresentation is grouping it with Turkey and Cyprus under the category of Southwest Asian countries. These paradoxes are visible on regional maps provided in each textbook. While Iran is depicted as a Southwest Asian country in Pearson (2015) and National Geographic (2013), the related maps in McGraw Hill (2015) label the country both as a Middle-Eastern and a Southwest Asian country. Moreover, the majority of maps only depict the Southern part of Iran where oil reserves are located, and there are shared borders with Iraq and United Arab Emirate (UAE). Although all the textbooks contend that Iran (also called Persia) has been a major birthplace of human civilization, they do not provide adequate information about how such a civilization has been formed, developed, and impacted its neighbors (Vasseghi, 2017).

Looking at Iran's ancient history, the textbooks only point to the Persian Empire's greatness and glorious days, which people experienced during that era. For example, in a comparison of the two great ancient empires in the region, Assyrian and Persian empires, McGraw-Hill (2015) superficially states that "The empire of the great Kings of Persia was even larger" (p. 6). It does not provide any details on how many dynasties were ruling the country during that era, the era's main figures and notable people, their economic, and cultural contributions. Similarly, descriptions provided in Pearson (2015) in statements such as "Around 550 B.C., Mesopotamia became part of the Persian empire, based in modern Iran" and "The Persian empire stretched from North Africa to India" (p. 600) disregards other dynasties ruling in that era. With regard to descriptions of Iran in modern times, most information is centered on Iran's climate, oil reserves, and Iraq-Iran war.

Persons: The representation of Iranian People/ the Persians

From a historical perspective, Iranians are viewed in ancient times as Persian and in modern times as Iranians. When the focus of the texts is on Persians, most are on the Great

Persian Empire, the Achaemenid dynasty, which was ruling the land from 550 to 247 BC. However, what is neglected in introducing the Persian Empire is that the Achaemenid dynasty was not the sole empire at the time. There were also two other great empires governing the region from 247 BC to 224 AD, not mentioned in any of the textbooks. The present-day Iranians were also equated with the name of some Kings such as Reza Shah Pahlavi and Mohammad Reza Shah Pahlavi as the two last kings in Iran prior to the 1979 Islamic revolution.

The same pattern is visible in post-revolution Iran with only religious figures that have been at the center of power in this era were depicted both in texts and pictures. There is no description of prominent figures in either present-day or ancient times who were leading in areas such as fine arts, architecture, literature, philosophy, and science. On the other hand, the dominant image about people in the post-Islamic revolution shows fundamentalist followers of Islamic law (McGraw Hill, 2015) and radical revolutionary students (Pearson, 2015) who overthrew the Pahlavi's monarchy and replaced it with Islamic theocracy (National Geographic, 2013). The comparison between these two representations of Iranian people across two time-spans delivers a black-and-white picture of glorious days of ancient Iran compared to the time when most people are hardliners. There is no description of people's overall lifestyles and the way people treat each other or the type of relationships that exist among people. In this sense, as stated in Anvarinejad (2007), Iranian people, as well as their history, have not been depicted fairly, and there is no direct reference to it.

Products: The representation of Iranian cultural products

Two of the textbooks (National Geographic and Pearson) introduce Iran as an arid land where people are struggling with ways of finding and saving water. Moreover, they show that most of this country is not habitable due to mountainous regions and deserts. Although the country does have mountainous regions and deserts, this does not mean all inhabitants struggle to find water. Despite being clearly mentioned that "In ancient times, the people of Iran developed a clever method for bringing water to their homes and fields" (Pearson, 2013, p. 652), the overall picture shown in climate maps is that many places inside the country are inhabitable. There is no information about rivers and other natural resources other than Iran's rich oil and gas reserves. The most prominent product associated with Iran is the Persian Gulf, located in the south of Iran. There is sporadic misleading information about the Persian Gulf. For example, in the map of the Middle East provided by McGraw-Hill (2015), the name Persian Gulf is accompanied with Arabian Gulf which is a distortion of some historical facts." The Persian Gulf has been used throughout history, in maps, documents, and diplomacy, from the ancient Persians, whose empire dominated the region, to the Greeks and the British" (Zraick, 2016, p. 5). The regions' Arab countries renamed the Gulf, Arabian Gulf, in the 1960s, and this has become a source of tension within the region. Explicating western dominance in textbooks, the National Geographic Society found itself in the middle of the argument when it published an atlas adding the term Arabian Gulf in parentheses below the term Persian Gulf in 2004. After [protests](#), [National Geographic added an explanatory note](#) to later editions. Textbook content researchers and writers must perform cultural sensitivity, perhaps by actually explaining to readers, incongruences and geopolitical issues surrounding controversial issues.

Practices: The representation of Iranian customs and society

All practices in Iranian society are rooted in their religious beliefs. These beliefs have been divided between Zoroastrian beliefs (ancient time of Iran) and Islamic beliefs. The majority of practices are directed to Islamic beliefs and represented from an Islamic perspective. Although modern-day Iran is an Islamic country with a Shia'at majority, there is no direct information about other religions and religious practices in this country. In this sense, Iranians are shown as "Persian Muslims who dominate Iran" (Pearson, p. 585). The representation is biased in a couple of ways. First, although Islam is the official religion of the country, it is not the only official religion. Other religions including Christianity, Zoroastrianism, and Judaism are recognized in the Islamic Republic of Iran's Constitution. Second, despite being called Shia'at Muslims, most are not strict followers of Sharia rules and treat it as something personal rather than social (Northouse, 2013). Third, despite being called fundamentalist and revolutionary (McGraw Hill, p. 395), the textbook does not differentiate between beliefs held by the ruling government and those held by other people. It is obvious that the popular culture and practices in Iran are highly under-represented, which according to Vahdati (2014), is based on constant stereotyping of Iranian people in mainstream media.

Perspectives: The perceptual representation of Iranian culture

The majority of perspectives concerning Iranians shown in these textbooks are based on their concentration on Islam, placing Iran in a category with other Islamic countries. However, as stated in Brockway (2007) this is a biased perspective toward Iran and Iranians originating in using special terminologies, inaccurate information, and misrepresentation of data. For example, while Iranians celebrate their religious holidays, the majority of holidays are rooted in practices from ancient times. For example, Iranian New Year celebrations date back 3000 years, long time before Islam's emergence. This kind of misrepresentation is rooted in the Eurocentric de-culturalization and de-nationalization of Iran, stripping away its cultural, ethnic, and historical heritage.

The Case of Turkey

The (mis)representation of Turkey stems from its unique geopolitical location. Although a great majority of Turkish soil (96%) is on the Anatolian Peninsula, Turkey also has soil in Trace (4%), which is geographically located in Europe. Politically, Turkey holds a candidate status for entering the European Union. Stressing the potential discomfort an average European may hold against the idea that Turkey's membership may pose a threat of the 'Islamization' of Europe, Csaszar and Vati (2012) highlight that "Turkey belongs to Europe (the Balkans) and to Asia (Near East) at the same time due to its geographic location" (p. 188). However, this view does not receive support from any of the selected textbooks under scrutiny. On maps each textbook provides, Turkey is represented as a country only in the Middle East, Southwest Asia, and North Africa or along with Iran and Cyprus. Despite these conflicting divisions, Turkey is represented as a candidate country on European Union maps (e.g. McGraw Hill, National Geographic). In the McGraw Hill textbook (p. 532), Trace is included on the European map, while the Anatolian Peninsula is not included. The European political maps' analysis, overall, indicates that Turkey's location is inconsistent across geographical and political maps.

Persons: The representation of Turkish people

The three textbooks superficially depict Turkish people mostly in historical, religious, and ethnic contexts. In parts where the Ottoman Empire is the focus, Turks appear only as

Sultans, high ranking military officers, and bureaucrats. Since the Ottomans were represented as a static and monolithic political entity, there is no discussion about population diversity across the textbooks (Hantzopoulos, Zakharia, Shirazi, Bajaj & Ghaffar-Kucher, 2015). Just as in the case of Nigeria and Iran, no prominent figure in fine arts, architecture, literature, or philosophy from the Ottoman Era is presented. Turkish leaders, in general, are presented stereotypically, as heartless dictators who only value the empire's expansion through warfare. Even Ataturk, who is the founding parent of the Turkish Republic, is presented as a dictator. His success in transforming a country ruled by a constitutional monarchy into a republic is neglected in the textbooks. His attempts to Western/modern-ize the new Republic are overshadowed by his representation as a political leader who "did not tolerate opposition", and who "suppressed his opponents" (McGraw Hill, p. 313).

Present day Turks are mentioned as either guest workers in Germany and in Europe "to seek a better life" (National Geographic, p. 299) or poor people who live in difficult conditions. For instance, in Pearson (2015), Bilal, a Kurdish teenager, must go to work in the mornings and school in the afternoons since his father does not have a regular job. By providing Bilal's story alone, a reader may be led to believe that Turkish people choose to migrate to more affluent European countries to work in unskilled jobs. The textbooks give no indications that the Turkish population does not simply consist of immigrant workers or impoverished people. Many Turkish, in reality, lead their lives just as Western standards.

Products: The representation of Turkish Cultural products

The three textbooks mostly present Turkey as a tourist attraction. Istanbul, often referred to as Constantinople (Roman Empire, 330 AD) in current maps in the textbooks, is primarily limited to the historical peninsula where Topkapi Palace, Hagia Sophia and the Blue Mosque, Grand Bazaar, and the Suleymaniye Mosque are located. Ankara, the capital city, is not represented anywhere except on maps. Although Turkey has 81 cities, only five cities barely exist in the selected textbooks. Overall, other than the chapter in the Pearson (2015) textbook, where Bilal's family's work and school lives are presented lengthily, everyday life in Turkey does not exist in any of the textbooks. Such content depicts gross misrepresentations.

Practices: Life in Turkey

Life in the Ottoman Era is depicted from orientalist lenses. For instance, in McGraw Hill (2015), while mentioning the royal life in the palace, the harem was introduced as a housing lodge where "sultan and his wives resided" (p. 96), rather than as private quarters for the sultan and his whole extended family. Such description may inevitably conjure up an exotic place for harem where the sultan leads a polygamous life.

Contemporary depictions of modern Turkish life are also misleading. It is described to focus on hardships people face without contextualizing these challenges. While in small cities, people experience financial difficulties as seen in Bilal's example, life in big cities is described as dangerous and demanding. According to the National Geographic (2013) textbook, Istanbul is first faced with rapid population growth, which resulted in increased numbers of ghettos, where people's lives are in danger due to high risk of earthquakes.

Perspectives: The viewpoints (re)present on Turkish culture

All the examined textbooks focus on religious aspect when Turkey is represented. These textbooks reveal that a great majority of Turkey's population are followers of Islam. However, they all seem to compartmentalize this unity and represent Islamic religion in diverse sects such

as Sunnis and Shias. Along with the Ottoman Turks, present Turkish people as Sunni Muslims. This separatist attitude towards the local religion does not reflect the whole picture. First, the Turkish Republic is constitutionally secular. This de jure policy is reflected in everyday life in Turkey where people are free to believe in and practice any religion they desire. Second, although many Turkish people believe in Islam, they typically reject being identified with a religious sect, as these sects play only a minimal role in Turkish society. Muslim society, in general, is represented in divided groups, which implies conflict among them as stated in the Pearson (2015) textbook, "Arab Muslims dominate most countries in the region, but they follow different branches of Islam. Turkish Muslims dominate Turkey, Persian Muslims dominate Iran" (p. 585). According to several scholars, textbooks hold a potential either to divide nations and induce conflicts or to promote peace and understanding across the world (Barber, 1996; Freidman, 1999; Lassig, 2009). All three textbooks represent the Islamic world as divided countries.

Turkey's identification with Islam and its representation as the primary driving force in social life are reinforced by images used in the textbooks. Most images are directly linked to Islamic architecture and design such as mosques, palaces, and miniatures. An excerpt from McGraw Hill (p. 91) is an example, "The Ottomans contributed new designs to world art, as seen in their magnificent mosques." Few images depict Turkey as a country inspired by secular ideals. The National Geographic (p. 443) asks, how would you describe the city's architecture? This inadequate data will inevitably lead students to think that Turkey's architecture depends heavily on religious practices. There are, however, numerous modern buildings in Turkey as well. Few textbook images depict this side of Turkey; as a country inspired by Western civilization.

While US textbooks advance misrepresentation, they left out positive issues. Turkey partly lies on the soil where Western civilization flourished in ancient times. For instance, two of the Seven Wonders of the Ancient World (i.e. Temple of Artemis, Izmir; and Mausoleum, Mugla) were located in present-day Turkey. Turkey also hosts several important historical landmarks of Christianity such as the Church of St. Paul the Apostle (in Tarsus, Mersin) and the House of Virgin Mary (in Selcuk, Izmir). The Church of St Nicholas (often referred to as Santa Claus) is in Demre, Antalya. However, none of this information is presented in the studied textbooks. This representation selection implies that all three textbooks prefer to locate the cultural heritage of Turkey as part of *jihad* in Barber's (1996) terms rather than *the olive tree* as Friedman (1999) puts it.

Conclusions

The above analysis and discussion indicate that the US State of Alabama's 9th-grade social studies textbooks portrays erroneous views of case countries from other world regions. We argue that these kinds of representations and interpretations regarding cultural aspects in the US State of Alabama textbooks constitute miseducation for US citizens. The textbooks, in most part, represent unsatisfactory bodies of knowledge for teaching and learning global perspectives in social studies. It also presents dangers to students' development of global civic competence and considerations concerning global perspectives on issues. There is the need for educators to thoroughly examine narrations in social studies textbooks with an aim to address contentious information presented. Perhaps teachers may rethink social studies curricula and

pedagogies in relation to contextual realities and lived experiences of people beyond US boundaries.

Moving forward, we suggest that teachers may look for more details about regions beyond the US other than providing "a tourist's lens" in the classroom. Teachers may conduct more in-depth research through official web pages of each country. Nigeria writes her official documents in the English language, while Iran and Turkey have English versions of various documents. Teachers may organize international showcase activities and resource person model collaborating with local international populations, as a cultural consultant, to give students and families' voices and to learn actual indigenous meanings associated with cultural aspects regarding their homelands. School administrations may organize school trips to cultural places and guide students to inquire local meanings from indigenes. Teachers might engage their students in an inquiry about world cultures through analysis of their texts, artifacts, and other archival resources to construct their own knowledge about issues at hand. Local or state social studies organizations may also serve as bridges between school districts, teachers, and international communities. Educating students with global civic competence is a collaborative endeavor. Every hand should unite to advance students' understanding of global interdependence, develop skills to function as global citizens, and represent their nation-states without harming others.

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Global Perspectives in Social Studies Practice
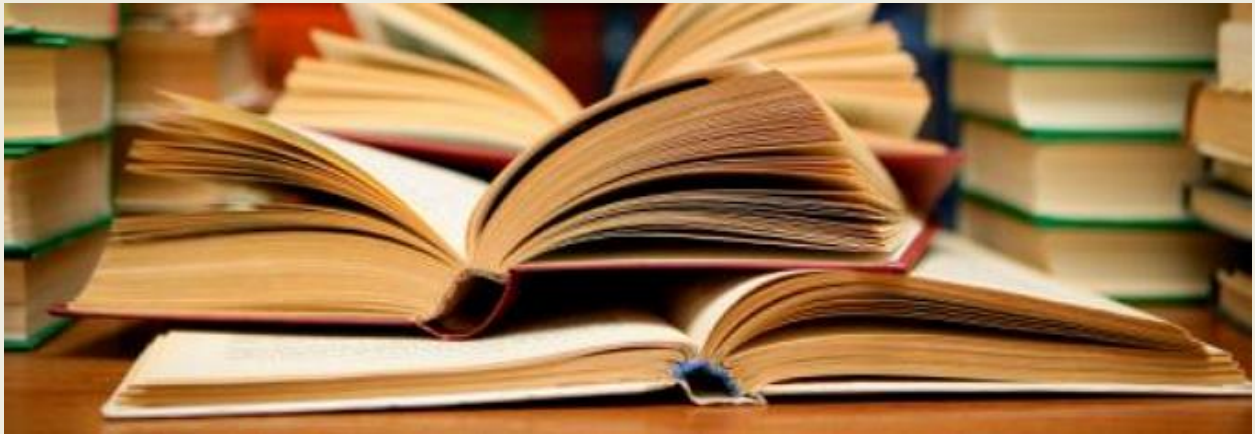
Does the Study of Geography Enhance Global Awareness?

