A SELF-STUDY OF THE ROLE OF RACE WITHIN A WORLD HISTORY CURRICULUM

by

JAIMON KENDALL JONES

(Under the Direction of TAREK GRANTHAM)

ABSTRACT

In this qualitative self-study, I explore how issues of race are addressed within my curriculum planning and what strategies can be used to engage students in thinking about issues of race. In this self-study, I also investigate how my teaching beliefs towards multicultural and social studies education have developed and how those teaching beliefs are reflected within my practice. The study is organized in a manuscript format comprised of an introduction of the study, a review of literature, three manuscripts, and a conclusion for the study.

In the first manuscript, I explain self-study methodology and offer examples of how self-study research has been used. Following that discussion, I examine the self-study that I used to investigate my teaching beliefs and practices within my World history course. I end with a discussion on how the process of conducting self-study research helped me to grow as an educator and the benefits of this research.

In the second manuscript, I explore my development of teaching beliefs towards social studies and multicultural education and analyze how those beliefs translate into

practice. The work conducted for this manuscript allowed my to analyze the development of my teaching beliefs over time and within my current practice. By conducting this self-study research, I now have a better understanding of who I am as an educator and can better match my teaching practices to my beliefs.

In the third manuscript, I examine how I addressed issues of race within my curriculum planning and explore how different strategies engage students in thinking about issues of race. After conducting this research, I have a better understanding of how I addressed issues of race within my curriculum planning and how I can improve. This research also highlighted the continued need for social studies courses to provide students with opportunities to address and discuss issues of race.

INDEX WORDS: Multicultural Education, Self-Study Research, Social Studies Education, Teaching Strategies, Reflective Practice, Race

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BS, The University of Georgia, 2006

MED, The University of Georgia, 2007

A Dissertation Submitted to the Graduate Faculty of The University of Georgia in Partial Fulfillment of the Requirements for the Degree

DOCTOR OF EDUCATIONAL PSYCHOLOGY

ATHENS, GEORGIA

2016

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May 2016

TABLE OF CONTENTS

APPENDICES

LIST OF TABLES

Page

CHAPTER 1

INTRODUCTION AND LITERATURE REVIEW

When I was younger I had dreams of becoming a senator. I wanted to be in a position to have a positive impact on the world and thought by entering government, I could help create legislation that could have dramatic impacts to change society. To achieve this goal, I first would go to law school and then become a prosecuting attorney to gain the knowledge and networks needed to penetrate politics. I entered college with the dream of being able to improve the world through politics and left with the dream of being able to improve the world through becoming a social studies educator. As an undergraduate student I was exposed to the potential of social studies education being a space for learning about social inequalities and realized that as a teacher, I could have an avenue to engage students in discussions about the world they lived in. I thought back to my days in high school and the social studies courses I took. Never did we investigate issues of race, class, and power. As a social studies educator, I decided that I wanted to engage students in those issues to challenge stereotypes and biases to work towards are more just society.

This study is being conducted to investigate my teaching beliefs and practices so that I can improve as a teacher. I have been a secondary social studies teacher for eight years. In that time span, I have been able to obtain my master's degree in social studies education, develop a current issues course, present at the National Gifted Conference on

multicultural education, and develop meaningful relationships with students as a basketball coach. Though I have had successes as a teacher, I often wonder if my current practices reflect my original rationale of engaging students to think about issues of race and racism. As a young undergraduate student, I became very interested in social studies education due the powerful opportunities to discuss issues of race, class, and power. I remember wanting to engage students with thought provoking experiences that could challenge long held stereotypes and biases. After teaching for eight years, I want to know if am addressing issues of race and how can I better engage students in thinking about issues of race. I would like to investigate my teaching beliefs and practices to better understand how I currently address issues of race within the curriculum, what strategies can be used to engage students, and how can I improve my practice to engage students in thinking of issues of race and racism.

Problem Statement

Multicultural education is a topic that is discussed within social studies literature, but race as an issue is not directly targeted (Chandler. 2010; Howard, 2003; Ladson-Billings, 2003; Tyson, 2003). Some social studies writers contend that the field is uncomfortable with issues of race and has refused to directly address institutionalized inequities that exist due to race and racism. For example, Howard (2003) argued, "the social studies as a profession have blatantly ignored race in its conception of democratic citizenship, cultural pluralism, and the pursuit of an egalitarian nation state" (p. 28). To further illustrate the lack of discussions of race within social studies classes, Howard (2004) conducted a study that examined how middle school students in a U.S. History class interpreted race relations in the United States. The students expressed that they

"viewed the social studies as a subject matter that dealt with historical event, issues, and concepts, but not as a subject matter that allowed explorations of race and racism" (p.493). Due to a lack of these direct discussions, "racial silence" has taken root within the social studies field (Ladson-Billings, p.8, 2003). Along with ignoring race as an issue, some social studies writers have also argued that there is a lack of attention given to race as a result of policies from national organizations, like the National Council for the Social studies (NCSS), which is the largest social studies practioners organization in the United States. Tyson critiqued NCSS for failing to directly address issues of race and racism. For example, Tyson has pointed out the NCSS directive that social studies teachers should strive to "understand and appreciate cultural diversity throughout the world" (NCSS, 2001, p.319) reflects a very conservative approach towards addressing racial and ethnic difference in social studies. The lack of critical inquiry to address cultural diversity is unlikely to result in the kinds of social studies curriculum and pedagogy that will engage students in meaningful discussion concerning racial and cultural equity. Finally, Ladson-Billings (2003) argued that the absence of direct discussion of race and racism does not occur in social studies due to a lack of recruitment and training of minority social studies teachers.

Research Questions

The purpose of this study is to better inform my teaching by a systematic reflection upon my implementation of a multicultural curriculum, particularly attending to race. The research questions for this study are:

1. What is my philosophy of teaching social studies and how has it been influenced by multicultural education?

2. How is my philosophy of teaching social studies evident within my curriculum planning?
3. How do I address issues of race within my curriculum planning?
4. How do the strategies that I use engage students in thinking about issues of race?

This study builds on and contributes to work in social studies and multicultural education. Although studies in social studies education have examined multiculturalism within social studies (Cochran-Smith, 2003;Dilworth, 2004; Kaltsounis, 1997; Tyson & Park, 2006) there has not been much focus on what happens in those classrooms and how those classes engage students to think about issues of race and racism. When examining how social studies teachers have conceptualized the role of multicultural education, preservice teachers are often consulted instead of established teachers. As such, this study provides additional insight into multiculturalism within social studies education by focusing on how I have developed as a social studies educator focused on presenting a multicultural curriculum and the strategies that I have used to engage students in thinking about issues of race and racism. The analytic focus on race and racism gives another contribution. This study seeks to analyze how I have implemented a multicultural curriculum following the characteristics by leading theorist and how I have brought forth issues of race and racism within my social studies classes. Although numerous studies (Cochran-Smith, 2003; Dilworth, 2004; Kaltsounis, 1997; Tyson & Park, 2006) have identified multiculturalism within social studies education, little analytic attention has been paid to the strategies, resources, and activities that teachers use to engage students in thinking about issues of race and racism.

Methodology

To conduct this study, I used a self-study approach. Self-study is a methodology that has been frequently used by teacher educators to examine their own practice. Zeichner (1999) recognized this trend towards research and identified it as new form of scholarship that allowed for teachers to study their own practice. Many educators have embraced this form of inquiry for it allows individuals to make sense of their environments with the possibility of making change to practice. Pinnegar and Hamilton (2009) identified self-study as a type of research where the researcher is also the subject. This simultaneous experience allows for greater self-awareness to be created and allows for others to learn about your practice from the research. As a study of practice and self, this research is able to capture the relationship between the two. This form of scholarship allows for teacher educators to better understand who they are, how they learned, and how they taught with the ultimate goal of improving practice (Loughran, 2004).

This study was conducted in Waiters County High School, a rural southeastern county with a population around two thousand students with limited cultural diversity. Twenty-eight of my students participated in the study across three different classes. For data collection, this study utilized multiple methods. First, document reviews were conducted on the Georgia Performance standards for World History, thirty papers that I wrote as an undergraduate and graduate student, and eighty-four previous lesson plans. Second, I video recorded four lessons that were taught in class to observe the actions. Third, students responded to writing prompts after the recorded lessons. Last, I conducted two interviews with two former student teachers. Data analysis was an ongoing process from the beginning of data collection through formal analysis.

Rationale and Significance

This study offered many benefits. First, the study presented offered personal insight into my teaching practice. As stated previously, I want to continue to improve as a teacher. This study allowed me better understand my teaching beliefs and how I addressed issues of race and racism within my curriculum planning. Second, the study presented offered other social studies educators and opportunity for a glimpse into another class. So often, educators become isolated within their practice that they do not have opportunities to see others in practice. This study allowed others into my world to learn from mistakes and successes to better aide in their practice. Finally, the study presented challenged students in their thoughts concerning issues of race and racism that provided opportunities for students to reflect upon their beliefs.

Literature Review

Next, I will review literature that formed the background of my study. This review of literature will first explore cover how multicultural education has been theorized and conceptualized by several theorists (see table 1). Next, I will review models that have been used to implement a multicultural curriculum (see tables 2 and 3). After that, I will discuss research that has been conducted in the social studies field to examine ways that multicultural education has been explored within social studies classrooms. Finally, I will discuss similar characteristics of social studies education and multicultural education.

Multicultural Education Theorized and Conceptualized

Though multicultural education emerged as a field in the late 1960's, contentions still exists today about what is multiculturalism (Amosa and Gorski, 2008; Fullinwilder,

1993; Hidalgo, Chavez, and Ramage, 1996; Gorski, 2006). One criticism that emerged has been a charge that multicultural policies and procedures have led to more emphasis on group differences and threaten national cohesion. Proponents of this argument believe that celebrating individual ethnic identities leads to more of a focus on group differences instead of developing a national culture. A second charge levied against multiculturalism has been a charge on the field as a profession. This change in focus has led to an acceptance of all ideas as being equal and fails to eliminate and address those that lead to inequities. These same critics suggest that multicultural education has also failed to directly address issues of race and power which has led to curriculum, pedagogies, and classroom cultures that do not challenge the status quo but are considered more "consumable for the most privileged people" (Amosa and Gorski, p. 167, 2008). Finally, multicultural education has been viewed as having a lack of common definitions and common vision of education. For example, Fullinwilder argued, "Many different and often incompatible ideas and aims get lumped together under the common label of multicultural education" (p. 6, 1993). As a result, definitions that speak to the same topics are created but use different terminology to express those ideas. Nieto (2004) provided the most comprehensive definition of multicultural education that shares many of the same views by leading scholars in the field. Nieto (2004) defined multicultural education as:

> " a process of comprehensive school reform and basic education for all students. It challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and

> teachers represent. Multicultural education permeates the curriculum and instructional strategies used in schools, the interactions among teachers, students, and parents, and the very way schools conceptualize the nature of teaching and learning. Because it uses critical pedagogy as its underlying philosophy and focuses on knowledge, reflection, and action (praxis) as the basis for social change, multicultural education furthers the democratic principles of social justice" (p. 346).