Stephen J. Thornton

There is widespread support for the development of global awareness as an educational goal. Geography seems an obvious way to develop such awareness. However, global awareness entails more than geographic instruction consisting of information and proficiency in skills. Enhanced global awareness also demands significant shifts in young peoples' attitudes—what they care about—which is as much a product of the type of teaching and learning they experience as the subject matter itself.

There is widespread agreement that "global awareness" ought to be an overarching goal of the school curriculum. However, in practice it has proven a difficult goal to realize. How might it be secured?

I argue in this article that a crucial, generally indispensable, component of securing global awareness has received less attention than it might. While the literature on global education abounds with enthusiasm and interest in questions of educational purpose and appropriate subject matter to build global awareness this may be offset by relative inattention to the instructional environment of classrooms, which is where purposes and subject matter ultimately become effectual or not. Thus, even best laid intentions are to little avail if they fail to be enacted. Accordingly, my aim here is not so much the conventional one--to argue for enhanced fidelity between the prescribed and enacted curricula--but rather to appeal for greater attention to what kinds of instructional arrangements appear to foster global awareness. It seems safe to assume that a range of worthwhile purposes and associated subject matters can move students toward global awareness.

For the purposes of my argument, I chose geography as a vehicle for developing global awareness because it seems indisputably to hold *potential* for cultivating global awareness. More than any other subject—the literal meaning of geography is "description of the earth [or globe]"—it by definition appears relevant to my task in this article. Nonetheless, it must be said that there is little evidence students' experiences with school geography generally do much to enhance their global awareness. Why not?

The principal reason is that we cannot assume global awareness will develop as a by-product of studying relevant material. Neither geography nor any other subject that could be relevant constitutes any guarantee. So how is the potential of geography for developing global awareness unlocked? I will focus on what must be part of the answer, its interdependence with the relational dimensions of curriculum enactment.

What is "global awareness?"

As noted, rationales for "global education" generally aspire to produce "global awareness" or something akin in the learner. Significantly, there is no consensus on the

meaning of either term. So much so that in a recent review of research a longtime global education authority admitted that there are "many 'global educations'" (Grossman, 2017, p. 519). It is not my concern here to contribute to settling such matters.

Rather, I suggest we live with some ambiguity in distinguishing between commonly used terms such as "global awareness" and "global perspectives." Past insistence on stipulating the party line on definitions of significant constructs arguably contributed to the abandonment of good ideas, whose precise meaning had proven elusive, in curriculum reform. I believe social studies educators could profitably live with constructs that have somewhat shifting, overlapping, or disputed meanings without them losing all educational utility or value. Chapin and Gross (1972) once demonstrated this with a parallel situation with terms such as "discovery learning" and "structure" during the era of the new social studies.

One productive path to tread may be by treating global awareness as an instantiation of "two distinguishably different ways of thinking about education" (Jackson, 1986, p. 116). One is a "mimetic" view, which "gives a central place to the transmission of factual and procedural knowledge" (p. 117). Such knowledge, I contend, is relatively ineffectual in building global awareness. The other is a "transformative" view," which seeks to accomplish "a transformation of some kind or another in the person being taught" (p. 120). An analogy to high-school English curriculum explicates the difference between mimetic and transformative: we would be engaging in mimetic education through a focus "on the growth of reading skills" while "the cultivation of a love of literature" would constitute a transformative approach (p. 139). As may be apparent, transformative learning is significantly harder to secure.

Geography and global awareness

Young people in the U.S. schools are likely to encounter geography, domestic or world, as the study of regions. This material typically takes the form of a ready-made body of information and skills, that is, mimetic knowledge. I once observed a fourth-grade lesson with such a focus (Thornton & Wenger, 1990). The lesson was part of a unit of instruction on the Amazon Basin as a *type* of natural vegetation region. The type was forestlands, more specifically in this case, rainforests. Learning activities included asking students to use a map to estimate the natural boundaries of the Amazon Basin and to derive from the textbook what products people harvested from the region's tropical plants. This subject matter surely qualifies as "substantial knowledge," that is interconnected "big ideas" from an academic discipline (White, 1988). Just as surely, it concerns a distant and culturally diverse part of the globe, which sounds as if it might contribute to global awareness in U.S. students.

One reason often cited to explain why it may fail to contribute is cultural bias. For example, viewed through Eurocentric lens the Amazon region might come across as merely exotic. Similar kinds of cultural distortion can arise with other topics such as the encounter of Pilgrim and American Indian thereby effectively negating the topic's broadening of students' cultural outlooks (White, 1989). Thus, however impressive the breadth of regions, cultures, and the like incorporated in present-day curriculum may appear to be as vehicles for developing global awareness, the result may end up being, as Willinsky (1998) memorably put it, teaching young people how to "divide the world."

Whether academically respectable, culturally deficient, or something else, however, curriculum content is but a point of departure for instruction. A teacher may harness even

biased, exclusionary, or dated text for a reflective inquiry into those very shortcomings and whose purposes they served. In the hands of a good teacher, the shortcoming of the material can become an instructional opportunity (Chapman, 1980).

It turns out that even geographic knowledge that is above criticism *qua* knowledge fails to guarantee the development of global awareness. From the viewpoint of the learner, the formal curriculum and instructional materials are largely inert. The curriculum-in-action, which is the interaction of teacher, learner, and curriculum materials, generally accounts for the lion's share of what they experience and take away. Subject matter with global potential may be *necessary* for significant growth in global awareness—there can hardly be, say, enhanced awareness of the effects of desertification on the peoples of the Sahel if the topic is absent from the curriculum (see Misco, 2010). Nevertheless, knowledge is rarely if ever *sufficient* to develop awareness*.* The development of such awareness, which is both cognitive (knowledge-related) and affective (feeling-related), hinges on how students study the Sahel.

The critical role of teachers and teaching

As a rule then, *how* regions, cultures, and themes are studied has deeper effects on learning than the particular regions, cultures, and themes studied. Dewey (1966) recognized this when he suggested that study of the local area could be either redundant dwelling upon the familiar landscape or an informative conduit to distal places and broader geographic forces. It depended on the type of learning activities employed. Of local geographic phenomena, he observed, for instance, "As instruments for extending the limits of experience, bringing within its scope peoples and things otherwise strange and unknown, they are transfigured by the use to which they are put" (212).

All of this is to say, global awareness demands not merely knowledge attainment but also *caring* about that knowledge or issue as well (Barton & Levstik, 2004; Noddings, 2015). Contemporary scholars in the academic disciplines increasingly recognize that global awareness is more than a cognitive matter. Geographers seeking to advance global objectives, for example, now routinely acknowledge that securing global awareness requires not only geographic knowledge but also relational connection to that knowledge (Klein, Pawson, Solem, & Ray, 2014). Knowing, even retaining over the long haul, a body of information falls short of realizing objectives when purposes are as ambitious as raising global awareness.

Experience shows that relational concerns are central to securing transformative learning outcomes. Active and interested involvement of students with the curriculum makes a crucial difference between learning that moves students toward new attitudes, toward new ways of seeing themselves as actors in the world. One form this may take, Noddings (2002) explains, involves teachers serving as "models of educated persons" in their students' lives: their "conversations and routines can reverberate years later in the memory of students" (p. 144). Even the most imaginative ready-made curriculum cannot entirely prescribe such an outcome, which apparently results less from fidelity to a prescribed objectives, subject matter, and learning activities than from classroom instructional arrangements.

My emphasis on the relational aspects of teaching and curriculum, to reiterate, by no means devalues the significance of subject matter relevant to the development of global awareness nor global education in general. Rather it is a reminder that relational factors condition the role of subject matter in educating. For instance, "One good reason for reading a

selection of literature, Noddings (2005) reminds us, "is that people we care about ask us to read it" (p. 114).

Conclusion

In sum, cultivating global awareness is an admirable educational aspiration. It turns out, however, that, like many of our most cherished educational goals, students acquire global awareness more indirectly through relational experience than through direct instruction. That is, it depends as much on the teacher and classroom experience of the student as exposure to a specified body of subject matter.

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Author Bio

Stephen Thornton's books include two with Barbara Cruz aimed at meaningful instruction for English Learners: *Teaching Social Studies to English Language Learners* and *Gateway to Social Studies: Vocabulary and Concepts.*

Teaching about Global Social Issues with Contemporary Art

Bárbara C. Cruz

Contemporary art can provide a unique perspective for teaching and learning about pressing global issues. In this article, I describe a school-university partnership that provides an interdisciplinary curriculum, offers professional development for teachers, and hosts field trips for secondary school students. Results from a pilot study on project effectiveness suggest that it successfully promotes interdisciplinary studies, infuses the visual arts into social studies instruction, and deepens understanding of global issues.

Introduction

I came late in life to art, especially contemporary art. I remember precisely the year I had my epiphany --- 2010 --- when I was invited to view the art show on exhibit at our University's contemporary art museum. One of the works in particular struck me with its potential for social studies instruction (see Figure 1).

At first, I confess I was not sure what I was looking at. The precisely lit pedestals, which held small, silvery objects under glass, invoked the feeling of a jewelry store or museum. Upon closer inspection, I could make out that the small objects were replicas of buildings. Reading the accompanying curator's notes, I was able to make out that the artist, Cuban-born Carlos Garaicoa, transformed sites of state-sponsored surveillance and repression into precious objects, casting miniature replicas in silver. The "Crown Jewels" included the German Stasi, the KGB building in Moscow, the notorious Cuban prison Villa Marista, the Estadio de Chile, site of Pinochet's brutal repression, and the U.S. Pentagon Building in Washington, D.C.

I was stunned, speechless as I slowly processed what I was seeing and what it represented. That day my formal education with Socially Conscious Art began; and since then, I have become increasingly convinced that contemporary art can be used to inspire, provoke, and educate, especially about critical global issues that affect us all.

Figure 1. Las Joyas de la Corona (The Crown Jewels) by Carlos Garaicoa, 2009.

Socially Conscious Art: What is it?

As Taylor and Keeter (2010) have underscored, today's students are more "connected" and visual than any other generation. While this connectivity and involvement with the Internet and social media can sometimes compete with traditional modes of learning, it is also an opportunity for social studies educators to bring the outside world into the classroom. This is particularly true of Socially Conscious Art.

As used here, Socially Conscious Art (SCA) is an interdisciplinary approach that uses both the visual image and its critical analysis to address problems in society, government, and culture (Cruz, Smith, & Ellerbrock, 2015). Works of art (e.g., photographs, paintings, objects, installations, and performances) heighten awareness, promote consciousness, and encourage social action. SCA emphasizes the artist's *intention* and examines issues in multiple contexts and from multiple perspectives.

An SCA curriculum becomes global when forms of art extend beyond the Western tradition and shed light on critical and important social issues. Because SCA involves the examination and discussion of controversial topics which often hold personal relevance for students, it fosters an "open intellectual climate…associated with higher levels of political interest, efficacy, and knowledge" that is prized in democratic education (Freedman, 2003, p. 107).

Political Repression and Environmental Issues: Two examples of SCA

In *Sub Rosa: The Language of Resistance* (Fall 2013), the museum displayed the work of six artists who had been silenced in various ways by their home governments. The best-known artist in the *Sub Rosa* collection was Ai Wei Wei, a Chinese conceptual artist whose spotlight on social, political, and economic injustices in China has led to police beatings and his imprisonment. Lesser-known Equatorial Guinea graphic artist Ramón Esono Ebalé was represented by his 2011 work *Bozales (Muzzles)* (see Figure 2). The Spanish word "bozales" refers to the muzzles used on Africans who were forced into slavery and brought to the Americas. The term has also been utilized to refer to the slaves themselves. Esono Ebalé's work explores modern-day slavery and the repression of speech and democracy. He was recently

released from prison after five months of being detained by the dictatorial government (PRI, 2018).

Figure 2. Bozales (Muzzles) by Ramón Esono Ebalé, 2011.

Socially Conscious Art is also a way to examine environmental topics and issues. The Fall 2016 art show, *Extracted,* asked viewers to consider humans as "extractive beings." One of the artists in the exhibition, Mary Mattingly, explores our roles as consumers. In *Pull* (2013) she is portrayed as burdened by the heavy toll of her accumulated personal objects (see Figure 3). As students view Mattingly's work, they are asked to reflect on their own consumption patterns, especially with the goods they use on a daily basis, as they research the companies and natural resources that are involved in the creation of those goods.

Figure 3. Pull by Mary Mattingly, 2013.

Inside Art: Project and Preliminary Findings

Inside Art is an unusual partnership between the Contemporary Art Museum (CAM) on campus and the College of Education*,* offering professional development as well as an online curriculum for social studies and art teachers who wish to integrate the study of social issues relevant to students' lives. Capitalizing on the contemporary art exhibitions at CAM, past topics have included environmental degradation, political repression, homelessness, racism, and immigration. The project was developed in collaboration with curriculum developers, museum curators and educators, and artists.

Inside Art also includes a partnership between the university and the local public school district. Both entities contribute personnel, technology support, and funding for the project. The collaboration results in the online, classroom-ready curriculum, professional development seminars, and guided field trips for students (discussed below).

The project is now undergoing the process of program evaluation, assessing *Inside Art*'s impact on teachers and students. Preliminary findings suggest that it is an effective way to promote interdisciplinary studies, infuse the visual arts into social studies instruction, and deepen understanding of global issues. The three components of the program that are central to the promotion of its mission are the online curriculum, the professional development workshops for teachers, and the student field trips to CAM. Our pilot study has also revealed some unexpected findings related to students' campus visits.

Online curriculum

Detailed, classroom-ready lesson plans were developed in anticipation of each art show. All ancillary materials such as teacher background readings, student consumables, and visually-rich presentations are available on the web at http://cam.usf.edu/InsideART/index.html. Having all materials classroom-ready is key, since teachers report insufficient time to research and develop materials themselves. In addition, contextual information is embedded in the "notes view" of PowerPoint presentation slides to give teachers additional material about artists, their works, and the issues and topics expressed in their art.

Based on teacher preference, lessons are available in MS Word (as opposed to PDF) so that teachers can modify materials for their students as needed. We have also found that teachers are more likely to incorporate lessons if instructional objectives reflect mandated curriculum standards; as such, we include our state's standards (FDOE, 2014), the Common Core State Standards (National Governors Association, 2010), and the National Curriculum Standards for Social Studies (NCSS, 2010).

Professional development workshops

From its inception, *Inside Art* was envisioned as an interdisciplinary project, with social studies education and arts education each contributing in equal measure. Many teachers in a given school find that having time to collaborate with colleagues in the same disciplinary department is virtually non-existent. So it is especially gratifying for the *Inside Art* participants --- teachers from disparate content areas --- to be afforded the time to engage in inter- and cross-disciplinary collaboration. Social studies teachers inform their art colleagues about the social, historical, and political context of works and art teachers educate their social studies

colleagues about the more technical aspects of the art. This synergy results in a richer, deeper understanding for all. Each workshop also builds in time to interact with artists. This opportunity to ask questions and engage in conversation is a highlight of the seminars.

Student fieldtrips to CAM

After teachers have had an opportunity to participate in the professional development workshops and have accessed the online curriculum, they are encouraged to bring their students to campus to view and experience the exhibition. As studies have shown (see, for example, Greene, Kisida, & Bowen, 2014), enriching field trips contribute to the development critical thinking skills, increased historical empathy, and a greater interest in art and culture. Teachers sometimes use the published lessons as pre-trip preparation; others prefer to have the students experience the art show first and then use the lessons for post-trip debriefing. Each of the museum field trips have been a resounding success, with students asking astute questions and making important connections between social issues and the visual arts.

As part of the field trip, students have an opportunity to visit other venues on campus, including having lunch in a student cafeteria adjacent to one of the dormitories. Because several of the schools that participate in the *Inside Art* project are situated in low socioeconomic neighborhoods, the field trip enables many first-generation college students to learn about college life, acquire information about the application process, and have the opportunity to visualize themselves in a post-secondary setting. One unexpected outcome of this project at one school has been the school's college advising counselor reporting a spike in college applications immediately following a field trip.

Conclusion

When taught through the lens of contemporary art, global issues can be made immediate and relevant to students' lives (Mead, Ellerbrock, & Cruz, 2017). Social studies educators and visual arts teachers are in a distinctive position to collaborate in this regard. School-university partnerships, such as the *Inside Art* project described here, are key to bridging the disciplinary divide.