Though many conceptualizations of multicultural education have emerged, all conceptions share the idea of a change in teaching philosophy that includes several similar themes: cultural pluralism and equity, being a process of overall school reform, a movement for social justice and student empowerment, a movement that promotes democratic principles and citizenship, a curriculum that encompasses multiple perspectives, and an education that provides all students with opportunities for success. The following sections will highlight how different scholars have theorized and conceptualized multicultural education. Though each has defined multiculturalism in their own words, each scholar shares overlapping ideas that creates common themes that all share. As such, this section is organized according to those key themes that emerged.

Valuing Cultural Diversity

A central theme shared by some multicultural theorists is valuing cultural diversity (Banks 2008; Gay, 1995; Nieto, 1994; Sleeter and Grant, 2009). Multicultural education in this view embraces diversity due to the possible potential of enriching society by allowing students from all backgrounds opportunities to learn from and interact with students from different backgrounds. Banks (2008) and Gollnick and Chinn

(2002) believed that valuing cultural pluralism instead of assimilation allowed for all students to be viewed as unique individuals instead of being seen through a deficit model. Valuing cultural diversity and the cultural resources that students' bring allow for others to learn and obtain new skills.

Nieto (2004) and Gay (1995) conceptualized multicultural education in a similar manner. According to Nieto, multicultural education "challenges and rejects racism and other forms of discrimination in schools and society and accepts and affirms the pluralism (ethnic, racial, linguistic, religious, economic, and gender, among others) that students, their communities, and teachers reflect" (p. 346). By embracing cultural diversity, minority students will have greater chances for educational equity and opportunities for academic success if culturally diverse students are not viewed through a deficit model. Gay (1995) shared this same idea of valuing cultural diversity within multicultural education and wrote, "It values and celebrates the cultural pluralism that is endemic to the human condition and U.S. society" (p. 159). To Gay, multicultural education accepts the fact that there is not a single cultural or ethnic norm that all should subscribe to. Instead, Gay recognizes that society is comprised of complex and varied attitudes, values, and norms that should be embraced for the positives that can from differences.

Process for School Reform

A process of total school reform is another common theme that emerged from various conceptions of multicultural education (Banks, 2008; Ford and Harris, 1999;Gay, 1995; Nieto and Bode, 2013; Sleeter and Grant, 2009). To these writers, multiculturalism is more than just replacing instructional materials with a curriculum that offers more

diversity. From their shared view, multicultural education is a total process of change that includes students, staff, and administration. These authors contend that total school reform must be implemented to achieve a change in vision that permeates all aspects of the school environment. This process of total reform is what Gay (1995) viewed as an" educational innovation designed to reform schooling so that its positive benefits and effects are more accessible, equitable, and effective for a wider variety of student population" (p. 155). The evolution of the school involves more than just curricular matters; the school re-envisioned changes philosophy among students, teachers, and parents. This movement for total school reform leads to what Banks (2008) described as "a reform movement designed to make some major changes in the education of the student" (p. 1). In this view as a total process of reform, multiculturalism will influence all aspects of educational policies and will seek to develop changes among students, staff, and parents. The commitment to multiculturalism would be evident in staffing, administration, and the expectations held for students.

Viewing multicultural education as a process of change is not limited only to the curriculum. Instead, the process of change should be conceptualized as a broad-based school reform movement that understands educational decisions are not made in a vacuum but instead are influenced by larger social and political forces. Nieto and Bode (2013) labeled multicultural education as" a process because it concerns such intangibles as expectations of student achievement, learning environments, students' learning preferences, and other cultural variables that are absolutely essential for schools to understand if they are to become successful with all students" (p. 356).

Social Justice and Student Empowerment

Another common theme shared through conceptualizations of multicultural education is a focus on social justice and equipping students with the skills and knowledge to be able to make changes within society (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Gollnick and Chin, 2002; Nieto, 2004, Sleeter and Grant, 2009). Multiculturalism is rooted in the belief that all races are equal and deserve equal opportunities to experience school success. To achieve this goal, students must be able to recognize inequalities within society and then have the knowledge and resources to implement changes. These actions lead to what Gollnick and Chinn (2002) described as a central core of multicultural education and the authors recognized "as education that is multicultural matures in its application, teachers and their students begin to confront inequalities in schools and communities. Then they take steps to eliminate existing inequities within the classroom and the school, and sometimes, in the community" (p. 341). Multicultural education following this philosophy allows students to become empowered to take control over their environments and then be able to make changes for their futures. This new mind set leads to what Bennett (2003) described as "enabling people to become change agents" (p. 34).

The idea of student empowerment for social change as a central theme of multiculturalism was further explored by the writings of Ford and Harris (1999). These writers viewed developing skills for social change as a primary goal of multicultural education due to the potential power of empowerment and independence. Gay (1994) continued to develop multicultural education within this frame of social justice by stating:

> "Education has the obligation to prepare students to critically question inequalities; to be morally outraged and intolerant of all forms of oppression, exploitation; to understand the nature and effects of these problems---personally, nationally, and globally; to realize that their personal lives and the fate of society are inextricably interwoven; and to engage in constructive actions to eliminate all restrictions on individual rights and social possibilities" (p. 101)

Promotion of Democracy and Citizenship

The promotion of democratic principles and practices is another shared concept of some multicultural scholars (Banks, 2008; Bennett, 2003; Gay, 1994; Manning and Baruth, 1996; Sleeter and Grant, 2009). Rooted in social justice, multicultural education seeks to bring forth ideals of liberty and justice for all students. Having this as an educational aim for students strengthens democratic principles so students can come to accept, understand, and appreciate differences in race, class, culture, religion, and gender. Bennett (2003) expressed the commitment to this goal by writing, "Democratic principles are at the heart of many issues addressed by multicultural education" (p.22). The promotion of democratic principles is central to the multicultural approach by Grant and Sleeter (2009). In this model, students and teachers share in decision-making and learn to negotiate through differences to learn shared decision-making. By experiencing this process, students will begin to develop the skills needed to live in a diverse society.

Another shared theme amongst some writers of multicultural education is the preparation for students to practice living in a democratic society (Banks, 2008; Gay, 1995; Gollnick and Chinn, 2003; Nieto, 2004). To practice in educational settings, Gollnick and Chinn viewed both teachers and students acting as leaders and followers of

instruction to challenge the traditional autocratic environment of school. Together, teachers and students break down power barriers to work and govern in the classroom equally. Allowing students the opportunities to have the freedom to question power and authority is a central issue of multiculturalism, but one that Nieto (2004) noted that schools often neglect. By having discussions centered on issues of power and authority, Nieto contended that students would learn of ways to challenge systems of authority in through the democratic process. The deliberate practice of democracy as a central theme of multicultural education is also shared by the writing of Gay (1995). According to the author, a multicultural approach allows for, "Democratic principles (representation, equality, freedom, dignity, and justice) within a framework of cultural diversity, be applied to the curriculum content and classroom" (p.158). Using those principles as a guide, schools can be an avenue to strengthen democracy as an institution through multicultural education.

Multiple Perspectives

The use of multiple perspectives to give authentic voices to marginalized groups when teaching and learning is another shared concept by some multicultural writers (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Nieto, 1994; Sleeter and Grant, 2009). This approach allows for myths and stereotypes held about minority groups to be explored by using the actual accounts of those groups. As such, a goal of a multicultural curriculum is to develop a narrative that offers varying perspectives to the traditional curriculum by offering competing interpretations of truth. What is taught in social studies courses is often presented from a monoculture perspective that does not allow for other cultures to be explored or validated. From a multicultural philosophy, the

curriculum would be transformed to accurately reflect contributions that minority and other omitted groups have made to society. Events would not be presented as static truth but as a flow in interpretations and students would learn how different groups were impacted by events.

The use of multiple perspectives allows for the curriculum to become transformed by showing students that knowledge is not neutral, but determined from competing factors of power. Gay (1994) expressed this as a central theme of multiculturalism by acknowledging that knowledge and truth is determined through a continuous process of the interpretation of events. This process allows for students to understand and accept differences while developing a personal identity. Nieto (2004) expressed a view similar that knowledge is dynamic and using multiple perspectives should be included and critically analyzed to provide a wider range of perspectives for students. Again, both writers view knowledge not as neutral or fixed but as an entity that is constantly negotiated and changed through analyzing different points of view. Ford and Harris (1999) agreed with this idea and suggested that allowing students to view events from the perspective of others can "affirm individual differences and human diversity through the elimination of prejudices, biases, and stereotypes based on socio-demographic variables" (p. 25). Allowing students to view content from varied perspectives allows for their beliefs to be challenged while also allowing opportunities to learn from other perspectives.

Education for All

Multicultural education developed partly as a response to growing diversity within American schools and from the want of marginalized groups to be represented in

educational practices. As such, critics have labeled multicultural education as a divisive practice and as a curriculum movement aimed for minority groups (Amosa and Gorski, 2008). This misconception is unfounded and some multicultural writers believe that this philosophy towards education is good for all students and is not exclusive for a certain race of gender (Banks, 2008, Bennett, 2003; Gay, 1994; Gollnick and Chin, 2003; Nieto, 2004; Sleeter and Grant, 2009). This misfit charge is easily refuted as Banks stated, "Another important goal of multicultural education—on which there is wide consensus among authorities in the field but that is neither understood nor appreciated by many teachers, journalists, and the public—is to help all students, including White mainstream students, to develop the knowledge, skill, and attitudes they will need to survive and function effectively in a future U.S. society in which about half the population will be people of color by 2050" (p. 41). This approach to education is needed for all students because all students will be citizens of a society where they must live and interact with people of diverse backgrounds. As citizens, all members need to be equipped with the skills and resources to be able to deal with diversity and learn how to view multiple perspectives. The want to develop all students to the best of their potential is shared by the vision of multicultural education set forth by Nieto (2004). Within this vision, society benefits as a whole by having an education for all students that promotes democratic values and develops a critical consciousness within all students.

Educating all students in the goals of multicultural education can help to bring an end to oppression and discrimination within society by allowing all students the opportunities to learn about different cultural backgrounds. To do so, all students need to learn about inequities that exist from multiple perspectives to bring social justice.

Supporting diversity within education will help all students foster an apperception for diversity within society and the positive gains that can be had. Gay (1994) recognized the powerful potential of multiculturalism and wrote, "All students, not just those who are poor and from the groups of color, are victimized by the ethnic and social class bias in curriculum content, by the failure to learn skills for cross-cultural interactions, and by not understanding how the lives of ethnic individuals and groups in the United States are closely interrelated" (p. 53). For students who may never experience discrimination, a multicultural approach allows them to reposition their perspective to better understand how minority groups have been impacted by events.

Conceptual Models for Multicultural Education

In the following section, I will review prominent models that are used to incorporate multiculturalism. I present these models in detail to provide an understanding of the models that are used and key differences. I will use these models as a foundation when developing lesson plans that addresses multicultural teaching strategies so a concrete background of each is needed. After a description of the model, a critique is provided of how well it reflects the themes established by multicultural writers.

Five Approaches by Sleeter and Grant

Sleeter and Grant (2009) described five common approaches that are used in multicultural education (see table 2). In teaching the culturally different approach, the goal is to teach assimilation in favor of the primary culture. Students are taught in a one-size-fits-all fashion where they are expected to be able to function in the dominant culture. Students who fail to do so suffer due to cultural deficits that can be corrected by

assimilation. This approach is not needed for all students, but for those who lack the cultural capital of the dominant group such as immigrants or minority groups.

This approach falls short of what scholars have envisioned for multicultural education. This approach lacks a commitment to democracy, lacks incorporating multiple perspectives, does not reform the entire school, and it does not strive for educational equity. Instead, this approach seeks to strip students of any cultural differences in favor of the traits and values of the dominant culture. Under this model, truth is not a competition from various perspectives but is static. Sleeter and McLaren (1995) labeled this approach as "fundamentally anti-multicultural and anti-democratic" (p. 15).

In the human relations approach, the focus is to develop a better understanding of other cultures to eliminate stereotypes. Students highlight differences and similarities amongst groups and are able to communicate those features. By doing this, students are able to see that all people share in the same experiences and have common bonds. To make this a reality, students are grouped heterogeneously, participate in cooperative learning, and use role-playing to develop empathy within students. Hsu and Chepyator-Thomson (2012) conducted a study that examined how physical education textbooks incorporated multicultural content according to the five approaches by Sleeter and Grant (2009). Their work revealed that the textbooks they examined did not address multicultural issues, and if they did, only addressed the topic using the human relations approach. Though the study was conducted by analyzing physical education textbooks, the lack of including multicultural content and the degree to which it was addressed

highlights the larger issue of why more research needs to be conducted in all fields do provide insight into how multiculturalism can be better incorporated and presented within a curriculum.

The human relations approach does reflect many themes of multicultural writers (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Nieto, 1994; Sleeter and Grant, 2009). First, cultural pluralism is favored over assimilation, the approach is intended for all students, and social skills are developed so that students can communicate more effectively with diverse groups. However, societal structures that lead to inequities are not addressed and students are not able to learn why inequities exist and ways do address them (Sleeter and McLaren, 1995). As a result, "students may learn to interact pleasantly with Victor and enjoy Chinese food, but there is not guarantee that they will learn about issues such as the poverty of Chinatown or the psychological devastation many Asian immigrants face when they realize they must surrender much of their culture to assimilate into American society" (p.19).

In the single-group approach, a particular group is studied in-depth to better understand their perspectives' and experiences'. Advocates of this model reject the notion that schools are politically neutral but instead are socializing institutions that can become vehicles for social change. As such, all students can benefit from this approach and can lead to empowerment of group members. This model provides a basis for social change by highlighting injustices and the effects on a particular group while encouraging teachers and students to question ideas of power and privilege.

The single-group studies approach shares similarities to the themes expressed by multicultural writers (Banks, 2008, Bennett, 2003; Gay, 1994; Gollnick and Chin, 2003;

Nieto, 2004; Sleeter and Grant, 2009). Advocates of this approach embrace discussions on the contributions of marginalized groups and recognize that schools are political in nature. This approach shares in the themes established by some multicultural writers because knowledge is not viewed as a static truth and alternative perspectives are provided that offer counter-narratives to official knowledge. Students are expected to engage in deep cultural analysis of groups, but this often leads to other groups being ignored and groups that are studied are not truly integrated into the curriculum. This lack of integration continues the perspective of viewing people as different and results in "simply adding onto the existing curriculum, instead of achieving the ostensible goal of challenging and changing the entire educational process" (p. 23).

In the multicultural education approach, the curriculum is redesigned to be more inclusive of diverse groups. Educational policies and practices are changed so that cultural pluralism is embraced and teachers strive to bring issues of social justice and equity to the forefront of learning. Students are presented with multiple perspectives so that all groups and their contributions are presented. Teachers attempt to use culturally relevant materials and students learn to interact through cooperative group learning. Advocates of this model also believe that schools and the community should be tightly intertwined to improve the learning environment and strive to actively involve parents.

This model reflects the ideas put forth by some multicultural scholars (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Gollnick and Chin, 2002; Nieto, 2004, Sleeter and Grant, 2009). The multicultural approach is viewed as best for all students and allows multiple perspectives to be used to question stereotypes and common assumptions. Advocates of the multicultural approach favor cultural pluralism over

assimilation and highlight contributions made from various minority groups. To combat discrimination and stereotypes, educators are encouraged to use cooperative learning and role-playing activities to provide students with different points of views. Though founded on premise of critical inquiry, this approach still often fails to directly address structural inequalities (Sleeter and McLaren, 1995). As a result, multicultural education becomes "a romanticization and celebration of differences, without any interrogation of the power differentials that give rise to exclusive practices, distorted representations of otherness, and social strife" (Sleeter and McLaren p. 25).

In the education that is multicultural and social constructionist approach, the multicultural approach is used but also seeks to empower students to become agents of change within society. Critical pedagogy is used in both, but advocates stress that more focus is situated on the process of making change. Contrary to simply celebrating cultural differences and affirming diversity, educators using this approach place a greater emphasis on structural inequalities that continue to lead to inequities. Under this approach, students are equipped with the skills to be able to critically analyze society to recognize inequalities and then develop ways to bring about change through collaborative actions. McCall and Bang (2012) advocated for this approach to address how preservice teachers could be better prepared to meet the needs of refugee students. According to the authors, preservice teachers often lack the skills necessary to implement multicultural curriculum and this model could be used as a guide to better meet the needs of culturally diverse students. The authors contended that this level of multicultural integration focuses on equality for students and teachers can become agents of change that can promote cultural pluralism while supporting students for academic success.

Bank's Levels of Integration

Banks (2008) described ways that multicultural content is integrated into curriculum (see table 3). In the contributions approach, multicultural content is "contributed" to the curriculum by the addition of learning about cultural traditions and holidays. The standard curriculum remains unchanged and minority groups are given a small amount of time to study Black History Week or a Mexican History Week. Students learn about safe cultural heroes who did not try to change the social order and students do not gain a real understanding of minority groups.

There are drawbacks with integration in this manner. Students are not able to see the larger role that ethnic or cultural groups have contributed to society and leaves a view of "ethnic issues and events primarily as an addition to the curriculum and consequently as an appendage to the main story of the development of the nation and to the core curriculum in the language arts, the social studies, the arts, and other subject areas" (p.247).

In the additive approach, the basic curriculum remains unchanged and minority groups are "added" to the curriculum though the study of an additional book, unit, or project.

For example, students could read *The Color Purple* to learn about experiences of African-Americans in the rural south. As an easier way of integrating multicultural content, this process does not take much time and could be favored for the ease of implementation.

There are drawbacks with using this approach. Ethnic groups are still viewed as separate and are never truly integrated into the whole curriculum. The dominant groups' perspective is still valid and students are not provided with alternative voices. The

curriculum remains unchanged and continues to "use mainstream-centric and Eurocentric criteria and perspectives" (p. 249). Students are never able to truly understand differences or societal structures that continue to reinforce inequities

The transformational approach has significant differences than the additive and the human-relations. Advocated as an education for all, the transformational approach restructures the curriculum to allow students to see concepts, issues, and themes from various perspectives. Multicultural content is not simply added to the curriculum, but is infused throughout to create a better understanding for students to see contributions from minority groups. As a result, this approach leads to "a perspective that views ethnic events, literature, music, and art as integral parts of the common, shared U.S. culture" (p. 252).

The social action approach includes all elements of the transformational approach but includes elements to allow students to begin to make actions to change society. An emphasis is placed upon social criticism so that students may become empowered to make change within their communities. Schools become a place for social reflection and the promotion of democratic practices and values so students can "understand the inconsistency between our ideals and social realities, the work that must be done to close this gap, and how students can, as individuals and groups, influence the social and political systems in U.S. society" (p. 253). The social action approach also calls for teachers to take an active role as agents of change by designing opportunities for students to practice decision-making and deliberation.

Research has been conducted that used Banks' model for multicultural integration to propose ways of incorporating multicultural content (Christie, 2009; Vecellio, 2012).

Endacott and Bowles (2013) argued that most social studies integration of multicultural issues exemplified Banks' contribution level. To provide a more enriched experience, they developed a lesson plan that would move young learners towards the transformational level by providing opportunities for students to explore other cultures. Though the lesson plan they developed moved students from the contribution level, they did not test it within a classroom to gauge the effectiveness. The lack of examples of educators utilizing these techniques within their practice highlights the need for research conducted on multicultural teaching strategies and how they can be used to engage students in thinking about issues of race.

Research has also been conducted using Bank's model to examine ways that educators have developed their beliefs towards multiculturalism and implemented a curriculum (Petty and Narayan, 2012; Ukpokodu, 2003). Branch (2005) conducted a case study of a US history methods teacher to provide insight into how he was able to model a multicultural curriculum for preservice teachers. This case study highlighted how he was able to integrate content according to the transformational level and ways he was able to validate minority students' culture through the use of language and by providing multiple perspectives. Though this article offered an exemplary example of how to integrate multiculturalism within a class, the author indicated that

issues of race and prejudice were not directly addressed within his class leading to the need for more examples of this approach and how it can be used to engage students in thinking about issues of race.

Common Themes Between Social Studies Education and Multicultural Education

The following section will discuss common themes shared between some social studies educators and some multicultural theorists. This discussion of common themes is needed to support why more social studies classes should reflect the values of multicultural education due to many shared goals. I developed these common themes by comparing the goals of some multicultural writers with the goals of some social studies writers. I will provide a discussion that highlights common themes from some writers in both fields. These common themes include developing democratic practice and principles, developing a critical perspective within students while teaching for social justice, citizenship education and pedagogical practices that are culturally relevant and responsive.