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Developing Global Perspectives
in the Social Studies:
Three Cross-Cultural Simulations

Nick Bardo

This article presents a research-based rationale for the use of classroom based simulations to develop cross-cultural awareness, a foundational component of a global perspective. Three exemplar simulations are introduced and linked to pertinent standards from the National Council for the Social Studies College, Career, and Civic Readiness (C3) Framework for the social studies.

Introduction

The process of expanding cross-cultural awareness is central to the tenets of global education and developing global perspectives. Though there is not a monolithic operational definition of what a global perspective is, there is widespread agreement that developing these perspectives, and global education, are deeply tied to holistically expanding cross-cultural visions for students and practitioners in the social studies and other subject areas (Deardorff, 2006; Hanvey, 1976).

A number of scholars in global education have documented the power of immersive field experiences, such as study abroad programs, for greater perspective and cross-cultural understandings (Grant, 1994; Merryfield, 1995b; Wilson, 1993). However, the obstacle of cost remains prohibitive. Many students and practitioners do not have the means to travel abroad for lengthy periods of time. So, how does a teacher effectively expand visions within the confines of a classroom without these cost prohibitions? To a degree, these experiences can be simulated and debriefed with resources available within classrooms.

Through the use of cultural simulations, students and practitioners can experience and reflect upon aspects of their culturally informed meaning-making process in a controlled context. Under the careful guidance of an experienced teacher, the affective dissonance induced in the cultural simulation can be debriefed to provide a dynamic reflection on how our cultural frame of reference functions to shape the meaning we impose upon unfamiliar behavior, symbols, and language.   The affective dimensions of participation in such simulations link memorable lessons on perspective to "feeling" the controlled frustration, bafflement, and confusion associated with costly international travel and culturally immersive experiences.

The Demographic Case for Cross-Cultural Awareness

In thinking about why issues of cross-cultural awareness and cultural frames reference matter, it is important to consider the current racial and ethnic demographic gap separating the professional ranks of the teaching force and the increasingly diverse population of students. As

our country grows increasingly diverse, especially in terms of mixed-"race," Latino, and Asian populations (Colby & Ortman, 2015), the teaching workforce remains predominantly White (Sleeter, Neal, & Kumashiro, 2014; U.S. Dept. of Education, 2016). In accordance with the American Anthropological Association's (1998) statement on "race," the connotations wrapped in the social construction of the term will be signified with the use of quotes throughout this paper.

A Diverse Nation of Students

Following the Immigration Reform Act of 1965, the quota system to maintain ethnic proportions in the domestic United States (US) populace was abolished, opening immigration opportunities to groups whose numbers had historically been controlled. Since 1965, these changes, along with higher minority and immigrant reproductive trends, have affected racial and ethnic demographics in the United States, decreasing the proportion of the majority White population in relation to minority groups. Since that time, the United States has grown increasingly diverse.

In 1960, 88.6 percent of the United States population was White (Colby & Ortman, 2015). By 2014 the White population comprised 62.2 percent of the total population, a figure that is predicted to decrease to 43.6 percent of the total population by the year 2060 (Colby & Ortman, 2015). According to United States Census projections seen in Figure 1, populations for the Hispanic, Black, Asian and multi-racial demographics are expected to grow (Colby & Ortman, 2015). This population shift is most pronounced in younger age groups, as the recent US Census found that close to half of children less than five years of age were of an ethnic minority and 20 percent of the current school-age population lived in homes where languages other than English were spoken (National Center for Education Statistics, 2016). These figures indicate a racially, ethnically, and linguistically diverse student population which is projected to grow over the next decades.
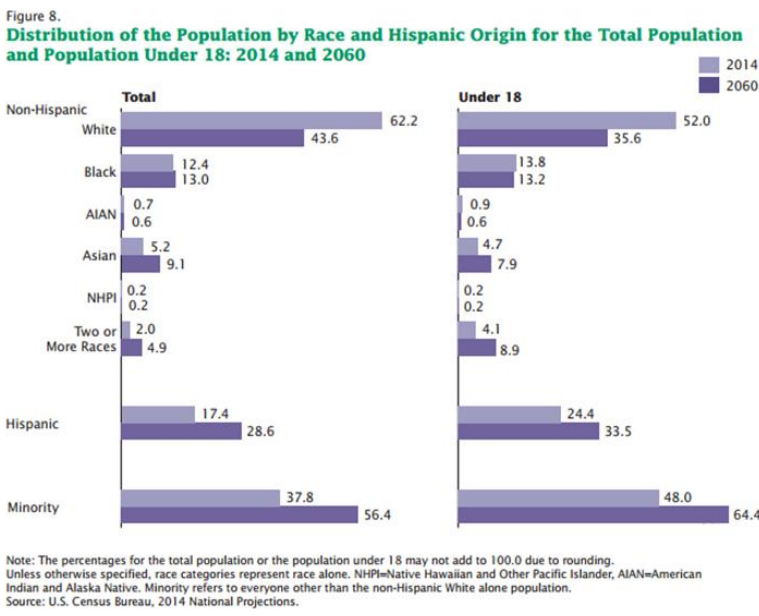

Figure 1. United States Population Projections by "Race" and Ethnicity *(*Colby & Ortman, 2015).

A Racially Homogenous Teaching Force

Those who comprise the teaching workforce have not mirrored this demographic shift in racial and ethnic diversity (Sleeter et al.,2014). The most recent data indicates that 81.9 percent of teachers in the United States racially self-identify as White (National Center for Education Statistics, 2016). As seen in Figure 2, there have been slight improvements in the diversification of the teaching profession over the past thirty years, but this trend does not mirror how student populations continue to change.

Percentage distribution of teachers

Year	White	Black	Hispanic	Asian
1987-88	86.9	8.2	3.0	0.9
1990-91	86.5	8.3	3.4	1.0
1993-94	86.5	7.4	4.2	1.1
1999-2000	84.3	7.6	5.6	1.6
2003-04	83.1	7.9	6.2	1.3
2007-08	83.1	7.0	7.1	1.2
2011-12	81.9	6.8	7.8	1.8
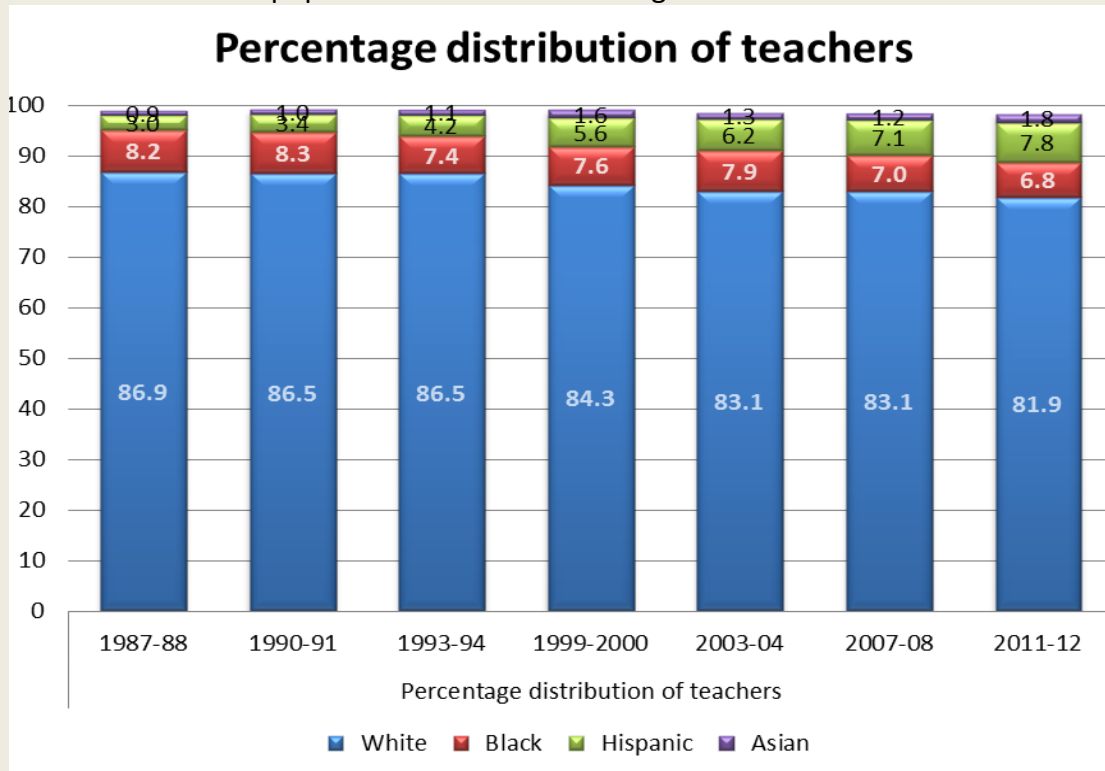
Figure 2. Percentage Distribution of Public School K-12 Teachers by "Race" and Ethnicity (NCES, 2016).

Does This Matter?

As can be deduced from comparing the demographic portraits of teachers and students, there is increasing need for students, along with educators, to consider the implications of an unexamined cultural frame of reference in light of increasingly diverse values, worldviews, and languages represented within American classrooms and in society at large.

The National Council for the Social Studies (NCSS) acknowledges the relevance of expanding such perspectives in their statement on global and international education. According to NCSS, "the human experience is an increasingly globalized phenomenon in which people are constantly being influenced by transnational, cross-cultural, multi-cultural, multi-ethnic interactions. Viewing human experience only in relation to a North American or European frame of reference is unrealistic given the globalized nature of American society today" (National Council for the Social Studies, 2017).

Teachers As Cross-Cultural Gatekeepers

Teachers are arbiters and gatekeepers of knowledge communicated to students in classrooms (Thornton, 1991). Their curricular and pedagogical choices affect how students think about the world, and as gatekeepers teachers have the power to approach their craft through the lens of global education and experiential strategies such as simulations. The standards set forth in the College, Career, and Civic Readiness (C3) framework for the Social Studies outline ways by which cultural simulations allow practitioners to rationalize this choice as well. This alignment with standards can validate the decision for teachers and students to critically reflect upon their normative conceptions of values, beliefs, and worldview, untangling the North American or European frame of reference cited above.

Beyond aligning with this appeal to the expansion of frames of reference, purposive uses of cultural simulations in classrooms align with a of C3 standards (National Council for the Social Studies, 2013). Those listed below in Table 1 are taken from History, Psychology, Sociology, and Anthropology.

Table 1: *Applicable C3 Standards for Cultural Simulations (National Council for the Social Studies, 2013)*

D2.His.4.6-8	Analyze multiple factors that influenced the perspectives of people during different historical eras.
D2.His.5.6-8	Explain how and why perspectives of people have changed over time.
D2.His.6.9-12	Analyze the ways in which the perspectives of those writing history shaped the history that they produced.
D2.His.7.9-12	Explain how the perspectives of people in the present shape interpretations of the past.
D2.Psy.7.9-12	Explore multicultural and global perspectives that recognize how diversity is important to explaining human behavior.
D2.Soc.11.9-12	Analyze the influence of the primary agents of socialization and why they are influential
D2.Soc.13.9-12	Identify characteristics of groups, as well as the effects groups have on individuals and society, and the effects of individuals and societies on groups.
D2.Soc.14.9-12	Explain how in-group and outgroup membership influences the life chances of individuals and shapes societal norms and values.
D2.Soc.7.9-12	Cite examples of how culture influences the individuals in it.
D2.Soc.17.9-12	Analyze why the distribution of power and inequalities can result in conflict.
Anthropology	Use anthropological concepts and practice to reflect on representations of "otherness" and consider critically students' own cultural assumptions.
Anthropology	Become critically aware of ethnocentrism, its manifestations, and consequences in a world that is progressively interconnected.

When culturally normative frames of reference are meaningfully and experientially contrasted through simulation and debrief, the "feeling" of dissonance can produce new comparative insights that perhaps had not been fully realized before. It is through the conscious decision of the teacher as curricular gatekeeper that such practiced reflection can begin to be consciously engaged and linked to the students' perspective on their future behavior.

What are Cultural Simulations?

Parsing what *experiential education* means in the context of classroom based cultural simulations is important to reflect upon for practitioners, as it is a phrase often used but seldom reflected upon (Wright-Maley, 2015). Under the broad umbrella of experience, the rich details and myriad stimuli of immersion of a foreign context is difficult to mimic.

According to Wright-Maley (2015), simulations are the "pedagogically mediated activities used to reflect the dynamism of real life events, processes, or phenomena, in which students participate as active agents whose actions are consequential to the outcome of the activity" (p. 8).   In this definition, there are four dimensions of a valid simulation. First, there should be verisimilitude to reality and the conditions of the real world. Secondly, there should be flexibility in which the simulation can move in undirected ways where students can make autonomous choices. Third, there should be active and inclusive student participation. Lastly, the teacher should provide support in guiding the simulation towards specific learning goals, often through a thoughtfully and well-designed debrief (Wright-Maley, 2015). In the next section, the conceptual process of gauging cross-cultural awareness in light of cultural simulations and debrief is discussed.

Cross-Cultural Awareness As Facet of a Global Perspective

Robert Hanvey's (1976) *An Attainable Global Perspective* is a foundational work in the field of global education and has informed the development of programming to operationalize cross-cultural awareness and intercultural competence (Deardorff, 2006; Merryfield, 1994). Within Hanvey's five dimensions for attaining a global perspective, the third deals with cross-cultural awareness.

This dimension refers to a consciousness of how human societies around the world maintain diverse understanding of knowledge and practices – but most importantly – how those from other societies are able to recognize and accept this diversity in relation to their own worldview. The flexible and adaptable nature of the framework remains applicable to both domestic and global contemporary interactions, and especially for gauging how students interact within a cultural simulation and debrief.

Hanvey notes that moving from a topical understanding of the "other" to an emic perspective is not a simple development. However, the process of developing a sophisticated comparative perspective enables a culturally aware student or teacher to understand and validate how other groups may perceive phenomena differently through their own lens. Hanvey states that this personal and intellectual engagement with other cultures and perspectives also serves as a means to re-evaluate or recognize the comparative differences between one's own culture and worldview. For example, through interacting or role playing within simulated cultures, a student or teacher is able to contrast the unconscious, knee-jerk

application of their own values, beliefs, and worldview in the dissonance and confusion of the simulation, garnering a deeper and richer understanding of their personal worldview.

As seen in Table 2 below, awareness at the first level denotes a superficial and topical understanding of other groups. Within the simulation, this can be seen as the initial impressions that students makes about "the other." Understandings are expressed by students in stereotypes often interpreted as bizarre, exotic, and strange. If left to stand on its own as solely a simulation without debrief, students would most likely not be guided into deeper reflection.

In combination with higher order questioning in debrief, however, students are able to approach the second level of deeper awareness (See levels II and III in the table below). In the sensations of the simulation itself and in the recalling of these feelings, the debrief process provides space for a dialogue in which student attributions of meaning in light of their sensed frustration and confusion about the other can be fleshed out. When handled well, the controlled nature of simulation and debrief are a pedagogically structured in ways that provide safe reflection in modes that uncontrolled experiences abroad or in an international context may not be. Hanvey (1976) cites the frustration, confusion, and cognitive dissonance of encountering foreign contrasting cultural traits as a cultural conflict situation. In lived situations, this conflict can reinforce value judgements and stereotypes about the "other" if not debriefed or critically engaged.

This is where the controlled environment of interaction with a simulated culture offers advantages. In the simulation there is conflict and dissonance, but it remains in the "safe zone" of role-playing with fictitious groups, though students are still guided toward greater awareness of their cultural selves. However, guiding student reflection and dialogue towards this deeper intellectual engagement (noted as a level III awareness below) is a difficult task where a practiced and experienced educator plays a pivotal role. Given that many times student assumptions are countered and demonstrated to be false in debrief of the cultural simulation, this moment of critical reflection requires careful handling to further student analysis and continue the conversation.

Though not necessarily applicable to the realm of classroom simulations, Hanvey (1976) posits the highest understanding of another culture as level IV. In this, a person may understand the perspective of another culture from the emic vantage of an insider due to their rich experience and immersion within that culture. This phenomenon is described by Hanvey as transpection, when for however briefly, a person is able to believe as the other culture believes. Hanvey maintains the goal of effective cross-cultural awareness is not to solely to develop empathy for other groups, which he states humans already possess as part of their nature, but to reach a cross-cultural awareness of transpective proportions. As seen in Table 2, Hanvey describes what he saw as four levels of cross-cultural awareness.

Table 2: *Robert Hanvey's (1976) 3rd Dimension for Cross-Cultural Awareness*

Level	Information	Mode	Interpretation
I.	awareness of superficial or very visible cultural traits: stereotypes	tourism, textbooks, National Geographic	unbelievable, i.e. exotic, bizarre
II.	awareness of significant and subtle cultural traits that contrast markedly with one's own	cultural conflict situations	unbelievable, i.e. frustrating, irrational
III.	awareness of significant and subtle cultural traits that contrast markedly with one's own	intellectual analysis	believable, cognivity
IV.	awareness of how another culture feels from the standpoint of the insider	cultural immersion living the culture	believable because of subjective familiarity

The Hanvey framework for cross-cultural awareness serves as a general guide for gauging student competence in their analysis of the cultural traits applied within the simulations and debriefing process outlined below. In the simulation, students are engaged in the level II reflection, in a cultural conflict situation. In the debrief, students can ideally move beyond the dissonance and frustration of the simulation to a deeper intellectual analysis of cultural self-awareness and metacognition.

Three Exemplars of Cross-Cultural Simulations

The simulations listed below provide a brief overview of the context of the simulation and what have traditionally been the areas for debrief. See the ancillary materials for further instructions and resources.

Barnga

The game of Barnga involves assigning students to several small groups where they are instructed to play a simple card game as part of a class wide tournament. Each group is provided a copy of the rules and a deck of playing cards for the game that they are tasked with learning in practice rounds. Students are not allowed to communicate in verbal or written form during the simulation. When students are comfortable with the rules, the teacher announces that the tournament will commence, with winners rotating clockwise amongst the different tables, and losers moving counterclockwise. Importantly, the instructor removes the handouts of the rules from the tables.

Unbeknownst to the students is that each group has been given a subtly different set of rules to play by in the game. As the tournament commences, students are reconfigured and conflicts quickly begin to occur as players move from group to group, simulating encounters in which countering perspectives upon reaching an agreed upon objective (winning the card game) are problematized because linguistic communication is not possible. Students initially believe they share the same understanding of the basic rules, but this conflict about the rules of the game incites a variety of reactions that mimic real world encounters. Students display behaviors connoting frustration, bafflement, confusion, and annoyance. However, over the

ensuing rounds, adaptation tends to take place as students grapple with the conflicts in the changing groups of the tournament.

After the simulation, depending upon the objectives of the lesson, students are guided by the instructor to debrief the affective dimensions of the tournament. Questions such as *How did you feel when Student A took the cards that first round?* allow for open ended response in group discussion. Follow up questions by the instructor can help link these affective pieces of the game's conflict to how students made sense of their actions through questions such as *What did you think they were doing?* When students have exhausted their impressions and links from the simulation, the instructor reveals the underlying set-up of the tournament and the differences in rules (if the students have not found this out on their own). This can lead to other higher order questions, such as *How does this simulation relate to our readings or content discussed in class today?* Or *How does what we have talked about relate to your lived experiences?* Questions such as these allow students to draw greater connections to learning objectives, and perhaps begin to deepen their intellectual engagement (level III Cross-Cultural awareness) of self through the vehicle of the simulation and debrief.

The Albatross

In this simulation, participants role-play and analyze the fictional Albatrosossian culture. Two students from the class are chosen ahead of time, and trained in the script of the simulation, taking between 15 and 20 minutes of time before class begins. When the simulation commences, the two students step into their roles at the center of a circle of arranged chairs where they as the Albatrossian couple invite select individuals to sit. The remainder of the class is asked to participate when prompted during the simulation, and all are advised to watch through an ethnographic lens in the hopes of learning about the culture from observation.

After the simulation has taken place the teacher leads participants in the debrief of their observations and impressions. Similar to the higher order questioning discussed in relation to Barnga, the affective dimensions of the participant experiences provide gravity, immediacy, and relevance in the debrief of the simulation. This lived experiential memory of participants provides a baseline for the deeper connections students are prompted to explore later.

After the initial debrief of student experiences in the simulation have been discussed, students are asked to explain what the Albatrossian culture was about from their perspective. The vast majority of the time students make sense of the culture from their normative cultural perspective. After the class has exhausted their understandings as observers, the Albatrossian couple is asked to reveal the rules and meaning behind the symbols and language of the simulation. The symbols and customs of the culture are designed to be diametrically opposed to American frame of reference. In other words, what many students thought they were seeing was in fact the opposite. This provides an opportunity to further the discussion and guide students through questioning to think about the course content, lived experience, or similar situations that takes place in the local context of the school.

This combination of affect, debriefed dissonance, and reflection through higher order questioning prompts students to deeply engage with their cultural frame of reference, a level III Cross-Cultural awareness in Hanvey's framework. This space once again engages metacognitive processes and can frame student thinking about their actions and behaviors in the future. The complete overview of the Albatross can be located in Beyond Experience (Gochenour, 1993).

BafaBafa

BafaBafa (Duke, Fowler, & DeKoven, 2011) is a well-known cross-cultural simulation originally developed by the military for enlisted folks living and working abroad. Since that time, it has been used as an educational tool in a variety of contexts to offer businesses, educators, and organizations working in foreign contexts a brief (three hour) glimpse of what cross-cultural experiences can entail in terms of culture shock and associated cognitive and cultural difference (Cruz & Patterson, 2005). Participants grapple with their normative cognitive schema as they interact and struggle to understand a foreign culture in which they have no experience.

After an initial briefing to the simulation, two cultures are created and placed in two separate rooms. The Alpha culture is a relationship oriented, contextually driven culture where group membership is valued. The Beta culture is a highly competitive trading culture where status is empowered through achievement in trade.

Once the participants learn and practice the rules of their culture of the course of a half hour, they step into their assigned roles as observers and visitors are exchanged between groups. As small groups of participants visit the other culture, they are encouraged to participate and report back to the larger group about their observations and impressions.

After three rounds, both groups are brought together to debrief the experience. Sitting in rows across the room from one another, the debrief provides a conversational space for the facilitator to discuss the experiences of the participants in the simulation and to guide students to connect their impressions of the other culture to what they felt. The central thrust of this debrief comes from the mutual misperceptions and misunderstandings of both groups concerning the other. Impressions of the other often reflect the opposite understanding

The assigned Alpha and Beta cultures are diametrically opposed in terms of value schemes, and the simulation is designed to demonstrate how understandings and perceptions of "outgroups" are filtered through the culture of the "ingroup." Given the relatively short time students have to assimilate to their assigned culture, the simulation demonstrates how quickly in-group cultural frames of reference exercise power over perceptions when confronted with opposing value schemes. If it only takes thirty minutes within a simulation for participants to perceive the outgroup in negative terms, how might we with a lifetime of this socialization perceive outgroups in similar ways?

This revelation allows the teacher to guide the debrief discussion towards the power of cultural socialization in determining cultural frame of reference. As can be seen, the affective frustration of the simulation in concert with debrief provide a dialogical space for connections to be drawn between the experience and its application to course content or learning objectives tied to the simulation.

The drawback with Bafa Bafa is the cost of materials, time required, and experience needed for facilitators. Materials for the simulation can run into the hundreds of dollars, and the complexity of the simulation makes it difficult for applicability without training, practice, and at least two teachers. However, given the transformative potential of the simulation, it is recommended here as well worth the preparation.

Conclusion

As part of the increasingly global, interconnected world and nation, there is a need for educators as curricular gatekeepers to consciously engage with curriculum and pedagogical choices that address cross-cultural awareness. Through simulations, students are provided a controlled environment in which the cultural and linguistic dissonance of cultural immersion abroad can be mimicked and debriefed. This provides a means for critical reflection on the normative application of North American cultural lenses to the unknown other, and the implications that may have for a variety of issues and content related to the social studies. Through careful debrief, these simulated experiences can further provide a reflective tool for analysis of self and for framing future behavior and actions.

Under the guidance of a seasoned instructor, these simulations offer a way to combine controlled affective pedagogical strategies that mimic the cultural and linguistic dissonance of immersion in another country and culture. Through careful debrief, students can reflect on their assumptions as related to making meaning from an American perspective. The connections they felt may reframe understandings from the socialized past to better inform their future actions from a global perspective.

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Global Collaboration through Social Media

Kenneth T. Carano

Social media activities hold particular promise for social studies educators hoping to globalize the curriculum and provide humanizing experiences that will help students navigate an increasingly interconnected world. In this article, the author discusses the benefits of digital technology, specifically social media, in expanding the classroom to provide real-world and authentic learning experiences. Example social media activities are discussed that can lead to global education skills. Additionally, a list of social media collaboration sites is provided.

While teaching about the South American country of Suriname, the instructor had his students participating in an ongoing blog dialogue with a few Surinamese nationalists and a group of Peace Corps volunteers who had returned from Suriname. The blogging activity stimulated student interest to a level previously unseen in the classroom, which can be attested to by the following student comment:

> I thought this blogging activity was an excellent way to learn about different cultures because it's from people with firsthand knowledge and who actually lived it, not like a textbook. It's more real when you hear it directly from a person and I think you get more information that way. Plus you can ask questions and know you're getting the correct answer. (Carano, 2006)

In addition, one student said the following about how her stereotypes had changed by participating in the activity:

> Before I started reading what you all have posted, I thought of Suriname as a place where there was nothing and didn't have medicine but now I know that you all do and that you are more developed then I have ever imagined…. I had one stereotype and it was a pretty bad one…. When I was told that people lived in the jungle I imagined people like Tarzan and thought that everyone was a crazy jungle people and had tigers for pets…..but now I know that it isn't true there are villages and stores and people have jobs, etc….. sorry about that. (Carano, 2006)

Imagine being able to take your students to another country to learn the subtleties of its culture. In a sense, this is precisely what many social studies teachers are asked to accomplish; technology is one tool that can accomplish this goal by expanding the walls of the traditional classroom (Carano & Stuckart, 2013). As the previous stories suggest, technology, through social media, allows students to communicate with peers around the globe. As teachers we have a moral obligation to empower students to be successful in an increasingly global society. Social media provides many exciting tools to enable teachers to lead students down that path.

Learning needs to be relevant to students, and digital technologies, such as social media, can provide this while connecting the classroom to the outside world (Hooft, 2013). The Internet provides increased access to primary sources and social media can lead to another form of a primary source. It also allows teachers to transform mundane learning into more interactive and authentic learning experiences. In this article, the author identifies ways various methods of social media can be used for promoting global education in the social studies classroom. These include challenging and empowering students in active and relevant instruction. This tool has the potential of allowing students to have authentic learning experiences and construct their understanding about a topic while promoting students' higher order thinking skills.

Digital Technology Benefits

Combs (2010) found that technology use in social studies classrooms is still restricted. Teachers primarily use technology for test making, accessing background information, and communicating with parents. It is important that technology not be limited to students and teachers merely getting information from Internet searches. Instead, digital technology should enable students to be producers not consumers of information (Hooft, 2013).

Research has suggested that assuming current students are more technologically savvy than past generations is, at least, partially unfounded (Best, Buhay, & McGuire, 2014). Before a teacher embraces technology as a pedagogical tool, she or he must provide students instruction on wise, technological practices (Waring, 2010). Therefore, it is critical that teachers understand and implement best practices for the various technology mediums. There are three preconditions for successful technology integration: curriculum, audience, and visual learning. The technology should not be mistaken for being more than a resource and should enhance the standards and central questions. Teachers must also know their students' aptitude for using this medium. Students, who are not used to employing technology in the classroom, often have a difficult time when they start using a visual medium. This is because they are used to auditory learning. Consequently, teacher scaffolding is necessary. Failing to provide class time to actually teach the technology tool will lead to students struggling with both the new content and technology (Langran & Alibrandi, 2008). Utilizing social media has the potential of meeting these preconditions for successful technology integration. The remaining sections of this article focus on social media and example beneficial uses for promoting global education in the social studies classroom.

Social Media

The invention of the web browser has facilitated a historic change in global connectedness. A significant consequence has been the online phenomenon of social media sites (Kirkpatrick, 2006), which are Internet sites where people can come together to communicate with one another (Metz, 2006). Social media tools can come in many forms. The most common classroom tools are blogs, video chats, wikis, and Twitter.

Social media sites provide a forum for extending traditional classrooms with an array of benefits that capitalize on students' personal backgrounds and experiences to further learning. While research suggests that discussions and collaborations are the most common social media classroom strategies (Chen & Bryer, 2012), Holcomb, Beal, and Lee (2011) found

social media used wisely enhances curricula by allowing students to engage in real-world problems. Social media sites can also be used to connect classrooms across the globe while humanizing the "other." The "other" refers to a minority group considered to be different from the majority group residing in the mainstream cultural group. These types of websites increase student learning (Krutka & Carano, 2016).

Videoconferencing now provides teachers and students the opportunity to go on field trips without leaving the classroom (Zaino, 2009). Through this social media tool, classrooms are exploring museums while docents take them on tours and educate students about historical relics through a virtual experience. The British Museum, Louvre, and the Egyptian Museum are just a few examples of the increasing amount of museums offering teachers and students this opportunity.

Twitter provides an instant-messaging outlet used to encourage students to engage in class activities through a variety of activities, such as centering on primary documents or analytical questions and bringing in outside expert perspectives (Krutka & Milton, 2013). Further, Elavsky, Mislan, and Elavsky (2011) found using Twitter to "back channel" a current event in the news, local or global, allows students to maintain a dialogue or ask questions while it is happening. This has the potential to expand students' understanding of key class concepts.

Social Media Activities

In this section, two activities with the potential for enhancing student global awareness are shared. The first activity focuses on an elementary classroom, but could easily be adapted for higher grades. The second activity is for a middle or high school classroom.

Mystery Geography

Mystery Skype is arguably the most recognized method for doing this type of activity, but it can be done on a variety of video conferencing sites. In this activity students interact with a classroom or people in another geographic area, via a video conferencing platform, and ask yes/no questions to guess where the other classroom or people are located. One example of how this can be utilized with a classroom was done by the author while he was traveling in Japan. Sitting in his small hotel room in the Tokyo, Japan metropolitan area he participated in a "Mystery Geography" session with a second-grade class in Salem, Oregon via Google Hangout. The teacher in Salem, Oregon had prepped the students by having them prepare questions for the author. Example questions can be found in Figure 1. As students started narrowing down the location based on the question answers, the teacher in the classroom showed the possible geographic areas the author could be in by showing a giant map in the classroom.

Figure 1: Example Mystery Geography 2nd Grade Questions

1. Are you in an English-speaking country?
2. Are you north of the equator?
3. Are you east of the United States?
4. Is the country in Asia?
5. Does the country have a coastline?
6. Does the country have islands?

Once the students had successfully figured out the country was Japan, the author started sharing visuals. The room had a view of the Tokyo skyline and was next to a train line, with trains running past every few minutes, which the students were able to view on the large screen from their classroom as the author walked around the room with his laptop to provide students a view from the window. Additionally, the author shared artifacts, such as money and clothing, which he had accumulated during his travels.

While the activity ended with the aforementioned sharing, this type of *mystery* geography video conferencing session has many additional opportunities for cross-cultural collaboration. It can create a global community of learners, enhance geography skills, enhance listening and speaking skills, provide collaboration opportunities, and critical thinking skills. Additionally, if done with another classroom, it provides teachers an opportunity of collaborating globally and creates possible cross-cultural student partnerships for future projects, as the next activity example demonstrates.

Cross-Cultural Exchange

In this activity, students communicate via a social media exchange with peers in another country. Research demonstrates that students who study cultures in this manner are less likely to have misconceptions reinforced and demonstrate a deeper understanding of geography concepts (Carano & Stuckart, 2013). An additional purpose is to find out how an authentic experience can humanize the curriculum. Students analyze their communication and become sensitive to how peers in another country affect their perspectives. Educational websites have been established allowing safe social media for cross-cultural exchanges with international classrooms (See the appendix at the end of the article). Social media activities that entail ongoing collaboration are often best established as multi-week activities that entail preparation, collaboration time, and reflection. Skype provides a visual component, which allows for unique learning opportunities. This activity uses Skype but can also be done with other types of social media, such as blogs.