First, there is a shared commitment towards developing democratic practices and principles. Some social studies writers (Castro, 2013; DiPardo and Fehn, 2000; Mathews and Dilworth, 2008; Miller-Lane, Howard, and Halagao, 2007; Washington and Humphries, 2011) share a similar goal as some writers of multicultural education (Banks, 2008; Bennett, 2003; Gay, 1994; Manning and Baruth, 1996; Sleeter and Grant, 2009) that developing democratic principles should be a goal of education. Social studies writers Waltzer and Heilman (2005) echoed this idea by proposing that powerful learning in social studies education should "help educate and prepare students to take an active part in a deliberative democracy" (p. 157). In order to do so, this idea of teaching is built upon preparing students with the critical habits of mind necessary to be able to assess, analyze, and use evidence to appraise and evaluate competing arguments and interpretations of history and society. Bennett (2003) expressed the commitment to this

goal by writing, “Democratic principles are at the heart of many issues addressed by multicultural education” (p.22). Leaders of the National Council for the Social Studies (NCSS) advocated for social studies education to promote the development of democracy. In 2001 NCSS issued the principles underlying the Curriculum Standards for the Social Studies that stated, “In a multicultural, democratic society and globally connected world, students need to understand the multiple perspectives that derive from different cultural vantage points” (p. 320). Social studies programs should include experiences that provide for the study of different cultures and value cultural diversity. In doing so, social studies education like multiculturalism fosters respect for cultural pluralism. NCSS further called for students to develop civic competence defined as preparation for a "culturally diverse, democratic society in an interdependent world" (p.320). As a mission, social studies education should work to provide opportunities for students to learn a range of perspectives on issues to evaluate their impacts on all groups. The goals of NCSS reflect the same ideas set forth by the National Association of Multicultural Education (NAME). NAME (2003) defined multicultural education as a concept that “values cultural difference and affirms the pluralism that students, their communities, and teachers reflect” (p.1). Gay (1995) defined multicultural education in a similar manner that focused on democracy and wrote that education should include “Democratic principles (representation, equality, freedom, dignity, and justice) within a framework of cultural diversity be applied to the curriculum content and classroom” (p.158).

Social studies writers Miller-Lane, Howard, and Halagao (2007) saw these links and introduced the term civic multicultural competence to meet the goal of developing

civic competence and as the convergence of social studies and multicultural education. They defined this term "as the desire and the ability to investigate diverse, problematic, and controversial issues in pursuit of a more inclusive, just, and equitable society" (p.563). As such, civic education should promote democratic values through teaching for social justice and social action. To the authors, social studies education and multicultural education both shared the goals of preparing students to become citizens in a diverse society and the responsibly to create a more just and equitable world.

Next, developing a critical perspective and teaching for social justice is a common theme shared by some social studies writers (Boyle-Baise, 1996; Dewitt, 2003; Ladson-Billings, 2003; Schoorman and Bogtoch, 2010; Tyson, 2003; Wolk, 2003) and some multicultural writers (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Gollnick and Chin, 2002; Nieto, 2004, Sleeter and Grant, 2009). This position in teaching calls for students to examine issues of race, class, and power to analyze how they impact society and then strive for changes that address these problems. Following this orientation, social studies programs should value multiple perspectives and the preparation of civic action oriented towards a greater social good. In doing so, social studies education provides students with the skills needed for critical analysis and evaluation of society just as in multicultural education. This idea reinforces that of Gollnick and Chinn (2002) who based multiculturalism on the concept of social justice and equality for all people. They argued, "As education that is multicultural matures in its application, teachers and their students begin to confront inequalities in schools and communities. Then they take steps to eliminate existing inequities within the classroom and the school, and sometimes, in the community" (p. 341).

To address inequities in social studies, Wolk (2003) suggested that educators develop critical literacy skills to give students the skills necessary to recognize and question injustices within society. According to Wolk (2003), critical literacy is a critique "focused on issues of power: Who has it and who is denied it; how it is used and how it is abused" (p. 102). Social studies educators should encourage students to question knowledge to address issues of omissions among groups. Discussions and debates centered on these topics allow for students to hear diverse opinions and perspectives.

Social studies writers Obenchain, Pennington, and Orr (2010) identified critical constructivism as a means to develop a social studies curriculum based on social justice. The authors defined critical constructivism as placing "traditional constructivism within a more critical framework with a focus on understanding the prior experience and socially-shaped perspectives of autonomous students in order to elicit a greater understanding and a transformative experience" (p.488). Using this approach, students' prior experiences are used and then they are provided multiple perspectives in an attempt to show students that truth and knowledge are competing interpretations of events that can change with time. To meet the goal of providing a transformative experience, "students are given ample opportunities to confront the status quo and the societal influences that shape their lives, and in the case of civic, education, to delve deeply into analyses of political power" (p.489). Obenchain, Pennington, and Orr (2010) labeled teaching for social justice as a philosophy that embraces developing a critical lens within students. The work by these authors' highlighted ways that teachers can use teaching strategies to engage students in thinking about issues of race and racism.

Social studies writers Silva and Langhout (2011) too identified critical multiculturalism as a means to develop cultural competence among students. The authors defined this term as a "theoretical approach that analyzes the role of historical, social and institutional contexts in constructing power, with an understanding of how the effects exclude, contain, and disadvantage subordinated groups" (p.64). Critical multiculturalism continues to develop critical inquiry within students by forcing students to confront issues of race, power, and privilege to address issues of inequities between race and gender. Students are encouraged to engage in civic action for social change by becoming more involved citizens. Using critical multiculturalism as a tool allows social studies educators to address issues of race, oppression, hate, and discrimination to create cultural understandings among students. The use of critical multiculturalism reflects the ideas of Bennett (2003) who wrote, "enabling people to become change agents, goes beyond study and discussion and deals with the skills and behaviors needed to eradicate discriminatory practices as well as to bring about other desired changes" (p. 34). The work of these authors offered how a way that social studies educators could address issues of race from a critical view to engage students in thinking about issues of race and racism.

Teaching for social justice is a theme that continues to unite social studies and multicultural education. Social studies scholar Cochran-Smith (2003) labeled this union as "multi-perspective, combining critical and democratic perspectives with commitments to anti-oppressive policies and practices" (p.6). Social studies educators could inadvertently contribute to unfounded racial stereotypes and myths by not confronting diversity issues. Traditional learning in social studies is presented from an ethnocentric

standpoint where minority groups are omitted and dismissed as invaluable contributors to our society. Instead, educators need to embrace diversity and discuss issues of injustice and inequities that exist. Boutte (2008) captured this sentiment of what it means to teach for social justice by writing, "Teaching toward a more inclusive social order or teaching for humanity means working toward reducing our peculiar ethnocentrism so that we can appreciate humanity in its many dimensions" (p. 171). Teaching for social justice challenges the status quo as being ethnocentric and allows students to examine their underlying beliefs and assumptions about cultural groups. The writings from these authors highlighted why social studies educators explicitly addressing issues of race, gender, power, and privilege allows for students to experience a transformative curriculum that allows a critique of society while trying to develop agents of change. The works by these authors reflects the idea of teaching for social justice outlined by Nieto (2004). Nieto conceptualized a vision of multicultural education that is based in critical pedagogy and has a goal of developing social justice. Nieto (2004) wrote, "A multicultural approach values diversity and encourages critical thinking, reflection, and action. Through this process, students can be empowered as well" (p. 358).

Another common goal shared by some writers of social studies education (Dilworth, 2004; Gay, 1997; Kaltsounis, 1997; Lucey and Laney, 2009; Obenchain, Pennington, and Orr, 2010; Parker, 1997; Rapport, 2009) and some writers of multicultural education (Bennett, 2003; Gay, 1997; Manning and Baruth, 1996; Sleeter and Grant, 2009) is to prepare students to be able to participate in a diverse democratic society. To do so, both seek to develop better citizens who have the necessary skills to communicate and function. This goal is expressed when Banks (2008) writes,

"multicultural education is to help individuals from diverse racial, cultural, language, and religion groups to acquire the knowledge, attitudes, and skills needed to function effectively within their cultural communities, the national civic culture, their regional culture, and the global community" (p. 5). Social studies writer Parker (1997) echoed these thoughts and wrote, "We need a citizenship/multicultural education that can respond to increasing difference by looking at the whole picture—difference and democracy—not just a part" (p.231). In this view, citizenship education would recognize that people have multiple identities and that a goal of civic education should be to acknowledge multiple cultures as valid. In social studies education, Rapport (2009) proposed this could be achieved through global citizenship education. This view of citizenship education seeks to affirm differences in students while developing cultural, national, and ethnic identities. Citizenship education from this perspective echoes the thoughts of Banks by providing students with competing definitions of citizenship. Rapport wrote, "In today's global environment, social studies educators have the opportunity to expand their student's vision of the role of citizenship in developing democratic understandings by adopting multiple perspectives on citizenship" (p. 91).

Along with global citizenship education, social studies writers propose teaching for democratic citizenship and teaching for multicultural citizenship as means to develop better citizens and democratic practices. Obenchain, Pennington, and Orr (2010) followed a teacher who taught for democratic citizenship. In the view of this teacher, "citizenship education served the purpose of having students critically examine, confront, and understand complex issues related to democracy and diversity, in the hopes of a transformative experience" (p. 487). Lucey and Laney (2009) further investigated the

concept of teaching for democratic citizenship and found that teaching for democratic citizenship shared the same view of citizenship education delivered by Banks. Citizenship education according to the authors has the core values of "belief in (a) the dignity/equality of all individuals in society, (b) the inherent value of hard work, and (c) allegiance to democratic principles such as 'liberty and justice for all" (p. 261). This definition of citizenship is parallel with the vision of citizenship put forth by some multicultural writers. Gay (1997) recognized this by writing, "Citizenship education in a multicultural society must have as an important goal helping all students, including mainstream students, to develop the knowledge, attitudes, and skills needed not only to participate in, but also to transform and reconstruct, society" (p. 8). The focus of these writers is the development of the skills needed to allow students to engage in a diverse and democratic society.

To address multiculturalism within social studies education, some social studies writers (Gay, 2000; Howard, 2003; Howard, 2012; Ladson-Billings, 1995; Martell, 2013) have called upon teachers to develop instructional methods and resources that are culturally relevant and responsive. Culturally relevant teaching uses students' culture as a central part of the curriculum to develop skills, attitudes, and knowledge (Ladson-Billings, 1995). Becoming culturally relevant requires a change in teaching philosophy that requires teachers to "understand the racial, ethnic, and cultural backgrounds of their students" (Martell 2013, p.81). Students are not viewed in a deficit form, but instead, are viewed as valuable contributors who offer different perspectives. Gay (2000) noted that culturally relevant pedagogy uses "the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning more

relevant to and effective for students" (p. 29). Doing this allows students to feel validated as people because their culture is celebrated instead of dismissed. This form of teaching allows teachers to address issues of race and power to develop a critical conscience in students. In doing so, teachers and students are able to explore myths and stereotypes held of culturally diverse groups and challenge students to think how knowledge has validated or invalidated certain groups. Howard (2012) offered an expansion to culturally responsive teaching as involving more than just changes to teaching strategies. Seeing more than just changes to curriculum needed, Howard wrote, "Culturally responsive pedagogy embodies a professional, political, cultural, ethical, and ideological disposition that supersedes mundane teaching acts, but is centered in fundamental beliefs about teaching, learning, students, their families, their communities, and an unyielding commitment to see student success become less rhetoric, and more of a reality" (p.1-2). This thought reflects the idea of multicultural education being a process for total school reform. Banks (2008) conceptualized multicultural education as a process of total reform by writing "Implementing multicultural education within a school is a continuous process that cannot be implemented within a few weeks or over several years.