The activity explores the theme "Who am I?" On the first day, the teacher discusses with students the project's goals and the appropriate, culturally sensitive correspondence. The students spend the remainder of the class period being introduced and practicing on the chosen social media medium. During the next class period, they answer some or all of the Kidlink "Who Am I" discussion questions at http://www.kidlink.org/drupal/node/135. The homework assignment is to compose a "Who Am I?" person essay based on their answers to the Kidlink questions. In writing the essay, students should keep in mind that an international partner will be their audience. In class, they share their essays with a partner for feedback and revision, keeping in mind their ultimate audience.

The social media cross-cultural correspondence begins the following day as a group

session with the teacher facilitating introductions and providing an overview of their local communities. The next day, using their "Who Am I?" personal essay as an introduction, students begin individual social media correspondence with the chosen cultural counterparts. Over the course of several weeks, they engage in a series of sessions with their cultural counterparts (preferably, every other day) that can be done individually or in pairs. It is suggested that pairings are switched at least once during this series. The teacher should provide prompts that allow the students to use geography or global education concepts in an authentic learning experience to guide the conversations. For example prompts see Figure 2. On the days in between the Skype sessions, the teacher facilitates a classroom reflection on the previous days' Skype interactions.

Figure 2: Example Social Media Prompts

Theme	Theme Prompt Question Examples
Culture	What types of meals does your family eat? How long do you go to school during the day and year? What do you learn at school? What holidays do you celebrate? How do you celebrate holidays?
Movement	How do you travel to different places (route, drive, fly, walk)? Does the country export goods to other places? If so, what and where? Does the country import goods from other places? If so, what and from where? Why would people leave or move to the country (jobs, family, climate, war)?
Place	What is it like where you live? What is the climate like? What kinds of physical features are there (mountains, rivers, deserts)? Describe the people who live there (nationalities, traditions, etc.).

Throughout the process, students keep a blog chronicling what they already know and what they are learning about their counterparts' country. Participants should include conversation snippets to support their assertions. Additionally, students from both countries should be encouraged to read each other's blogs and comment and clarify. Using these best practices, the social media activity has the potential to provide students access to rich content, communication with others, writing opportunities for authentic audiences, and collaboration with other learners across the globe.

Conclusion

Increasingly, scholars argue that technological advances via the Internet, such as social media, have allowed "others" in distant lands to become neighbors and friends, as human as those in local communities (e.g., Appiah, 2006; Carano & Stuckart, 2013; Krutka & Carano, 2016). While we remain physically distant from "others," such distances are regularly bridged with rapid transit or instantaneous communication. What happens on one side of the world increasingly ripples across the planet, impacting people on the other side. Ultimately, used wisely, social media in the social studies classroom has the potential to lead to increased understandings and humanization among students of different cultures, living in separate geographic spaces, by providing access to information and information technology (Darling-Hammond, Zielezinski, & Goldman, 2014).

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Appendix

Social Media Collaboration Sites

Digital Human Library (dHl; https://www.digitalhumanlibrary.org/): dHl is a nonprofit organization that connects teachers and students, particularly those in Canada, with organizations and experts around the world who offer interactive curriculum-based opportunities for learning using technology. dHl also runs Connected Learning Partnerships (#CLPedu) with the aim of creating opportunities for connections-based learning by establishing partnerships with teachers and schools in other countries around the world.

ePALS Classroom Exchange (www .epals.com): Connecting more than 108,000 class- rooms in more than 190 countries with school-safe e-mail, ePALS markets itself as the Internet's largest global education community of collaborative classrooms engaged in cross-cultural exchanges and project sharing. Students across cultures can work together on projects that provide benefits such as language acquisition, understanding cultural nuances, and literary exchanges.

Kidlink (http://www.kidlink.org/): Kidlink has over 100 public and private conferencing communities for youths, teachers, and parents in over 30 languages. Since its start in 1990, over 110,000 kids from more than 120 countries have participated. Their primary means of communication is via e-mail, but real-time interactions with web-based dialogs and video conferencing are also used.

International Education and Resource Network (**iEARN**; www.iearn.org): This site is a nonprofit global network made up of more than 30,000 schools in more than 140 countries. Teachers and students collaborate via the Internet on projects that fit their curricula and increase international understanding. Middle school teachers can use this network to engage students in service-learning projects around the globe. Example projects middle school students have worked on include intercultural murals , improving education opportunities for females around the world, and sustainable development. By working via social media with students across the globe on these projects, students are able to learn to collaborate across cultures while working on making positive change in others' lives.

Peace Corps World Wise Schools (http:// www.peacecorps.gov/wws): While not specifically a social media collaboration site, Peace Corps World Wise Schools provides classroom resources and lesson plans based on the experiences of Peace Corps volunteers around the world. Teachers can use the website to establish a classroom match with Peace Corps volunteers currently serving overseas in Central/South America, Africa, and Asia/Eastern Europe. A middle school classroom can have its own personal cultural correspondent living overseas with the Peace Corps volunteer. Additionally, the website enables teachers to connect with Returned Peace Corps volunteers in the local community as guest speakers. Opportunities, such as these, provide students authentic learning experiences and exposure to realia, which are objects and materials from a cultural group's everyday life in geographic areas they may be studying in the classroom.

Skype in the Classroom (https://education.microsoft.com/skype-in-the-classroom/): Skype in the Classroom is an online community that enables thousands of teachers to inspire the next generation of global citizens through transformative learning thorugh (a) Skype lessons with experts or peers, (b) playing Mystery Skype with another classroom, (c) virtual field trips, or (d) guest speakers.

Explaining Exploros: A Social Studies Technological Innovation to Enhance Student Participation

Arren Swift

The inclusion of technological devices in the classroom has become more prevalent in the last 10 years; we must use that technology for educational purposes. Social studies educators must increase student inquiry and encourage discussion. Educators must be willing to change methodology in their classrooms to become more effective. The educational platform, Exploros, provides a method that allows teachers to build lesson plans that can encourage students to consider multiple perspectives, discuss, and reach a consensus that will lead to action. Exploros can help create an educational experience that can prepare our students to become informed, democratic citizens.

Purpose

"Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change that we seek" (Obama, 2008). President Obama's speech inspired the American people to take actions to create a better future built on opportunity and equality. As social studies educators, I am not sure we have responded to the call to action. We must develop innovative educational methodologies that will inspire students to become active participants in the classroom. We must promote inquiry and discussion to help students become well-informed, Democratic participants within our society who are capable of making positive change. This article examines and justifies the use of Exploros to accomplish this goal in the classroom.

Exploros is the educational program that has combined the elements of technology that will lead to increased student participation in social studies classrooms through the promotion of inquiry and virtual discussion. It is a tool that can be used by educators not only to promote effective learning but also to provide deep investigation and inclusive discussion that can change society for the better. This is achievable because it provides the students with an opportunity to grasp the content and to have a rationale to justify, synthesize, and arrive at meaning. These are the goals emphasized to lead positive reform in social studies education (Berson & Balyta, 2004). Exploros is the technology that can bring positive reform to social studies.

In a recent graduate course, Technological Innovation in the Social Studies, I was tasked with creating curriculum using Exploros, a free software platform available on the internet at Exploros.com. This class was my first exposure to this platform; it was similar to numerous programs I had used before like Canvas, Blackboard, Moodle, and Nearpod. Initially, I was unsure of the program and was conflicted over whether the amount of time was worth investing in learning and creating material for a new and untested method.

As I learned to navigate through Exploros and began to create elements for my lesson plan on the Civil Rights Movement, I began to feel more comfortable. I constructed the lesson and I quickly saw the value of being able to connect students with audio, video, and web page links to support the lesson. I was able to utilize the variety of media the internet provides while at the same time, selecting trusted educational material. The interactive responses I was able to integrate at any point in the lesson led me to believe I would be able to keep the students engaged in the material by holding them accountable with a variety of knowledge checks.

The activities that Exploros makes available are poll questions, open-ended responses, fill-in-the-blanks, posting to a word wall, drawing, and a blog feature. This variety provides the teacher with an increased ability to conduct formative assessments. The origin of the word assessment suggests that the teacher sits with the learner and does something with and for the students rather than to students (Green, 1998). Exploros has the tools to allow a teacher to move through the curriculum with the students. I thought the poll questions section was great for getting the thoughts of the students prior to exposing them to the material. The poll question could be used as a way for the teacher to determine the necessary amount of scaffolding required for each student and each class. The drawing tool was something different that would allow the students to be creative and express their thoughts in a different way. The drawing tool could be utilized to recreate maps, draw supply and demand curves, illustrate the meaning of a section of text, or to show connections between topics or characters that are being discussed. The tool I was most intrigued by was the blog feature. The blog feature allows the students to discuss a topic and share their views with other students and the teacher. This feature would allow for the possibility of a virtual Socratic seminar or even a debate that has the capability to save all communication for fact-checking. The more time I invested in learning Exploros and building my lesson, the more confident I became with the new technology. The real vindication came while I was observing my students' interaction with their peers as they worked through the lesson.

My students began the unit with an introduction to Jackie Robinson for which I used a comic book image from the Library of Congress. I included some information about Jackie Robinson's obstacles and his accolades from his Major League Baseball career. I then provided instructions for my students to share with the class; information about a person they admire who overcame racial discrimination in their sport, craft, or line of work. This opportunity allowed each student to investigate a person who had to overcome racial discrimination and share that information with the class in the blog feature. The students did a great job using their phones or classroom computers to find their information. The Exploros blog feature provided an excellent opportunity for my students to share their findings and have an opportunity to comment on the findings of others.

Exploros is an effective way to cover any social studies curriculum. A government teacher might use Exploros to review Supreme Court decisions. Text about the case can be entered in Exploros and the students could be held accountable for reading through multiple choice questions. The draw feature would allow the students to visually display their understanding of the case by drawing the issue. The blog feature would allow the case to be debated among the class, possibly creating discussion about democratic values and the interpretation of the Constitution. As I reviewed the Exploros data collection screen, I was able to determine that all of my students had responded and I could see the exact number of times

each student submitted an answer or commented in response to another student. It was rewarding to see that every student in the class participated in the lesson. I was challenged by seeing that some of the students who were typically shy and often choose not to participate in a verbal discussion posted more comments than many other students. I started asking myself questions like why have I not used Exploros sooner? How much more effective could I have been as an educator if I had used this technology sooner? How many students would have passed the AP exam last year if I used Exploros then?

As the students continued to share new information and respond to comments on the blog feature, a discussion erupted in my classroom that was on topic and student-led. Immediately, this technology was moving learning beyond the traditional process (Heafner, Carter, & Natoli, 2014). The students were interested in finding information other students did not know and in sharing what they found. This style of learning has the power to force the students to socially justify their beliefs or to acknowledge that their beliefs are socially unjustifiable and abandon them (Abercrombie, 1959). The students were so involved with the social media-like, blog of interaction I eventually had to move the lesson along. When students use social sharing online forums, they are more critical of what they write (Heafner et al., 2014). I thought that to be true as I reviewed my students' work and noticed the responses were much more detailed than what they would voluntarily offer in class.

Over the next two class periods, my students worked through the Civil Rights lesson plan. I continued to see high levels of student engagement as we covered national events and transitioned to local issues. Exploros offers the teacher incredible flexibility in choosing preferential material, which allows one to incorporate regional issues into the curriculum. My students were exposed to the St. Petersburg sanitation strike, sit-ins in downtown St. Petersburg, and the desegregation of the Pinellas County School district, by accessing digital resources. A teacher could easily tailor this to include local history. As the students completed each section they were held accountable for what they read by answering questions that correlated with the text. Each student received instant feedback to help them become more aware of their understanding of the content.

Due to the nature of this online platform, the students were able to move from item to item at their own pace. Each student was provided with the time he needed to investigate the material and respond to the questions, illustrating that meaningful online experiences lead to greater engagement (Humphries & Washington, 2014). All of my students responded to the questions proposed in the lesson. Many of the questions required meaningful analysis such as the questions that asked them to attempt to analyze the beliefs of Pinellas County citizens during the Civil Rights Movement.

The Role of Technology

The use of technology is to promote effective learning (Hicks, Lee, Berson, Bolick, & Diem, 2014). We live in a rapidly changing world, that provides new educational opportunities every day, and students have devices that continue to evolve.

Nine out of ten Americans are using the internet every day and 92% of teens go online daily (Smith, 2017a). Appropriate use of technology is important, thus, educators should not use technology just to use it (Hicks et al., 2014). It is no longer effective to force students to memorize data and have them recall those facts as a method to demonstrate mastery of a

concept. We need to allow the students to use their technological devices to enhance their knowledge base, then, force them to do something with that knowledge.

Increasing availability of technology devices is a result of decreasing prices. 95% of Americans have a cell phone and 77% of Americans have a smartphone (Smith, 2017a). Half of the American public owns a tablet computer (Smith, 2017b). In 2015, a tablet capable of running Windows was made available for as little as $48 (Linder, 2015). With prices that low it is clear that educational technology has become available for an increased percentage of the American public. Many of the Tampa Bay area public and private schools are transitioning to a one-to-one student computer classroom. The idea is to support students by providing each with his own technology device. The school in which I work is not transitioning to a one to one technology ratio, however. Thus, I have witnessed an increasing number of student laptops at my school over the past several years. As the prices of technology continue to drop, I believe we will continue to see an increased presence of cell phone and personal computers, capable of navigating the internet, in our classrooms.

Changing Role of the Teacher

If "…we are the ones we have been waiting for" (Obama, 2008). Then we, as educators, must accept the challenge to change. In my school district, it is common for educators to complain about how distracted their students are because of their cell phones. Many teachers dream about an administration that would enforce rules to discourage, or even forbid student cell phone use. In my nine years of education, I have learned the teacher must be proactive and take effective actions since we can no longer dream of removing a distraction; instead, we have to make use of that distraction.

Educators must embrace the fact that cell phones are part of the American culture and we can use that technology to provide quality educational opportunities for our students. The role of the teacher is changing. Rather than presenting information, we must help students contextualize issues within the curriculum and make inferences (Bolick, McGlinn, & Siko, 2005). Through the lens of constructivism, educators can help guide students through a curriculum that allows for personal connections and a sense of ownership of their academic experience. A new methodology to engage social studies students is needed to prepare better-informed decision makers upon the completion of high school. A computer can enhance academic learning and improve the effectiveness of instruction by providing immediate feedback, allowing students to work at their individual pace, using interactive exercises; and it allows for cooperative learning (Berson M. J., 1996).

The ability of computers to provide students with immediate feedback is a great benefit. My students often are inquisitive about an incorrect answer on the test, and they review their thought process that led them to choose that answer. It would be a great goal to provide immediate, individual feedback for every question presented to my students, which would help them more accurately determine why they answered incorrectly and could lead to a higher level of mastery of the content. However, the reality of providing immediate feedback for every question presented, both formal and informal, to all 202 students in my classes is unrealistic without the help of a technological device.

Allowing students to set their learning rates and select from a number of instructional modes humanizes education. Computers enable the Professional Sequence to make learning

more efficient and humane (Lorber, 1973). Students who are able to work at their own pace showed positive effects on their motivation (Berson M. J., 1996). Our society places value on numerous activities and some are valued more than being in a classroom every day. We must become more flexible in the means and sequence of instructional delivery.

Using interactive technology increases participation (Hicks et al., 2014). Programs such as Exploros provide an opportunity for all of the audience members to actively engage in poll questions, free response, picture sharing, or even the drawing of a response, to help communicate during the lesson.

When technology is incorporated with the collaboration of peers, students can learn in a way that resembles many modern workforces. Research shows that collaborative learning is an effective method of instruction even in the age of high-stakes testing (Gillies, 2007). Allowing students to work together provides an opportunity for discussion that could lead to higher levels of understanding. Knowing the value of the ways technology can improve individual elements within education is a substantial reason to change our methodology. When we consider that technology can combine effective methods and package them in one program we must be open to explore the possibility.

My experience with incorporating Exploros into the curriculum of my AP United States History course was such a beneficial methodological approach that I continue to create additional lessons using the same platform. I believe the students benefited from using Exploros, and, as an educator, I too benefited from a heightened awareness of student data. The ability of new technology allows for easier data collection (Berson & Balyta, 2004). Exploros has a dashboard feature that allows the teacher to see each student's progress in the lesson, the number of comments a student has posted, and specifically what those responses were. This data collection tool allows me to know exactly where the student is in the curriculum and what his participation level is. The data is recorded and saved, which is a helpful tool for planning future lessons, managing student behavior, offering remediation, and having material to bring to parent conferences.