The implementation of multicultural education requires a long-term commitment to school improvement and restructuring" (p. 41). The need for culturally relevant and responsive teaching methods is needed within social studies education because these practices can be used to engage students to think about issues of race within their lives.

Table 1
Shared Themes of Multicultural Theorists

Topic	Multicultural Education
Valuing Cultural Diversity (Banks 2008; Gay, 1995; Nieto, 1994; Sleeter and Grant 2009;)	Values cultural pluralism and believes that equitable means for all students' can lead to success
Process of School Reform (Banks, 2008; Ford and Harris, 1999;Gay, 1995; Nieto and Bode, 2013; Sleeter and Grant, 2009)	An overall process of reform that includes administration, and teachers, students. Changes in assessment, curriculum, and attitudes.
Emphasis of Social Justice Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Gollnick and Chin, 2002; Nieto, 2004, Sleeter and Grant, 2009)	A major commitment towards creating a more equitable society through student empowerment
Promotion of Democratic Ideals and Principles (Banks, 2003; Bennett, 2003; Gay, 1994; Manning and Baruth, 1996; Sleeter and Grant, 2009)	Classrooms can support the development of democratic ideals and principles. Multiculturalism helps students acquire skills needed to be effective citizen in a diverse society.
Including Multiple Perspectives (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Nieto, 1994; Sleeter and Grant, 2009)	Knowledge is not fixed but is constantly changing and being negotiated. Multiple perspectives allow students to see competing versions of "truth".
Education for All Students (Banks, 2008, Bennett, 2003; Gay, 1994; Gollnick and Chin, 2003; Nieto, 2004;Sleeter and Grant, 2009)	Education intended for all students' regardless of race or ethnicity.

Table 2
Five Approaches by Sleeter and Grant (2009)

Teaching the Culturally Different	Goal is to teach assimilation in favor of the primary culture. Students are taught in a one-size-fits-all fashion where they are expected to be able to function in the dominant culture.
Human Relations Approach	Focus is to develop a better understanding of other cultures to eliminate stereotypes. Students highlight differences and similarities among groups and are able to communicate those features
Single-Group Approach	A focus on particular group is studied in-depth to better understand their perspectives and experiences. This model provides a basis of social change by highlighting injustices and the effects on a particular group while encouraging teachers and students to question ideas of power and privilege.
Multicultural Education Approach	The goal is to redesign the curriculum to be more inclusive of diverse groups. Educational policies and practices are changed so that cultural pluralism is embraced and teachers strive to bring issues of social justice and equity to the forefront of learning.

Table 3

Banks' (2008) model for integration of multiculturalism

Contributions Approach	Multicultural content is "contributed" to the curriculum by the addition of learning about cultural traditions and holidays. The standard curriculum remains unchanged.
Additive Approach	The basic curriculum remains unchanged and minority groups are "added" to the curriculum though the study of an additional book, unit, or project.
Transformational Approach	The curriculum is restructured to allow students to see concepts, issues, and themes from various perspectives. Multicultural content is not simply added to the curriculum, but is infused throughout to create a better understanding for students to understand contributions from minority groups.
Social Action Approach	This approach includes all elements of the transformational approach but includes elements to allow students to begin to make actions to change society. An emphasis is placed upon social criticisms so that students may become empowered to make change within their communities.

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CHAPTER II

REFLECTION AND SELF-STUDY: A LOOK AT RACE WITHIN A WORLD HISTORY CURRICULUM[1]

[1] Jones, J.K. To be submitted to *Reflective Practice: International and Multidisciplinary Perspectives*

Abstract

This article explores the benefits associated with self-study research and provides a summary of my self-study conducted during doctoral research. Self-study has been an approach to research that is used by teacher educators to explore their teaching beliefs, practices, and to seek ways to improve practice. Self-studies often grow from contradictions experienced in practice or from critical incidents that happen within practice. The article begins with a story of a critical incident that made me think about how I addressed issues of race within my practice and then provides an overview of guidelines to conduct self-study research, the methodology of self-study, benefits and limitations of this research, and examples of self-study research. Following the overview of self-study research, I provide an overview of my self-study and the insights that I gained about my practice. Through the process of conducting this study, I better understand my teaching philosophy and how these ideas are evident within my daily practice.

When I began to think about what I wanted to focus on for my dissertation research, I knew that I wanted to examine what happens in classrooms to find ways to improve my practice. Through my studies as a graduate student, I became intrigued with the possibilities of multicultural education providing an experience for students that allows them to investigate issues of race. As such, I wanted to explore how secondary social studies educators conceptualized and then implemented a multicultural curriculum. While thinking of the design for my research, I was introduced to self-study as a means to accomplish my goal. Self-study research is a growing field in teacher education that allows teacher educators to reflect upon their practice. As such, this form of inquiry has been used across disciplines but only a few have been conducted within social studies education. Of those studies, even fewer have been conducted within a secondary school setting with race as a primary focus.

Self-study research has been defined as a mode of scholarly inquiry in which teachers examine their beliefs and actions within the context of their profession (Dinkelman, 2003; Hamilton, Smith, and Worthington, 2008; Pithouse, Mitchell, and Weber, 2009) to make improvements. Self-study provides a reflection of practice through a systematic process with a focus on the improvement of practice. McHatton, Parker, and Vallice (2013) recognized the importance of critical teacher reflection to make improvements to practice and offered a process of developing narratives as a method of reflection. Likewise, Brett-Maclean and Cave (2014) discussed how a film-based process of reflection on practice could provide insights into pedagogy. Finally, Akker (2014)

sencouraged an arts-based process of painting to conduct self-reflection and realization. Like these other methods, self-study provides a process to conduct reflection on self and practice. LaBoskey (2004) noted that self-studies often arise from critical incidents or from problems the encountered within practice that are then investigated to improve practice. My story, too, begins with a critical incident and began my self study as I sought to improve my teaching practice.

Critical Incident—All of The Colored People

As a teacher, I have certain goals I want students to attain from a lesson or from a unit. These goals may target students' cognitive or affective needs and I feel a sense of accomplishment when I can see that students have attained a set goal.

I was teaching a current issues course and had developed a unit on racism and for part of the unit, the students were going to explore how science had been used as a means to support ideas about race. I was enrolled in a graduate level course on multicultural education at the time, so I was excited to look for opportunities to share my gradate coursework in the development of the lesson. It was enlightening when I was exposed to ideas through my graduate coursework I could use in my daily teaching practices. One thing that I took from that class and exported to my daily practice was the use of the term people of color. In that multicultural education course, the professor and other course materials referred to minorities as people of color. Wanting to provide my students with the most current trend in education, I began to use this term in my classroom. At the conclusion of the unit, students were tasked with writing an essay that discussed their learning about race in America. It shouldn't have been surprised when I read the first essay that mentioned the term "colored people". Looking back on my past decision to use

the term, it only made sense for students to use the language they learned in reference to minorities. In describing the ways that science was used to justify racial differences, students repeatedly referred to people of color as colored people. I could only laugh to myself how in my attempt to be so cutting edge and politically correct, students had inadvertently reverted to using dialogue of the 1950's and 60's.

This instance served for me as a critical moment in my teaching. I began to wonder how I addressed issues of race within my curriculum planning and what experiences did students have. That moment highlighted for me that how I address issues of race within my class does have impacts on students and that I could purposely design lessons to address issues of race. With that knowledge, I found that self-study research allowed for a desgin that could address those issues.

Guidelines of Self-Study Research

Self-study is a form of inquiry that emerged from teacher educators seeking ways to improve practice. As such, it serves as a methodology that helps educators describe, interpret, and analyze the educational decisions that they make. Self-studies are typically designed with the intention of improving practice through creating a dialogue with others to reveal shortcomings and share interpretations of experiences. These reflections of teaching often grow from living contradictions or tensions between practice and beliefs. Other self-studies of teaching emerge from experiences that cause reflection upon current practice. As such, educators embark on research from the perspective of not knowing and wanting to gain a better understanding of their experiences. The pursuit of wanting to understand those contradictions, tensions, or problems leads to ways to improve practice. Improvement on practice through pedagogical reflection or self-exploration

allows educators to understand, critique, and ultimately improve practice by reflection upon those experiences (Pinnegar and Hamilton, 2009).

LaBoskey (2004, p.859) provided the following basic guidelines for self-study:

(1) Self-study is aimed at identifying and reframing problems of practice encountered by the researcher with a view toward improving his or her own pedagogy.

(2) Self-study challenges the researcher's tacit understanding about teaching and learning by encouraging interaction with colleagues, students, and educational research.

(3) Self-study generally employs multiple, usually qualitative, methods that are used in the broader education research community as well as qualitative methods that are unique to self-study research.

(4) Self-study should be made available to the broader education research community for the purpose of consolidating understanding and suggesting new avenues for teaching and learning

Following these guides (Louie, Drevdahl, Purdy & Stackman, 2003) argued self-study research can be grouped into three categories that identify the primary focus of the study: teacher identity, the relationship between teaching beliefs and practice, and collegial interaction. The authors described identity-oriented research as being an introspective examination of personal life history and professional development. The emphasis of this research is to develop self-awareness and the impacts that it has on the development of a teacher. This approach allows for teachers to examine how personal biases, life experiences, and cultural backgrounds can influence their teaching perspectives and practices. Finally, (Louie, Drevdahl, Purdy & Stackman, 2003)

recognized collegial interaction as a third approach to self-study research. In this approach to research, educators collaboratively work to investigate the roles of social support, peer input, and how collaboration can impact teaching practices.

Self-study research can be established and conducted in a collaborative or individual setting. This form of research involves others and relationships because those interactions allow the researcher to better understand their practice and make changes to improve it. Critical friends involved in the research process are able to offer wider perspectives and responses to help develop a more complete context of what is being studied. Though relationships with others are important within a self-study, this form of research can be conducted without collaboration with others. When conducted in an individual setting compared to a collaborative study, the focus is still situated on self-exploration and the improvement of practice and input from others comes from data sources to create a dialogue of practice. As such, the process of coming to know more about our practice comes through the use of dialogue as a foundational block of self-study methodology (Pinnegar and Hamilton, 2009). Dialogue can be created directly or indirectly between researchers or data and helps to arrive at a better understanding of what is being researched. Dialogue thus serves as part of the coming to know process by exploring relationships between researchers, data, and ideas.