The value of peer to peer learning is often undervalued by teachers (Krutka, 2014). This experience really allowed me to see the value of what each student was capable of constructing and how those elements were enhanced through discussion. A student stated, "Exploros was cool to use because I could voice my opinion without subjecting myself to a verbal argument" (Ford, personal communication, 2017). The students took an increased role in the discussion when they found material and used it to make a point. A student said, "I enjoyed having the opportunity to defend my position on an issue by providing facts for the class to review" (Robinson, personal communication, 2017). Sometimes, as a teacher, I feel that I am responsible for construction of knowledge for the students, because of modern technology I no longer need to be the only source of information.

We are in the age of a participatory culture where widespread participation in the production and distribution of media is common (Green & Jenkins, 2011). Providing the students with an opportunity to participate fulfilled a cultural urge and allowed their cell phones and technological devices to be put to good use. I see this need to participate put in practice all the time. Side conversations that could add to the depth and clarity of a topic often become acknowledged by a teacher as disrespectful behavior. Exploros provides a platform

that encourages students to process material and learn from each other in those typical side conversations.

Exploros can be used effectively if the teacher is dedicated to construct a well thought out lesson. The construction of curriculum with the county, state, and common core standards integrated through the lesson is a good place to start to make sure the lesson is relevant. I framed the lesson I created through the utilization of the Advanced Placement United States Key Concepts, specifically 8.2, which states new movements for civil rights and liberal efforts to expand the role of government generated a range of political and cultural responses (College Board, 2015). Structure is imperative in the creation of a lesson in Exploros, but value can be increased through the selection of content, and the variety of skill demonstration can be adjusted to fit the needs of any students. Exploros provides a technological platform that helps facilitate student communication in a safe learning environment that gives each student a chance to participate.

As social studies educators, it is our job to help students become informed democratic citizens who are capable of having discussions that consider multiple perspectives and lead to decisions that are beneficial to society. The public school offers the perfect climate for the incorporation of Exploros. Public Schools have a diverse population with different cultural perspectives; students with different morals, different social economic backgrounds, and different political ideologies. We need to harness assets to help students communicate and discuss their perspectives to help them become better democratic citizens who can work towards positive change.

Conclusion

It is imperative social studies educators find a productive methodology to improve social interaction. We must embrace the technology students possess and use it to our advantage. Through the utilization of a tool like Exploros, we can provide students an opportunity to successfully master content and have increased interactions with people who have different viewpoints. By increasing students' understanding of the diversity of the world we live in, we can help build a better future with more opportunities, and more equality.

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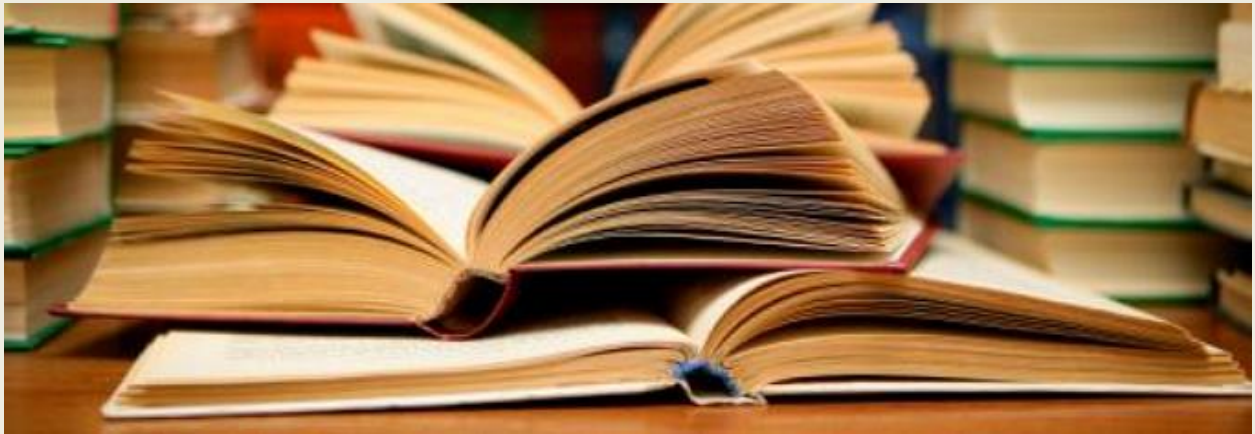
Opening Doors to World Cultures: The Power of Children's Literature to Teach Global, Cross-Cultural Aims

Heidi J. Torres

In elementary schools where time to teach social studies is limited, how might teachers find time and space to incorporate global education aims related to learning about other cultures? In this article I describe how to use globally-oriented children's literature to teach young children aims for cross-cultural understanding and engagement that have been identified by global scholars. I first share research that supports using children's literature to teach global aims, followed by descriptions of the aims, as well as children's literature and strategies to support their development. I end with a discussion of a few cautions in using children's literature.

In an increasingly transnational and interdependent world, a crucial part of education must be to teach all students, including young children, how to navigate such a constantly shifting and fluid landscape. The aims of global and international education are to do just that: help students understand and negotiate the complexity of present-day global systems and interwoven cultures. As the National Council for the Social Studies (NCSS) states, "Global . . . and international education [are] imperative to develop the skills, knowledge, and attitudes needed for responsible participation in a democratic society and in a global community in the twenty-first century" (NCSS, 2016, para. 2).

One important aspect of helping students become competent and successful global citizens is the development of knowledge, understanding, and attitudes that make positive cross-cultural engagement possible. Both within and outside the United States context, students are increasingly interacting with people from cultures other than their own, and it is vital that they learn how to respectfully live and work with people who have diverse beliefs, behavior norms, and cultural practices. Yet with the marginalization of social studies in elementary education (Bisland, 2011), and very few elementary-grade standards that address cross-cultural understanding and engagement, particularly in relation to world cultures—cultures outside the U.S. context—how might teachers find the time and space to incorporate aims related to learning about other cultures?

The answer lies in the use of globally-oriented children's literature, and its power to provide access to world cultures through the "windows and sliding glass doors" (Bishop, 1990) of culturally accurate books, access which many children may not otherwise have. Coupled with discussion and literacy activities that connect to aims for developing cross-cultural understanding and positive attitudes for engagement, children have the opportunity to expand their global cultural awareness, knowledge, and skills while continuing to foster growth in literacy by practicing and applying their literacy skills to real-world contexts.

In this article, I discuss ways to teach elementary-aged children aims for cross-cultural understanding and engagement through the use of children's literature. First, I share some research that illustrates the effectiveness of using children's literature to teach about world cultures, describing some of the positive outcomes noted by scholars. The discussion on research is followed by descriptions of several important aims global scholars suggest are important for the development of cross-cultural skills and positive dispositions, along with strategies and suggestions of children's literature that help foster these aims. Finally, I address some important caveats in regard to using children's literature to teach about world cultures.

The Effectiveness of Using Children's Literature: Some Research

The power of children's literature to expose children to people, places, and experiences outside their own cultures is a primary rationale for its use in the social studies classroom, and in teaching about world cultures. As Yokota (1993) states, "Multicultural literature provides vicarious experiences [to children] from cultures other than their own; and these experiences help them understand different backgrounds, thereby influencing their decisions about how they will live in this culturally pluralistic world" (p. 156). In Feeney's and Moravcik's (2006) extensive review of research related to the influence of literature on children, they found that, in general, children's literature influences the readers' behaviors and attitudes towards others (p. 12). They also posit literature can introduce culture through an exploration of how people live differently, increasing respect for and appreciation of human diversity while also supporting the development of positive values such as empathy (pp. 13-15).

More specifically, in regard to learning about world cultures, several research studies suggest that using globally-oriented children's literature in elementary classrooms nurtures children's cross-cultural understanding, helps them develop positive dispositions related to other cultures, as well as skills needed for constructive engagement. Jewett (2011) found that in using children's literature about different cultural groups to explore cultural identity as well as both surface and internal culture, the first graders she worked with were able to recognize commonalities and differences between their own cultural identities, and those of the characters in the book, as well as recognize their own and others' points of view.

After a series of read alouds focusing on different countries and national cultures around the globe, the second graders in Rietschlin's (2012) study made responses that displayed empathy for the characters in the texts, and tried to correct misunderstandings they initially expressed about countries and cultures, with the scaffolding guidance of the teacher. Finally, in Salisbury's (2010) work with fourth graders, she found that students who participated in literacy circles that focused on global literature, discussions of the texts, and related topics made positive gains in sensitivity towards other cultures, as well as in developing attitudes considered important to global citizenship, including empathy, cooperation, reflection, integrity, and respect. These studies indicate that children's literature can be a powerful tool in shaping children's ideas about world cultures, including helping them develop cross-cultural skills and attitudes important to positive engagement. With these potential positive outcomes in mind, I now turn to a discussion of the aims and strategies enumerated by global scholars as important to the development of cross-cultural competence, accompanied by suggested children's books to promote each aim.

Aims Supported by Children's Literature

A core idea in learning about world cultures and how to positively engage with the people who are part of them is that we want children to develop cross-cultural awareness (Hanvey, 1976/1982; Kniep, 1986), which includes both a knowledge of and respect for the cultural diversity across the globe. This is accomplished through a number of aims and strategies, one of which is to incorporate multiple forms of text in explorations of cultures (Case, 1993; Merryfield, 2004), including children's literature.

In regard to using children's literature, an important consideration when teaching about culture is the inclusion of discussion. Rietschlin (2012) found that discussion played an important role in students' learning about different cultures, making the internal thinking of the children accessible so the teacher could address their questions, thoughts and feelings, while also allowing children to process their developing ideas in collaboration with their peers and teacher. Salisbury (2010), who used discussion as part of globally-focused literacy circles states, "Using globally significant children's literature to promote discussion and higher level thinking skills can be used to impact students' global attitudes and intercultural sensitivity" (p. 120). It is therefore important that as teachers consider how they might use books to teach global aims, at a minimum, time for discussion should be part of the planned activities.

Following are some of the most important aims and strategies suggested to develop cross-cultural awareness, understanding and skills, accompanied by suitable books to use in addressing each aim.

Understanding Internal and Surface Culture

Students need to become aware that there is more to culture than simply those aspects immediately visible to the observer, such as food, clothing, and music, collectively called *surface culture.* They need to understand that underlying these aspects are the deeply held beliefs, values, and ways of seeing the world that inform surface culture, elements collectively called *internal* culture. For students to grow in cross-cultural awareness, they must have knowledge and an understanding of both surface and internal culture (Abdullahi, 2010). In studying the beliefs, patterns of thinking, and norms of behavior of a culture, children will gain a much richer and substantive understanding of other people, one that can help them begin to understand the perspectives of other people, and why they might make the decisions they do (Merryfield & Wilson, 2005). The main strategy for advancing this aim is to focus on teaching internal culture, while still also addressing surface elements. This dual focus is particularly important with younger children, as they tend to use the more concrete surface elements to identify and understand the more abstract elements of internal culture (Jewett, 2011). One way to introduce internal culture through surface culture is by learning about celebrations particular to different cultures. Special foods, dances, music, arts, and clothing—all aspects of surface culture—feature prominently in these celebrations. However, underlying these external and visible aspects of culture are the internal aspects that explain the purposes for the celebrations, embedded in core beliefs and values that signify how that culture makes sense of the world, and what they consider important. *Children Just Like Me: Celebrations* (Kindersley, 1997) introduces children to over two dozen different celebrations around the world, both secular and religious in nature. In reading the book together, students can be invited to notice the elements multiple celebrations have in common, even if they are different kinds in the same category (i.e., foods, clothing, music, decorations). Through this, they begin to identify surface

elements of culture, which can be expanded upon. Students can then be divided into small groups and asked to explore a particular celebration in the book to discover the reasons for the special holiday, which they will share with the rest of the class. Through this discussion, students can be introduced to the idea of internal culture elements, such as religious beliefs, how cultures value family, the relationship of children to their elders, and so on. As an extension, once students understand the difference between surface and internal culture, they could be given a different celebration to analyze, using post-it notes to identify different elements on the two-page spreads, categorizing them as part of surface or internal culture.

Identifying Similarities and Differences

As children begin to identity aspects of surface and internal culture, they will also begin to notice the things they share in common with other cultures, as well as ways they differ. Understanding the ways cultures are both similar and different from each other is the second important aim (Abdullahi, 2010; Kniep, 1986). Identifying similarities with other cultures helps students connect new, unfamiliar ideas with prior knowledge, scaffolding their understanding of new information, and helps provide a connection with people who may otherwise seem quite remote. Recognizing differences helps students see how multiple cultures address human needs and wants in diverse ways, and helps them realize that not everyone has the same perspective as they do, thus challenging a sense of ethnocentrism.

Cultural universals, "basic human needs and social experiences found in all societies . . . includ[ing] food, shelter, clothing, transportation, communication, family living, money, childhood" (Alleman, Knighton, & Brophy, 2007, p. 166) are a useful way to explore commonalities and differences, inviting children to explore reasons why material culture, practices, and beliefs differ across cultures. *One World, One Day* (Kerley, 2009) is a simple but engaging introduction to similarities and differences between cultures, following children all over the world through photographs of one day in their lives. In the process, students are also introduced to several cultural universals. *This Is How We Do It: One Day in the Lives of Seven Kids from around the World* (Lamothe, 2017) follows real children and their families from seven different countries through one day in their lives. The comparisons between them are very explicit, with each page making a statement, such as "This is how I play" with each child explaining what they do. While cultural universals are not explicitly addressed, the format of the book makes it easy to point them out and discuss them. After reading and discussing this text, children could be invited to add themselves to the book, drawing pictures and writing short descriptions of what they do: how they play, who they live with, where they sleep, and so on. In this way, children not only see the similarities and differences between themselves and children from the other cultures, but between themselves and children within their own culture, introducing students to the idea of diversity within cultures, disrupting a singular, monolithic vision of any one culture. Another good book to explore cultural universals as well as similarities and differences is *Children Just Like Me* (Saunders, Priddy & Lennon, 2016). Over 40 children from different cultures around the world are featured in one or two-page profiles that describe their lives, families, and the places they live. Children can select a child from a culture or country they are interested in, and create a Venn diagram or another graphic organizer to compare and contrast their own lives with the child they choose. They can also explore internal cultural diversity by comparing their lives with the lives of other children from the U.S. profiled in the book, or by comparing two children from the same country in the text to see the ways

they live differently, even if they are from the same national culture. This book also invites discussions about how geography influences cultures as well as influences how cultural universals are addressed, with some children from the same culture coming from rural areas, and others from urban, which affects the ways they enact their culture.

Addressing Stereotypes

In exploring the similarities and differences between cultures, and seeing how people really live through culturally accurate books, there is an opportunity for students' assumptions about other cultures to be disrupted. One of the most important aims in developing cross-cultural awareness and understanding is developing a resistance to stereotyping (Case, 1993). As Case explains:

Building students' resistance to stereotypical accounts decreases any inclination to dehumanize or marginalize groups, because they see these groups as having a full range of human attributes. In other words, we may discourage hostility against other nations and cultures. . . . Developing students' resistance to stereotyping may [also] encourage global cooperation by increasing their appreciation of the similarities and shared interests among people. (p. 319)

In order to develop a resistance to stereotyping, students' inaccurate, stereotypical, and often exoticized views of cultures need to be challenged. Exposing children to a wide range of books accurately depicting life in different parts of the world is a powerful way to begin dismantling misconceptions about other cultures, particularly books that share examples of complexity across *and* within cultures (Case, 1993), disrupting a singular, monolithic idea about any one culture. In addressing this aim, it is helpful to begin with more familiar and concrete examples through which children can connect to the larger and more abstract concept of stereotyping (Hatano & Takahashi, 2005).

Salaam: A Muslim-American Boy's Story (Brown, 2006) is a great book with which to start conversations about stereotyping. The book describes the life of a very typical American boy, Imran, who likes to eat peanut butter and jelly sandwiches, joke around with his best friend, and wants to be a rock star when he grows up. Imran also happens to be Muslim. In reading and discussing the book, many stereotypes about Muslims and about what it means to be American are challenged, including the ideas that Muslims are not really Americans, and that all Muslim women wear *hijabs*. By beginning with a book from the United States context, students have some prior knowledge and experience with the context, allowing them to focus more clearly on misconceptions that lead to stereotyping both Muslims and Americans more generally. In addition, this book allows students to explore the idea of internal cultural diversity, which helps them begin to understand that no one person or group of people within a culture can represent the whole, and that cultures are not monolithic.

To explore the abstract idea of exoticizing a culture, it is also useful to start with an example from the U.S. context. Exoticization of a culture refers to choosing the most unique and unusual aspects of a culture upon which to focus, giving the impression that these are common. In an initial introduction to the concept, children may have difficulty in grasping exoticization through concrete examples from other world cultures if they have had little exposure to those cultures. Using an example from within the United States helps them to recognize if a cultural image purported to be a common representation of American culture actually is one or is a more atypical example. The Amish cultural group within the broader

American culture is a great way to help students understand the idea of exoticization. Using *An Amish Alphabet* (Hess, 2012), students can learn more about the Amish way of life, and then engage in a discussion about ways the Amish are similar to other Americans, and ways their lives are different. After the discussion, teachers can pose questions to help students think about exoticizing, such as: "What if the Amish were the only culture group people heard about when learning about American culture? What would that make them think about Americans? Would it be a fair representation of typical Americans?" Through a discussion of such questions, students will begin to grasp the idea of the problems with exotic representations of cultures, termed *exotica*.

Teachers can then transition into sharing literature that disrupts stereotypical and exotic representations of other cultures. Although many other cultures and areas of the world are misunderstood and stereotyped, one of the most egregious seems to be Africa, which oftentimes is not even referred to as a continent, but rather, as a country. *Africa is not a Country* (Knight, 2002) is a wonderful text to begin to dismantle misconceptions about the richly diverse continent. Knight describes the lives of many children from multiple cultures across the continent, illustrating the many ways children live. Illustrations disrupt a singular narrative as well; there are children of all skin shades, both urban and rural landscapes are represented, and there is even a picture of a family navigating snow in Lesotho. To begin, students can be invited to draw a picture of what they think Africa and Africans look like, and write a short paragraph, describing their picture and what they think they know about Africa and the way of life for people who live there. Students can then share their illustrations, and the teacher can make a chart of what the children share. If students do not mention much specifically about culture, a few questions can lead to a discussion, and their ideas can also be added to the chart. After reading and discussing the text, children can return to the chart and revise their ideas, based on their new knowledge. In regard to their illustrations and paragraphs, there is a great opportunity to discuss depictions of other cultures, and how they can be hurtful when they are stereotyped or are focused on exotica. Children can then be invited to revise their initial illustrations and writing to make them more culturally accurate and respectful, modeling to students that they have the power to change their ideas and perspectives when new and accurate information is presented.

Recognizing the Changeable Nature of Cultures

Helping students develop a resistance to stereotyping is further reinforced by this next aim: recognizing that cultures are not fixed and stable, but are constantly in a state of flux (Merryfield & Wilson, 2005). Many children see other cultures as frozen in time, with people still living as they did a hundred years ago, or more. It is therefore very important to give students opportunities to observe the changes that cultures have made over the years to correct these misconceptions. One way to have students explore this idea is to once again start with the U.S. context and read books about Native people's lives today. Many children assume that Native people still live the way their ancestors did centuries ago, or they believe that Native people no longer exist. These misconceptions of Native cultures can be corrected by sharing books that show there are still Native people, and that their cultures did not die out, but rather, have changed, as all cultures do. A series of books by the National Museum of the American Indian (*My World: Young Native Americans Today)* profiles Native children from several cultures across the United States, sharing how they live their lives in the 21st century.

Students can see how Native cultures have changed over time, as well as the diversity between Native cultures, correcting not only the assumption that their cultures have remained static, but also that Native people are all part of one monolithic culture group. Extending the concept to other world cultures, students can continue to explore this concept of change through two editions of the same book. *Children Just Like Me* originally was published in 1995, and many old copies are still available. The newest edition came out in 2016. Students could look at the lives of two children from the same culture and same sort of community (rural or urban) and analyze ways the culture has changed in the past 21 years. In engaging in such an analysis, students can see that culture is indeed dynamic and therefore it is important to continue to learn as cultures continually shift and change.

Developing Perspective Consciousness

Together, the above aims help students realize that people have different perspectives and beliefs on how to live, and on what is to be most valued. Collectively, these aims encourage students in their development of a nascent form of *perspective consciousness*, which Hanvey, who coined the term, describes as

> the recognition on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection and that others have views of the world that are profoundly different from one's own. (1976/1982, p. 162)

While developing perspective consciousness can take a lifetime, in reading and discussing books with characters from diverse cultures who have different perspectives, children can begin to move away from an ethnocentric view of the world, becoming aware that there are multiple perspectives and beliefs about what makes a good life, and therefore how to live one, as well as how people might interpret the same event differently. Jewett (2011) found that in using globally-oriented children's literature, even first graders could begin to develop perspective consciousness. Any of the books mentioned in this article can be used to focus more specifically on the varied perspectives of the characters, and more explicitly address the idea of multiple perspectives and beliefs within and across cultures.

Examining Interdependence

While the aims discussed thus far are focused more on ideas related to specific cultures, it is important for students to understand that cultures are not isolated and insulated from the influences of other cultures; rather, cultures the world over are interconnected and interdependent with each other. A central aspect of global education is "the analysis of problems, issues or ideas from a perspective that deals with the nature of change and interdependence… attentive to the interconnectedness of the human and natural environment and the interrelated nature of events, problems, or ideas" (NCSS, 2016, Development of the Concepts of Global Education section, para. 3). Focusing on this interrelatedness can help children become aware of how the choices of one cultural group can have consequences for others. To illustrate the concept of interconnectedness, the global food supply chain is a helpful example for elementary school children. *All in Just One Cookie* (Goodman, 2006) tells the story of the ingredients in a chocolate chip cookie, pointing out the many places around the United States and the globe where they are from. Teachers can transition from the discussion on the several ingredients that are from other countries into how the production of those ingredients affect the cultures and people who produce them. A little caution is required here: child labor is

sadly part of the production of multiple agricultural products, including sugar and chocolate, and while it is important for children to know our desire for certain goods can affect others negatively, due to the age of the students, the topic must be handled carefully. A useful book in discussing how the choices of one culture's consumers negatively affects another culture's children is *Iqbal, A Brave Boy from Pakistan* (Winter, 2014). This book discusses the concept of bonded labor in the carpet industry, and the pernicious effect on children's lives in certain places where people struggle with poverty. In helping students connect consumer wants with ways they can change and harm other cultures, children begin to get a sense of the ramifications of power and prejudice intertwined, which can also lead them to consider how to use our global interdependence to take action to affect positive changes, rather than do harm, with Iqbal serving as an example.

Encouraging Empathy

Using a varied set of texts to teach global aims related to cross-cultural awareness and understanding gives children a glimpse into other cultures and perspectives, helping them consider how other people might feel in particular circumstances. Thus culturally-oriented books provide opportunities to develop empathy for people from other cultures, something very important for engaging in positive cross-cultural dialogues and relationships (Case, 1993). Many of the books suggested in this article are non-fiction, and include photographs of real children from different cultures. Even the illustrations in *This Is How We Do It: One Day in the Lives of Seven Kids from around the World* (Lamothe, 2017) are based on actual children and their families, whose photographs are included in the back of the book. Although well-written fictional texts are also powerful, using non-fiction books where children can see photographs of children who actually live somewhere in the world brings a particular immediacy and reality to learning about other cultures, and may further help to develop a sense of empathy, knowing that there is a real child behind the photos and stories.

Promoting Cross-cultural Relationships

Ultimately, not only do we want children to become cross-culturally aware and knowledgeable, as well as develop skills that contribute to positive cross-cultural engagement, we also actually want them to engage cross-culturally when possible (Wilson, 1993; Merryfield, 2004). Reading books about positive cross-cultural relationships can give young children a sense of what such a relationship might look like, and ways that people might treat each other in such interactions. One such book, *My Friend Jamal* (McQuinn, 2008), is a wonderful example of a cross-cultural relationship between two boys who are best friends. Students could be encouraged to identify the positive ways the two boys treat each other, generating a web of behaviors and attitudes that contribute to the characters' positive relationship, and by extension could contribute to other positive cross-cultural relationships. Alternately, students could identify characteristics that mark a good cross-cultural friendship and create artistic representations (poems, posters, songs, dances) that can teach other people what it takes to develop such relationships. Providing mentor texts such as *My Friend Jamal* gives students yet another opportunity to grow in cross-cultural competence with the hope that they will be able to apply what they have learned in real cross-cultural interactions.

Caveats and Conclusions

These examples illustrate a few of the powerful children's books that can be used to support learning about cultures while also supporting literacy development. While the focus here has been on aims for the development of cross-cultural understanding and positive engagement as suggested by global education scholars, it is important to note that many literacy skills can be applied and strengthened through using globally-oriented children's literature. Through a connection to rich, real-world social studies content, students are able to practice and apply literacy skills such as summarizing, comparing and contrasting, descriptive writing, drawing conclusions, looking for textual evidence to support claims, using text features, inference, and using graphic organizers, to name a few. Thus, in the pursuit of global education aims through children's literature, both social studies and literacy are served, as are the children.

There are, however, two important caveats related to effectively using children's literature to support cross-cultural aims and learning. The first is the necessity of providing a context for students' reading. Levstik (1990) suggests that teachers have an opportunity to "mediate some of the ways in which text and reader come together" (p. 851) in order to deepen and contextualize their understanding about a topic. Without any mediation, reading about other cultures can potentially be miseducative. Rice (2005) found that the difference between sixth graders' socioeconomic and ethnic backgrounds and those of the author and characters about whom they were reading led to gross misinterpretations of Latino literature and people, and prevented the students from accessing universal themes embedded within the Latino context. These findings illustrate the importance of teachers providing scaffolding and context to students when learning about other cultures, being careful about the books they select, and deciding how they choose to have students interact with the texts.

The second caveat involves the choice of literature. The texts selected must be high quality literature, fitting the criteria for literary excellence with well-developed plots, characters, settings, styles, themes and illustrations, but they should also meet criteria for cultural accuracy and authenticity. While trying to determine whether a text is culturally accurate and authentic is fraught with difficulty, a few criteria Yokota (1993) suggests are that beliefs and values are accurately reflected in representations—including larger cultural issues, as well as smaller details—and that rich cultural details help readers understand the culture more deeply. Some good places to begin to look for such books are in the annual lists of Notable Social Studies Trade Books for Young People from the National Council for the Social Studies (https://www.socialstudies.org/publications/notables), as well as Notable Books for a Global Society from the International Reading Association (http://clrsig.org/nbgs_books.php).

Even with these caveats, children's literature is nevertheless a powerful resource for teaching global cross-curricular aims. While time during the school day and access to cultures may be limited, with good children's literature, teachers can still introduce their children to world cultures, engender important discussions, and encourage their students' cross-cultural development, all with the ultimate goal of helping their students become successful, competent global citizens.

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Meeting Social Studies Standards Through Global Literature in Early Childhood

Elizabeth Kenyon

Given the importance of fostering global understanding at young ages and the challenges to include social studies education, let alone global education, I propose starting small with using global children's literature that can address important social studies learning standards in a global context. Teachers can use these during their English Literature and Literacy time to spark inquiry projects that will incorporate both powerful social studies and powerful literacy practices.

Introduction

As made evident by the current politics in the United States, US citizens too often hold a deficit perspective of other nations.[2] This perception starts at a very young age and is fostered through the media that children consume (Sun, 2001). In the early grades, K-3 in particular, social studies struggles to maintain a presence. The focus on math and literacy, as well as meeting the demands of the almighty test loom large (O'Connor, Heafner & Groce, 2007), and in states where social studies is not tested, many teachers do not take the time for social studies at all. If social studies is marginalized, attempts to foster global understanding are even less likely to appear for multiple reasons (Rapoport, 2012). This may be particularly true in states that embrace the expanding communities approach that only expands as far as the local municipality by the third grade.

However, early childhood classrooms are global spaces with students from around the world and concerns that cross continents. Students are thirsty for meaningful engagement. When teachers do not take the time to foster global understanding, stereotypes from the media and other sources are embedded into children's minds, creating deeply problematic perceptions of places outside of the United States. These misperceptions can foster fear and supremacy and cripple the development of a rich and complex understanding of various places and cultures in the future. While some schools are able to have rich global education programs throughout their early childhood curriculum, many struggle for the reasons mentioned above. Therefore, I propose starting small with using global children's literature that can address important social studies learning standards in a global context. These books can also be used to spark deeper inquiry into other places using the C3 Framework (NCSS, 2013).

I will share several books and the way they align with the C3 Framework and the expanding communities approach to teaching social studies. As can be seen in Table 1, they are also loosely grouped by discipline area and most of them could be used across the K-3 spectrum.

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[2] As I work on this manuscript, President Trump is reported to have referred to African nations and Haiti as sh*t-hole countries.

I conclude with ideas for expanding these initial ideas into deeper inquiries as well as additional resources for locating books that can be used in this capacity.

Kindergarten – A child's place in time and space.

The two books described here look at cultural differences and similarities across place and around the globe. Ifeoma Onyefulu's (2009) beautiful book, *Grandma Comes to Stay*,[3] describes how Stephanie, a three year old, prepares for and experiences a visit from her Grandma. The photographs depict Stephanie helping to clean the house, going to market, and helping with cooking. They also show her playing different games with her grandma and showing off her toys. Before reading the book, students can talk about how they prepare for special visitors. During the book, they can look closely at the photographs and also talk about the words and how their experience is similar to and different from Stephanie's. They can also observe how Stephanie's environment is different to or similar to their own. The photographs provide context for the climate in Ghana and how it impacts the way people live, work and play. Children will also see many similarities between Stephanie's toys and dolls and their own as well as the anticipation that can come with waiting for a beloved relative to visit. In closing, they could write about or draw about a visit from a relative at their house, putting the events of preparing and experiencing the visit in order. They could also write a letter to Stephanie asking questions about her life or sharing about their own lives. Finally, they could further explore the place Stephanie lives or places in the book like the Kaneshie Market. Another book teachers can use to engage students with daily life around the world is *At the Same Moment around the World* by Clotilde Perrin (2014). Beautiful illustrations show what people are doing all around the world at the same moment in time. A world map at the end helps bring it all together and allows students to see where all the different places and people are. This book works best as a spark for inquiry as it does not provide enough depth to guard against stereotypes and deficit thinking. However, looking closely at the illustrations can inspire wonder (Agarwal-Rangnath, 2013) about the lives of the people so briefly described.

First Grade – Families Now and Long Ago, Near and Far

These books all involve economic activity within the context of family. In *My Rows and Piles of Coins* by Tololwa M. Mollel (1999), Saruni must make decisions about what to do with the money he earns from working with and for his family. He chooses to save the money for a bicycle in order to better help his family carry things to and from the market. The beautiful story, which takes place in Tanzania, includes important economic themes of saving, making choices, and earning money all within the context of a loving and supporting family. Students can discuss times when they have saved for something they have wanted to buy and different ways that they earn money. *Roses for Isabella* by Diana Cohn (2011) tells the story of a family in which the parents work on rose farms in Ecuador. It includes themes of fair trade, workers' rights, and production of goods for sale in another country. Students will be able to reflect on how their purchases in the United States may affect those living in other places around the globe. They can also share about how their own family members earn money for the family and the decisions they must make in regard to where they work and why. Finally, *Waiting for Papá/Esperando a Papá*, by René Colato Laínez (2004), is a powerful story of the impacts of

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[3] This author has several books that could be used in a similar fashion.

economics and immigration on family life. It also features the main character, Beto, collecting cans, along with the rest of his class, to have money to buy his dad new boots to replace the ones lost in the house fire they had experienced in El Salvador. While the focus in this book is more on immigration and family, economic themes are present throughout and the book will foster empathy for those who immigrate to the United States.

Second Grade – Working Together

Both of the books selected for second grade highlight people working together to protect or restore a national treasure although they take place in very different ways and different contexts. *Seeds of Change* (Johnson, 2010) highlights the life of Wangari Maathai and her work, along with other women, to reclaim Kenya's lush environment through planting trees. In addition to the work planting trees, Maathai and the women stand up for women's rights within Kenyan government and society. While not central to the story, there are references to the damaging impacts of transnational corporations coming in to Kenya and destroying the environment. This could foster important discussions about the impact of colonialism and neo-colonialism. There are also aspects of gender to discuss. There are two notes of caution however with using this book. One is that the United States is portrayed primarily as a place where Maathai learned that women could be scientists and as a place that opened Maathai's mind to new possibilities. However, according to Maathai herself (Maathai, 2006) it was also the place where she experienced and learned about the particular kind of racism that exists in the United States. The unblemished portrayal of the United States in the book can foster the second area of concern. One of my students who shared this book with a second grade girl reported in her reflection that they primarily focused on the idea that "girls in Africa can't go to school" and how terrible that is and in addition, how wonderful it is to be in the United States where girls can go to school. This of course is not the goal of using this global literature and is not an accurate representation of what the book says. When using books about places that are in some ways very different from the United States it is important to be honest about the realities of life in these other places but also focus on the humanity and strength of the other places while remembering that the United States is in no way a perfect society. More ideas for using this book and others highlighting Maathai's work can be found in Christies, Montgomery, and Staudt's 2012 *Social Studies and the Young Learner* article.