The Methodology of Self-Study

Samaras and Freese (2006) defined self-study methodology as "a body of practices, procedures, and guidelines used by those who work in a discipline or engage in an inquiry and includes a choice of multiple self-study methods" (p.56). To achieve these goals, self-study research examines practice, the self in relation to practice, and the self in

relation to others. This methodology shares many characteristics of other qualitative methodologies. A central characteristic of qualitative research is the importance of developing meaning to understand an experience. To do so, descriptive data pieces and data analysis is used to provide an accurate description of the context. A rich and descriptive context is developed to allow the reader an accurate portrayal of the settings and attention is given to specific evidence that can be used deliver trust to the reader. Another central characteristic of qualitative research is the recognition of the researcher as a research tool (Bogdan and Biklen, 2006). Qualitative research involves being flexible and being able to see research as an emerging process. Through the forms of narrative, auto ethnography, life history, phenomenology, and action research qualitative research address the self in some kind of way. Self-study research is a form of qualitative research and thus shares in many of these characteristics. Data collection methods are chosen in that reveals better understandings of what is being examined and the reader is able to know "where and why we looked, how we looked, along with evidence from which we will develop our analysis" (Pinnegar and Hamilton, 2009 p.106). The importance of context is also a shared characteristic of self-study and other qualitative methodologies. For all qualitative research, context is important because it will shape and restrict our practice and can be influenced through our actions.

Self-study research serves as a means to provide better understandings of practice. As a form of inquiry that is focused on improvement, research is oriented towards ontology instead of epistemology (Pinnegar and Hamilton, 2009). The ontological stance of this research process directs the researchers to capture clear and defensible accounts of context and experiences from which understandings and assertions

of practice are made. Having an ontological stance towards research also impacts design of studies (Pinnegar and Hamilton, 2009). Self-study research is designed to elicit ways to support the interpretations that are made through developing and using multiple perspectives to arrive at a conclusion. Data collection methods are also impacted by an ontological stance towards research. Methods are used that captures the context and experiences along with the voices of the researcher and the researched.

Benefits and Limitations of Self-Study Research

Self-study research is beneficial because it allows educators to improve their daily practice and contribute to the conversation about ways to improve teaching. First, this form of research establishes ways for researchers to better understand teacher education by paying attention to the knowledge that is generated in teacher education (Crowe and Dinkelman, 2010) and can lead to a better understanding of practice that can be shared with others to contribute to the conversation about ways to improve teaching. The knowledge and understandings created through experiences can be applied to personal practice for improvement. This process of reflection could also improve practice by generating knowledge about practice and programs in practice (Crowe and Dinkelman, 2010). This knowledge gained from actual experiences can be used for assertions for action that might be useful in other settings. By sharing these experiences during research, the general field of teaching can be improved by others being able to understand our practice with ways to improve their own.

Research conducted in this form of inquiry allows for the uncovering of personal underlying beliefs about education that can be used to better understand and improve practice. Berry and Crowe (2009) supported the idea that self-directed research allows the

researcher to better understand their beliefs because self-study presents a "framework for inquiry into one's beliefs and practices as an educator with a focus on better understanding the interactions between beliefs and practices for the improvement of teaching and learning" (p. 85). Coming to know whom you are as educator can lead to a sense of empowerment, improved practice, and improved self-understanding (Hawley, 2010). This process of reflection leads to more reflection about practice and self which then allows the researcher to better understand who they are, their subject, their students, and their practice.

Self-study research and social studies education share some similar interests and this research can be used to improve the social studies field. Some social studies educators seek to address issues of social justice, a motive shared by some self-study researchers. LaBoskey (2004) wrote, "Equity and social justice are core values for self-study research" (p.819). Critical reflection often leads to teachers critiquing their practice and making changes that bring forth more equity. These new reflections about the self can improve practices within social studies education by providing insight about practices through presentations, papers, and conversations. This knowledge generated from can aide other teachers in better understanding their practice.

Self-study research has the potential benefits of improving personal practice, an improved self-awareness, and adding to the general discussion of ways to improve teaching a few limitations could be possible. First, self-study research could result in what Hamilton (2004) described as the "so what" questions. For Hamilton, some self-study research could be too focused on their own practice and could fail to reflect on the work of others and not link their research to the larger conversation of improved practice.

In these situations, there is an unclear distinction between what could be considered research and what would be professional development. To make the distinction clearer among research and professional development, Samaras (2010) offered several common design flaws in self-study research that could lead to limitations of the study. First, self-study research will have limiting results when the study is designed to examine others' personal inquiries and not your personal assumptions about practice. A major characteristic of this research is that it grows from personal experiences. Conducting research on others and not the self will not yield results that allows for greater self-awareness and improved practice. Next, research will be limited if the study is only about the individual and not about the individual in relation to professional practice. This form of inquiry is not designed to serve as a biography of your experiences but should be conducted to explore "the space between self and the practice engaged in" (Bullough and Pinneagar 2001, p.15). Studies that lack that distinction will not allow the researcher to gain an understanding of who they are in relation to their practice.

Exemplars of Self-Study Research

Educators have conducted self-study research to investigate their personal development as teacher educators and to explore their teaching beliefs and practices (see table 1). Bair, Bair, Mader, Hipp, and Hakim (2010) conducted a collaborative self-study in which five teacher educators explored their experiences and struggles they faced when differences in culture and sexuality impeded their relationships with students. The authors sought to investigate how their emotions became evident as teachers and how those emotions affected the relationships they were able to develop with their students. This article helped to serve as an example of self-study research that was self-initiated

with the goal of improving practice. This work also helped in the design of my self-study by highlighting how prior emotions and thoughts helped to shape a teaching philosophy.

Ritter (2010) conducted a self-study to examine his transition from a social studies teacher to a teacher educator who prepares future social studies teachers. To better understand this experience, Ritter explored his professional learning and development as a teacher educator to examine how his beliefs and practices evolved over a course of three years. Through the use of self-study, Ritter was able to identify experiences that helped to reshape his prior beliefs and ultimately improved his practice. The work by Ritter was influential in the data collection methods that I used in my design. To examine his beliefs and how they evolved over the course of three years, he reflected upon papers he wrote as a source of data to track the development of his beliefs.

Kim and Greene (2011) collaboratively conducted a three-year self-study to examine how core reflection helped to shape their teaching identities and practices. Kim and Greene (2011) identified core reflection as the relationship between a person's inner beliefs and their manifested behaviors. Using core reflection, the authors were able to reveal how inner tensions and conflicts at work related to their core values and ideas. Reflecting on those beliefs, Kim and Greene (2011) were able to make changes in practice, in their relationships with students and colleagues. The work by these authors highlighted the potential for this form of inquiry to act as a vehicle for reflection that can improve practice. This process of investigation offers researchers a systemic method to conduct reflection upon teaching beliefs and how they manifest into daily practice, which is at the core of self-study research.

McNeil (2011) conducted a self-study that grew from discomfort she felt as an African-Canadian educator at a mostly white university. Responding to teaching experiences where students expressed racist beliefs and attitudes, McNeil sought to examine how her racial identity influenced her professional identify, behaviors, and practices. This research was used to shed light on how her experiences helped to shape her beliefs as a teacher. The work of this study was influential in my design by providing a vivid example of how this form of research can grow from critical instances within practice. As a minority educator in a mostly white setting, this research also reflects the context of my experiences and offered an example of how personal identify can influence teaching beliefs and practices.

Lovin, Sanchez, Leatham, Chauvot, Kastberg, and Norton (2012) conducted a collaborative self-study to examine their personal beliefs about mathematics teacher education and how those beliefs influenced their instructional practices. Along with identifying personal beliefs and belief structures, the authors also sought to explore possible common beliefs that could be identified as fundamental beliefs of mathematics teacher educators which could be used as a tool of growth for others. The research by these authors offered examples of data sources that could be used in self-study research that influenced my data collection methods. To examine how their beliefs translated into practice, data was collected from lesson plans, past syllabi, and classroom activities.

Table 3 Exemplars of Self-Study Research

Study	Data	Population	Analysis
Bair et. al (2010)	Group discussions, course evaluations, peer observations	Five faculty members at university setting	Occurred during data collection; used semiotic analysis
Lovin et. al (2011)	Personal narratives, belief maps, emails, artifacts of practice	Six mathematics teacher educators	Oral inquiry by Cochran-Smith and Lytle (2004, p. 622)
McNeil (2011)	Journal entries, audio-recording of anecdotes, reflections of feelings and insights that I constructed after each class, and emails	One educator	Used frameworks of CRT and critical pedagogy to review reflections and recordings
Ritter (2010)	Personal journal entries, electronic discussion board posts, observation reports written for student teachers, formal papers	One teacher educator	Categorical content (Lieblich, Tuval-Mashiach, and Zilher (1998).

My Self-Study and Layers of Reflection

For my research, I conducted a self-study that investigated the relationship between teaching beliefs and practices. I have been a secondary social studies teacher for ten years who believes he brings forth a multicultural curriculum and has discussions

concerning race and racism. I was drawn to becoming a social studies teacher due to the opportunities to engage students in issues of race, class, and power. After teaching for ten years though, I began to wonder if my original philosophy for wanting to become a social studies educator was still evident within my practice. The problem I encountered within my practice was one of questioning how I brought forth my philosophy of teaching through practices. I felt that my classroom activities and discussions had become less driven by issues of race and class but instead became more centered on academic content knowledge. Seeing that my beliefs on teaching are built upon providing opportunities for discussions on race, I conducted my self-study to investigate how well I achieve my goal with ways to provide for improvement for practice.

The process of conducting this research has allowed me to reflect upon my practice in many different ways. First, I was able to think about how my philosophy of teaching has developed and refined over the course of my career. I began this process by revisiting papers that I wrote in undergraduate and graduate school to analyze how my philosophy of teaching was manifested through my words and thoughts. After having a better understanding of the development and shifts in my thinking towards education, I was then able to analyze how I implemented those ideas through my daily lesson plans and other curriculum plans. I now know what I value in education and how I translate those ideas into daily practices.

A second layer of reflection was conducted on my lesson and curriculum plans. After critical reflection on the plans, I now have a better understanding of how I translated my ideas about education into action and why I choose the activities and materials that supported those lessons. Through this process of reflection I was able to

find ways to make match my philosophy with actions and could determine when incongruence occurred and why. This layer of reflection allowed me to better understand my practices in relationship with my teaching beliefs.

The process of conducting my self-study allowed me to gain an in depth reflection and a better understanding of my pedagogy of teaching. For my study I developed four lesson plans that focused on issues of race to serve as data. While analyzing the lessons that I developed, I was able to think about what I was teaching and why I choose to present the information in a particular fashion. This layer of reflection allowed me to gain a better understanding of how I can develop lesson plans that reflect my core values as an educator and served to reinforce what I thought of as quality teaching.

While conducting this study, I had the opportunity to reflect upon my experiences with my former student teachers and the impacts that those experiences have had on my teaching and me. I conducted interviews with two former student teachers to gain a better understanding of how they viewed my teaching in terms of philosophy and pedagogy. These interviews helped me to gain a better understanding of my approaches by being able to discuss how they viewed my teaching with and being able to discuss the educational decisions that I made while we worked together. This additional layer of reflection shed light onto how others view my teaching philosophy and allowed me to think more deeply about core values. These discussions with my former student teachers also allowed me to reflect upon my position as a mentor teacher and how I can better serve student teachers in the future.

Finally, this process of conducting a systemic reflection upon my practice allowed me to think about my experiences that I create with my students. I entered into my

research wanting to engage students in thinking about issues of race and to discover how I could develop and deliver lessons that allowed students to think more deeply about issues of race. Through this experience I was able to create those lessons and to reflect on how the lessons engaged students in thinking more about issues of race. This layer of reflection gave more insight into what types of activities and resources can be more engaging for students and how I can now use that information when I develop and plan curriculum lessons.

Conclusion

Self-study is a positive method of research that allows practitioners an avenue for self-reflection with a focus on improvement of practice. I have found in my experience teaching, the schedule of a school day does not allow for focused reflection on teaching and learning and I often only find partial moments for reflection about my practice. Through the process of conducting this self-study, I was able to reflect upon my teaching beliefs and practices to better understand who I am as an educator.

Part of my better understanding of who I am as a teacher stems from the reflective nature that self-study has allowed. Through this process I was able to evaluate my earlier thinking about education and what I valued to see my growth of who I am now as an educator. My philosophy of teaching has evolved and I have been able to follow those changes through the reflection offered by self-study research. With a better understanding of my philosophy, I can now become more intentional in my actions so that my teaching beliefs are reflected in my daily practice, ultimately allowing for improved practice.

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CHAPTER III
USING SELF-STUDY TO UNDERSTAND MY DEVELOPMENT AS A MULTICULTURAL EDUCATOR

[2]

[2] *Jones, J.K. To be submitted to Multicultural Perspectives*

Abstract

This article addresses how I used a self-study research project to investigate my teaching beliefs and practices to better inform my instruction. I have been interested in multicultural education and I wanted to examine if my philosophy of teaching reflected multiculturalism and how those ideas translated into daily practice. Through the process of conducting this self-study, I now have a greater understanding of my teaching beliefs regarding multicultural education, how those beliefs have developed over time, and how my beliefs translate into practice. With this better understanding of who I am as an educator, I can now become more intentional in my instructional designs to better reflect my teaching beliefs and practices. This research could also be beneficial to provide an example of how intentional instructional designs can lead to achieved goals for educators.

This article is about a self-study I conducted to better understand my teaching beliefs and practices. When I entered my doctoral research, I was focused on conducting a study that examined multicultural practices and beliefs in social studies classes so I could learn more about my profession to seek ways to improve my practice. Through the course of designing my study, I was introduced to self-study research as an approach to conduct my research. By conducting this research, I was able to examine my development as a multicultural educator while analyzing my teaching practices and decisions to better understand whom I am as an educator, with the goal to make improvements to my practice. This article first discusses an overview of self-study and then transitions to my self-study and the implications of this study. .

What is Self-Study?

Self-study has been defined as a mode of scholarly inquiry in which teachers examine their beliefs and actions within the context of their profession to make improvements to their practice. This process of research can also be best understood as a methodology that helps educators describe, interpret, and analyze the educational decisions that are made (LaBoskey, 2004). Self-study, as a mode of research and reflection, allows for people to critically examine their ideas, actions, and life experiences to better understand their practice (Dinkelman, 2003). Feldman (2003) offered four criteria that would address issues of quality and validity within this research. First, he suggested that researchers provide a detailed account of data collection methods and define what constitutes data. Second, researchers should provide a clear description of how the data was analyzed and represented. Third, multiple representations of data are necessary for triangulation if researchers can extend triangulation methods beyond data to

include multiple representations of the study. Finally, evidence of a change in practice through the process of self-study, as supported by the data analysis, offers the viability of self-study as an approach to pedagogical changes to support multicultural approaches to education. . In my self-study, I strove to meet these standards to deliver a study that could be deemed of high quality with valid results. Laboskey (2004) noted self-study research often begins with problems encountered within practice or from critical incidents experienced that can lead to educators questioning their practices and then seek ways to resolve those issues. Therefore, I introduce each of the three themes with a critical incident of mine that made me start to think about race and the impacts that it has.

Methods and Analysis of Data

For my study, I conducted two interviews with two former student teachers, surveyed twenty papers that I wrote as an undergraduate and graduate student and analyzed four lesson plans that I developed for my study along with lesson plans that I used for the 2013-2014 school year. The papers that I selected came from work that I generated from 2005 through 2010 and served as examples of my thinking. I used an inductive approach (Merriam, 2009), to analysis my undergraduate and graduate teaching papers which focused on my thoughts on education. Informed by my research question, I initially coded each paper and then identified common links between the codes. I merged codes to generate larger themes which, when analyzed recursively amongst the other data sources generated three critical incidences. Each critical incident served as an entry into me thinking about race.

My Self-study: Critical Incident #1

Growing up, I was fortunate enough to not have experiences that caused me to question visual differences among my friends. I believe that a truly led a color-blind life not seeing race until I became an early teenager. As a military child I moved often. Every three years it was one post to the next. This was the life that I'd known until my dad decided to retire from the military. After a twenty-two year career, he decided to retire and become a JROTC instructor in his hometown in Georgia.

Our new destination was culturally different than where I lived before. I remember seeing a rap video from Master P, a very popular southern rapper, and hearing sounds of what I thought was someone moaning but instead was his signature ad lib vocal: a grunt. I remember thinking that I would no longer hear the music of the Fugees or the Notorious BIG now but would be subjected to southern rap on a daily basis. I was a fan of hip-hop music, just not a fan of the genre that was being produced in the south at the time. The lack of other ethnic groups and the lack of interactions between other ethnicities also stood out as differences than from where I previously lived. As a military child that moved often, I had actually lived in a different part of the state so I considered this move a sort of a homecoming but was surprised at other explicit regional differences that included the pronunciation of words (e.g. "girl" sounded like "gull" and "orange sounded like "erange" . Though I was moving to a different city, I was returning to the state where I previously called home and was looking forward to the new experiences.

A critical moment that I believed helped to shape my views on race occurred one day in the lunchroom at my new high school. At my new location, there was limited cultural diversity with mostly black and white students, something that I was not used to.

Up until my move to this school, I had never really thought much about my race. Being in the military, we often lived on military housing among families of many different backgrounds and I attended schools where most military children attended so there was more racial diversity. This situation was different. Instead of having classmates from many different racial backgrounds, there were only black or white students. I would often hear things like I sounded "white" or acted "white." This used to confuse me because I didn't know what it meant to sound or act like a particular race. I was in an interracial relationship and I was told by other black students that I only liked "white" girls These were the first times that I became aware of race and how people attach things to it. This emerging thought was further compounded by an incident that happened during lunch one day.

I remember standing in the lunch line and some people broke in front of with Beth, a fellow white female student. "I hate when they do that. It's like they don't care about other people and they only care about themselves" she remarked to me in line. I was used to people joining with their friends in line and was annoyed that it made the wait longer but replied, "I guess it doesn't matter how early you get in line it still will take more time". Beth, still annoyed by the growing group in front of us continued, "And they are so loud too. It like they don't even care they we are standing like right behind them". I could tell that she was pretty upset at this point but what she did next will forever be etched into my memory. She turns to me and says, "Jaimon, I like you because you are not like the other black people". I was shocked and in disbelief at what she had just said. Did she think that she was giving me a compliment? Bemused, we continued our conversation as if nothing had occurred but I still remember that moment as a critical

point in my awareness of race. I grew up around military families and kids who did not make issues of race apparent. Growing up I had friends of many different nationalities and never thought of us as different. It wasn't until these moments after my arrival in Georgia after my dad's retirement did I become aware of my race and how others view it. This moment helped me to realize that we all enter a situation with preconceived notions and that everyone views the world through a different lens.

Theme of Teaching Philosophy: Using Multiple Perspectives

A theme that emerged from investigating my teaching philosophy was the inclusion of multiple perspectives in teaching. Using multiple perspectives when teaching about a topic has been identified by many multicultural theorists (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Nieto, 1994; Sleeter and Grant, 2003) and by social studies researchers (Ciardiello, 2012; Danker, 2003; Lee and Foster, 2011; Scott, 2013) as a means of making the curriculum more engaging and giving students more authentic learning experiences.

My thoughts about how to use and include multiple perspectives begin in 2005 as an undergraduate student when I wrote, "Students should know that other cultures exist outside of their own, and that there are actual subcultures within our society" (Jones, 2005b). I continued to develop my ideas on including multiple perspectives in teaching by writing in a class paper, "I believe that a teacher can cover many different perspectives and give students more in-depth information about a subject" (Jones, 2007b). Though I was at a basic level of using and different perspectives, I saw value within the classroom. I continued to develop this philosophy in 2007 after my first year of teaching when I was enrolled in Early Childhood Education 7020: Theory and Curriculum in Early Childhood

Education. In the capstone paper for that class, I reflected on how the class helped to continue to shape my philosophy of education and wrote, "I will also try to create experiences where my students will be able to explore the assumptions that base their world views. If I can create these experiences through activities, guiding questions, discussion and other methods, that would aide in creating a different context in which students view their surroundings" (Jones, 2007a).

My philosophy of including multiple perspectives within my teaching practice continued to expand to include how offering varying accounts of history can help students see that other experiences that are not commonly told. I continued to expand this view and in 2008 while I continued graduate course work in where I wrote, "multiple perspectives of marginalized groups and use the content is not as an end but can be viewed as a beginning point for discussions. I also think about whose story the content is and does it raise new questions or highlight past injustices" (Jones, 2008b).

My thinking in the use of multiple perspectives continued to develop as a means to start discussions in class and as a way to expand the curriculum to allow students to experience content that did not reinforce dominant narratives. My thoughts in the power of including multiple perspectives within curriculum were further developed when I began my doctoral program. In 2009 I was able to take my first class on multicultural education and wrote in a reaction paper,

> "It is my belief that a good social studies education would educate students of the world around them and how they fit into it. Along with those points, a multicultural education allows for students to experience history from the perspective of those who have been marginalized by traditional history books. A

> multicultural education also allows students and teachers to destroy negative stereotypes and can help ease race relations" (Jones, 2009a).

That class helped to shape my philosophy on using multiple perspectives within teaching because those alternative voices provide students with opportunities to challenge their assumptions about minority groups and could help to provide for a more just society.