The second book, *Hands Around the Library: Protecting Egypt's Treasured Books* (Roth & Abouraya, 2012), is about a spontaneous effort to protect Alexandria's library in the midst of the 2011 uprising in Egypt. This book is also rife with complexity and will need careful guidance from teachers. However, it shows how people can come together to protect a place that is deeply important to them at a moment's notice. It could also spark discussion around the uprising itself and how people across the nation worked together to get rid of a bad leader, or about the importance of libraries as places of freedom, knowledge, history and culture. It will be important to discuss with children the idea of protest both here in the United States and abroad and the reasons why it is sometimes completely peaceful and sometimes becomes more violent. There is a risk that students will focus on the potential violence in the book and reinforce stereotypes of violence in the Middle East without focusing on the work of those who protected the library and the importance of the library to the community. However, despite these potential pitfalls the book has a powerful message of people working together to protect

something they care about deeply. It is full of examples of people who care about learning and freedom in Egypt and with pictures of the beautiful library they worked to protect.

Third Grade – Communities: past and present, near and far

The books for third grade focus both on history and how communities can come together to instill change. In *The Streets are Free* (Kurusa, 1985)*,* a group of Venezuelan children are in desperate need of a place to play outside. The development of their barrio has taken up nearly all the available land. Initially they organize and attempt to get the mayor to build a playground for them. After some initial success, they soon realize that the mayor is not going to follow through on his promise. Therefore, they work with the adults in their community to build the playground themselves. Based on a true story, this is an excellent example of people working together to better their own community through both political and communal measures. Students can again try to think of examples of similar change in their own communities. If they have not experienced such change they could brainstorm what they would like to change and how they would go about advocating for or creating the change. Ideally this would lead to action, incorporating literacy skills with the communication and information gathering that would be a part of advocating for change etc. Students could also create timelines or sequences of events from the book to meet history standards in the third grade.

The second book, *Parrots over Puerto Rico* (Roth & Trumbore, 2013) has a strong historic and environmental message. It traces the history of Puerto Rico through the experiences of the Iguaca parrot, also called the Puerto Rican Parrot. It includes times before the common era, B.C.E. and after. Colonization, farming, and natural disasters such as hurricanes all impact the presence of the Puerto Rican Parrot. Eventually the number of parrots is so low that teams of scientists from the United States and Puerto Rico must work together to save the bird from extinction. This beautiful book is great for both developing an historical sequence of events and understanding the impact of human activity on the environment. Again, students could compare the experience of the Puerto Rican Parrot with the experience of an animal in their local community. The book will foster a better understanding of the relationship between Puerto Rico and the United States as well as the relationship between wild animals and humans.

Table 1: Books by Grade, Discipline and C3 Framework Dimension

Grade, Theme[4], Discipline	Books	C3 Framework and ODE Standards
Kindergarten *A Child's Place in Time and Space*	Onyefulu, I. (2009). *Grandma comes to stay.* London, UK: Frances Lincoln Children's Books	D2.Geo.2.K-2. Use maps, graphs, photographs, and other representations to describe places and

[4] Themes taken from the Ohio Social Studies Standards

https://education.ohio.gov/getattachment/Topics/Ohio-s-New-Learning-Standards/Social-Studies/SS-Standards.pdf.aspx

		relationships and interactions that shape them. D2.Geo.6.K-2. Identify some cultural and environmental characteristics of specific places. D2.Geo.8.K-2. Compare how people in different types of communities use local and distant environments to meet their daily needs.
Geography	Perrin, C. (2014). *At the same moment around the world.* San Francisco, CA: Chronicle Books.	
First Grade *Families Now and Long Ago, Near and Far* Economics	Mollel, T. M. (1999). *My rows and piles of coins.* New York, NY: Clarion Books. Cohn, D. (2011). *Roses for Isabella*. Great Barrington, MA: Steiner Books. Laínez, R. C. (2004)*. Waiting for Papá/Esperando a Papá*, Houston, TX: Piñata Books.	D2.Eco.1.K-2 Explain how scarcity necessitates decision making. D2.Eco.2.K-2 Identify the benefits and costs of making various personal decisions. D2.Eco.10.K-2. Explain why people save. D2.Eco.15.K-2. Describe products that are produced abroad and sold domestically and products that are produced domestically and sold abroad.
Second Grade *People Working Together* Civics and History	Johnson, J. C., (2010). *Seeds of change*. New York, NY: Lee and Low Books Inc. Roth, S. L., & Abouraya, K. L. (2012). *Hands around the library: Protecting Egypt's treasured books.* New York, NY: Dial Books for Young Readers Kurusa. (1985). *The streets are free*. Buffalo, NY: Annick Press.[5]	D2.Civ.14.K-2. Describe how people have tried to improve their communities over time. D2.Civ.2.K-2 Explain how all people, not just official leaders, play important roles in a community. D2.His.1.K-2. Create a chronological sequence of multiple events. D2.His.3.K-2. Generate questions about individuals and groups who have shaped a significant historical change.
Third Grade	Roth, S. L., & Trumbore. C.	D2.His.1.K-2. Create a

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[5] *The Streets are Free* works really well in both grades. I describe it in the third grade section of the article.

Communities: Past and Present, Near and Far History	(2013). *Parrots over Puerto Rico.* New York, NY: Lee & Low Books Inc. Kurusa. (1985). *The streets are free*. Buffalo, NY: Annick Press.	chronological sequence of multiple events. D2.Geo.5.K-2. Describe how human activities affect the cultural and environmental characteristics of places or regions.

Theme taken from the Ohio Social Studies Standards
https://education.ohio.gov/getattachment/Topics/Ohio-s-New-Learning-Standards/Social-Studies/SS-Standards.pdf.aspx

Moving beyond the read aloud

While small manageable steps are important for integrating global understanding into classrooms overwhelmed with literacy and math test preparation, powerful social studies must go beyond disconnected read alouds of global children's literature (NCSS, 2017). These books could all spark further investigations in which students could use images of the various places around the world to learn about their climate, cultural traditions, and ways of life. They could develop presentations, reports, or even small booklets about the other places they are learning about to share with others to continue fighting stereotypes and misconceptions. Furthermore, they could take the actions of those in many of the books as inspiration for their own citizenship by identifying problems in the classroom, school, or local community and working to address them. In regard to economics, students could focus on one industry that crosses national borders, like the trade in flowers, to better understand how trade works.[6] Pulling in maps, Google Earth, and globes will enhance the geography understanding with these books as well as websites that show what people eat around the world and their material possessions.[7] As teachers and students develop their inquiry skills and find ways of integrating social studies with math and literacy, these connections will become more seamless. However, beginning with one or two books is a small step to get started on the road to a robust global citizenship curriculum in the early grades.

As a teacher educator, I used a small grant to purchase a library of global children's literature and ask students to engage children in their field with a read aloud, brief activity and assessment every semester. While this is a small project, it works within the confines of their

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[6] Planet Money put together a series of videos about how a t-shirt gets made that are interesting to follow though they may not all be appropriate for young viewers https://apps.npr.org/tshirt/#/title.

[7] Peter Menzel shares photos from his books on his website, http://menzelphoto.photoshelter.com/gallery-collection/Books-by-Peter-Menzel-Faith-DAluisio/C0000SIWbppHmm.s. *Material world: A global family portrait, Hungry planet: What the world eats*, and *What I eat: Around the world in 80 diets*, all provide useful images for thinking about geographic factors that impact what people eat. It is important to remember however that he tends to highlight just one family or individual from each country and that there is much diversity within countries.

field placements and helps open their minds to possibilities of incorporating more global perspectives in their future classrooms. Many report that the children they work with find the books very meaningful and a welcome respite from the basal readers and worksheets they are all too frequently accustomed to.

Further Resources

There are several organizations that offer great lists of books for young readers. Teaching for Change has a new website called Social Justice Books, which has lists by topic that are then divided by grade group. In addition, the World of Words website hosted by University of Arizona offers not only many book lists but also resources for helping students engage with global literature. It has more of an English Language Arts focus but many of their resources would be useful for social studies as well. Finally, the United States Board on Books for Young People publishes a yearly list of outstanding international books that is a good source for books authored outside of the United States, although their lists do have a strong Western European influence including many books from Canada and Australia.

Table 2: Further resources for global children's literature

| Organization	Website
Teaching for Change	https://socialjusticebooks.org/
World of Words from University of Arizona	https://wowlit.org/
United State Board on Books for Young People	http://www.usbby.org/list_oibl.html

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Book Review
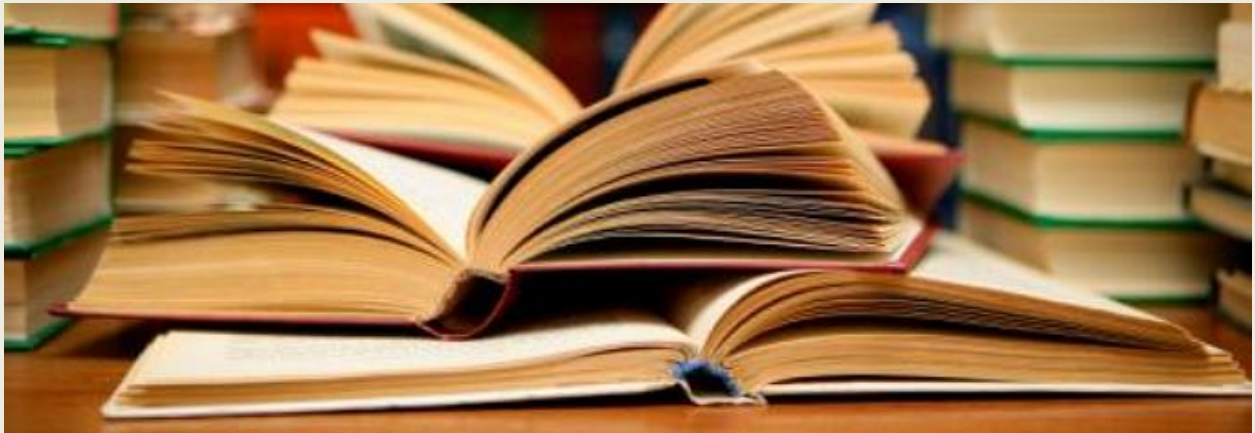
Book Review

Review by **Melanie Landon-Hays**, Ph.D. is an associate professor at Western Oregon University. She currently coordinates the MAT program and edTPA efforts at WOU. She specializes in teaching and researching disciplinary literacy.

Klein, J.D. (2017). *The global education guidebook: Humanizing K-12 classrooms worldwide through equitable partnerships.* Bloomington, IN: Solution Tree Press.

As we have watched the world become increasingly connected through digital means, it has become easier to have a more global perspective. Social media, television streaming sites, email, websites, blogs, etc. have all increased access to more diverse perspectives and lived experiences. Further, with increased immigration, emigration, relocation, and travel opportunities, people don't "stay put" as much as they had in the past. However, in many ways, this new connectivity has not come without disadvantages and retrenchment. Many feel threatened by the increasing presence of a global society and resurgent displays of nativism, supremacy, hegemony, and xenophobia have become as visible in social media as the diverse social networks that most of us access online every day. Teachers work directly with the effects of these competing visions of online opportunity. As a result, we have to find ways to create global outlooks that honor diversity and give our students skillsets that allow them to negotiate what they are learning about difference in a culturally competent and equitable way.

A main goal of social studies educators is to prepare students for citizenship, and in an increasingly global world, that citizenship is global. *The global education guidebook: Humanizing K-12 classrooms worldwide through equitable partnerships* is a practical and empowering text that can help classroom educators to set up a classroom that is built on firm foundations of respect, trust, diversity, and a global outlook that is centered in the tenets of global citizenship and cultural competence. Author Jennifer Klein has had a long teaching career, having taught college and high school English for 19 years, including five years in Central America and 11 years in all-girls education. She currently consults and coaches on Project Based Learning and global education, facilitating many professional development workshops on this important concept.

Educators who are striving to be globally connected can look to *The Global Education Guidebook* for strategies to develop equitable global partnerships that mutually benefit students of all ages, with insights that make this manageable in a broad curriculum. Klein (2017) reminds us that global education "does not happen instead of curriculum goals, but helps our learners understand that what they are learning has broad implications" (p. 17) beyond their classroom and zip code. The book's balanced approach between the theory behind global education and practical applications makes it an excellent guide for the teacher who is just getting started in upgrading their curriculum as well as the more experienced educator who will

receive practical recommendations and perspectives to teach, foster and assess global competencies

By first having readers explore the goals of their school and how these goals help students thrive, readers are asked to examine how they can enhance their own school goals to include global competencies. Highlighting the components of global competencies as found in the 1) World Savvy, 2) Asia Society: Teaching for Global Competency, and 3) Oxfam: Education for Global Citizenship frameworks, the text has readers examine their own school's progress in meeting the guidelines within these frameworks, as well as encouraging a self-examination for teachers. After a careful read of the beginning of the text and its focus on these frameworks, teachers will have a firm understanding of why it is crucial to become educated on global literacy, and will have a sense of how to incorporate these building blocks into curricula goals.

The text builds on these understandings of global literacy and global competencies to then explore how interdisciplinary partnerships might benefit the classroom, providing design strategies for engaging global counterparts in deep and meaningful interactions that move beyond the surface level of cultural facets (the Fs) such as food, festivals, flags and fashion, and into an exploration of a culture's beliefs, values, and thought patterns. Klein provides practical strategies for developing partnerships with global experts, and advice for getting students involved to invite guest speakers to collaborate with their questions of culture. Weaving in stories of students who have had global interactions to increase their own understanding, Klein provides effective case studies to show the effect of this kind of learning. One example, of a group of students who were given the opportunity to speak with a young Palestinian, describes how their online interactions and conversation helped them understand the economics involved in the conflict between Israel and Palestine, providing a deeper, more humanized side of economics.

For schools that may be new to a global partnership approach, the book also outlines opportunities for finding existing partnership programs and projects that work, introducing the reader to the iEARN project database of teachers who want to develop their own projects, as a way of inspiring students to develop their own. Additionally, practical advice on how to establish and maintain partnerships is given, while providing opportunities for thinking through conversations that express goals with partner teachers in an equitable way.

My favorite chapter (7) provided guidelines on how to get past stereotypes and assumptions that can tokenize relationships in global partnerships and prevent understanding. According to Klein (2017), "Certain pitfalls are common for global educators. Watch for the warning signs of potentially exoticizing or misperceiving your partner; focusing solely on helping or solving for your partner rather than with; assuming your partner should have the same technology; and putting your own priorities first." (p. 141). Readers are tasked with considering these important guidelines and to involve their students in the process of navigating these ideas with an asset mindset about others.

Written with a firm understanding that the local matters in understanding global contexts, the text also highlights the importance of helping students get to know their local community before exploring controversial topics, while providing strategies for building administrative buy-in, and bias examination. As the text seeks to help readers answer the question of how they can avoid fearing their own personal bias while exploring deeper

conversations within their classroom, it provides advice for how teachers can integrate controversial topics into their teaching.

The final chapters of the text provide insights and strategies for assessing global competencies, including student perspectives in evaluating a global partnership's success, and for determining growth as a result of the partnership. It highlights methods for expanding a school's global programming through discussing how to seek out and provide travel opportunities that go beyond cultural tourism and provide deep, humanizing experiences that increase global fluency and citizenship.

With increased access to global perspectives, as well as the exposure to voices that express fear at diverse experiences, it is hard to imagine a more important goal than preparing students to create a more peaceful, just, and sustainable world. However, it can be difficult to make the move from theory and great ideas to classroom application. Making global education a priority requires teachers to develop new understandings, connections, and skills to connect their classroom globally. This book provides pragmatic encouragement, useful tools, practical strategies, and numerous examples to make global education more accessible to all.