Including multiple perspectives within my teaching continues to be part of my philosophy. Becky, a former student teacher who I mentored as her cooperating teacher, stated, "It was nice getting feedback on my lessons from your past experiences and I think that we really shared some similar ideas behind teaching by wanting to expose students to different ways of thinking so it was nice that we were on the same page about that. It made it easier when I was planning lessons and you would give me feedback because I knew that we were trying to accomplish some of the same types of things". For Becky, she saw that we had a similar goal of trying to expose students to differing points of view and to content that may not have the opportunity to hear. James, another former student teacher, seemed to indicate that this too was a goal of my teaching practice that he observed. Speaking about what was surprising during his student teaching experience, James said, "I think I was very surprised that they [students] were not open to conversations. I think a lot of them had set views that were dictated by their families and they had not really thought through why they think that way. Students kind of came to class with their mind set on topics and it was challenging to try to get students to think about other points of views. I could see that was something that you tried to do with your classes too". For James, he indicated that students sometimes were reticent to new ideas but that we both strove to include these opportunities within our practices.

To investigate how I implemented the use of multiple perspectives within my practice currently, I examined eighty lesson plans from the 2013-2014 school year (Jones, 2016) and the four lesson plans developed for this project. Of the lesson plans that I examined from the 2013-2014 school year, only ten made specific mention to using primary sources as the teaching activity. Though I only used primary sources a few times, the sources that were used reflected the philosophy of representing the voices of marginalized groups of people. Using multiple perspectives to teach was also evident in two of the lessons that I developed for this study. In the Trans-Atlantic slave trade and in the Tuskegee Airmen and Holocaust lessons, students were exposed to a variety of primary documents that allowed them to gain deeper insight on the subject. Students also experienced hearing competing views about modern slavery and immigration during the lesson on modern day slavery. Both lessons represent how my philosophy of providing students with multiple perspectives is evident within my curriculum planning.

Development of Thoughts over Time

I began in 2005 with a basic understanding of what it meant to include multiple perspectives. In that year I wrote that I wanted students to be aware that other cultures existed outside of their own but did not place an emphasis on students being able to understand those differences. My thoughts on including multiple perspectives within my teaching continued to evolve in 2007 when I wrote that teachers could use multiple perspectives within their teaching to provide more depth to a topic and that I as a teacher could create a learning environment that used multiple perspectives to challenge myths and stereotypes held of groups. I continued to develop my thoughts on how and why to include multiple perspectives in 2008 by writing that using the viewpoints from groups

that have been traditionally omitted from history can give students a more balanced view of events and can begin a discussion as to why groups have been left out of historical events. I began my understanding of using multiple perspectives within my practice so that students would be aware that other cultures existed and I have grown to better understand that including varying accounts of events from different groups can serve as a means to facilitate discussions that could help to dismantle negative and incorrect stereotypes of groups.

My Self-Study: Critical Incident # 2

My first year of teaching was filled with many memorable events. I remember the anxiety that I had when my first period began and I was alone in a class of thirty students. I remember staying up late making lesson plans only to have them not go as planned. I also remember a colleague making a comment all about "all those black kids" that made that helped me to think deeper about race.

The school where I began my teaching career was situated in a small rural community. The student and faculty composition had limited racial diversity. I was one of two African-Americans on a staff of around fifty people and I would typically have only one ethnic minority student in my classes As a result, I formed close bonds with those few minority students I did teach and with a few others in the school. The school was going through changing demographics that made some teachers uneasy, resulting in commentaries such as, "This group of students is different that what we've been having" and "these new kids are moving here from New York and they have to realize that we do things different down here". These comments reflected the uneasiness that came with the shifting student landscape as well as the inextricable connections teachers were making

between race, class, and culture. The new federal designation of being a Title One school, further contributed to teachers' assumptions about the students' identities, behaviors, and capabilities. I was shocked by the candor of my colleagues who verbally stated the school problems were a direct result of our new, racially and ethnically diverse students.

At the end of the year, a few of "those" students were helping me to organize my files and clean my room during final exams. Since it was the end of the year and not many students were still in school, I allowed a group of students to my room and they were playing music. Suddenly I see another teacher standing in the door. "You guys need to bring it down in here. It's way too loud and I can hear you down the hall". I quickly left my seat to apologize for the disturbance that the students were causing but she immediately responded with a comment that was surprising, alarming, and memorable at the same time. "I can't believe that you let all of them in here like that. It like you have the ghetto in your room". I stood shocked in amazement at what I've just heard. Thinking back on the incident now though, I don't think I should be that surprised due to earlier comments that were made by some on staff. To me, that served as a moment that reflected racial misunderstandings and served as evidence of why issues of race should be addressed.

Theme of Teaching Philosophy: Using Discussions to Teach

Another theme of my teaching philosophy that emerged was a belief in the use of discussions to better understand material and as a method to explore perspectives of others. Some social studies researchers (Marshall &Klein, 2009; Mccall, 2010; O'Brien, Lawrence, &Green, 2014; Roberts, 2013) have identified discussions as a teaching method that allows students to explore different perspectives. Though multicultural

theorists do not include using discussions as a central component of a multicultural curriculum, some theorists (Banks, 2003; Bennett, 2003; Gay, 1994; Manning and Baruth, 1996; Sleeter and Grant, 2009) do agree that teaching democratic principles and practices should be an aim of a multicultural curriculum. The use of discussion supports those principles and practices because discussions allow students to share free thoughts, hear competing ideas, and debate the merits of those ideas. Beginning in 2005 I wrote, "A teacher should not advance one side over the other but instead, the teacher should foster discussion among students serving as a facilitator when the discussion digresses or to reiterate important points" (Jones, 2005b). It was my early belief that discussion within classes could be used as a means for students to learn material in a different way. My view on the use of discussions continued to evolve and in 2007 I wrote,

> "The teacher should always have questions to ask when presenting a lesson in order to engage students in active learning and to bring the classroom to a more student-centered learning environment. Through asking divergent questions, teachers can generate questions and possibilities that students may not have thought of and can lead to new areas of interest" (Jones, 2007b).

My view of discussions became situated to what would lead to active learning within the class. From my thoughts, I viewed discussions as a learning method that prompted the engagement of students through the process of asking and answering questions. My thinking on the use of discussions within a class was further strengthened in the summer of 2008 when I wrote:

> "When students are engaged in discussions they are participating in knowledge in action. Treating the curriculum as a conversation, inviting students to define what

is knowledge, and having students write and discuss their reasoning and feelings is how I can engage more students" (Jones, 2008a).

Beginning in 2008, I was able to view curriculum development as a conversation that allowed students to acquire the skills and habits of mind through the process of shared dialogue. I was able to continue to refine my thoughts in 2008 when I wrote, "The pursuit of knowledge in action can be attainted through deliberative discussion that explore issues selected by the class or teacher" (Jones, 2008c).

I began to see that through planned discussions I could engage students with the content while also developing communication skills. The thoughts that I developed on the use of discussions within a class was best articulated in the summer of 2009 while writing a rationale for a curriculum unit I stated," Through the use of discussions and writing, I want students to realize that social studies classes can be built where talk happens about social issues instead of rote-memorization" (Jones, 2009b). My view of using discussions within my practice grew from a simple instructional strategy into a tool that could be used to foster shared curriculum development and understanding while also supporting students' social and emotional development.

Using discussions continues to be a goal that I currently have established towards teaching social studies education. Becky, a former student teacher who I mentored as her cooperating teacher, stated,

"I can think about my high school experiences and how I was sheltered in some of my ways of thinking so I think that the demographics of the school definitely impacted how I taught. I think that you taught that way to. I can remember times

> when things [topics] would come during a lesson that you were teaching and you would stop and address it then".

Becky noted that I would use impromptu discussions to address issues that would arise. James, another former student teacher, too indicated that the frequent use of discussions impacted his teaching philosophy by commenting,

> "I would say the thing that I think most about is how I shouldn't ever limit what is possible in the classroom. I think in my student teaching experience I had a lot of freedom to try things and I would say that they were successful. Seeing students grow and seeing the engagement made me realize it was worth the risk. So in my day-to-day now I try to not think about limiting what kinds of discussions and things they can learn about. I think that's what to many teachers do at this age and they think that they can't talk about those kinds of things. So the thing that I got from student teaching is that students can have discussions about critical issues no matter the age".

Reflecting upon how his student teaching experience influenced him as a teacher today, James indicated that seeing students engaged in discussions and the meaningful experiences that students were able to have made him realize that this could be achieved at any age level.

In my daily practice, I believe that I am also able to use discussions in a variety if was as a tool to engage students (Jones, 2016). One way I was able to incorporate the use of discussion on a daily basis was through the use of essential questions. Each lesson plan contained an essential question and time to discuss the question. The daily essential questions served as a framework of what was to be taught and provided students with

parameters of the lesson. After each lesson, time was devoted to allowing students to answer the essential questions within their groups for clarification.

Another way I was able to use discussions on a weekly basis was though the use of current event articles. Each week students were assigned to write an article about a current event and then provide further analysis. In class, time was devoted to allowing students to share their summaries and then I would sometimes provide an article for the entire class to discuss. Weekly current event summaries allowed students to enter discussions on topics concerning their lives' and provided a space for them to hear the opinions of others. Through the use of these weekly discussions, I was able to provide another opportunity for students to enter conversations about the curriculum.

All of the lessons that I developed for this project also reflect the value of incorporating discussions within my curriculum planning. The race and the Renaissance lesson used formal discussion protocols as a teaching format along with the lesson on modern day slavery. Informal discussions were also used in the Atlantic slave trade lesson and the Holocaust lesson. In these lessons, students discussed in their small groups their reactions to the materials but without a formal discussion protocol.

Development of Thoughts over Time

In 2005, I initially viewed discussions as something that may happen within classrooms and that teachers should simply act as a facilitator of discussions. This position evolved in 2007 when I began to view discussions as a means to create a student-centered classroom where discussions could serve as a means to engage students. I began to understand that discussions could be used within classes to initiate an interest in a topic or to propose ideas that students may not be aware of. My greatest growth with

understanding how discussions could be used within a class came in 2008 when I took an English education class and was exposed to the idea of using discussion to turn the curriculum into a conversation. My change into viewing discussions to elicit conversations caused me to understand that discussions amongst students on the content can lead to better attainment of content. I brought all of my thoughts together in 2009 concerning discussions when I wrote that I wanted my students to realize that talk should happen within a social studies course instead of rote memorization and that discussions can help to serve students social development. Within this view, I used discussions as a strategy to engage students with the content but also as a means for students to collaboratively learn together.

My Self-Study: Critical Incident #3

Another critical incident that shaped my philosophy towards teaching social studies education occurred during my second year of teaching. An impromptu discussion concerning the confederate flag and black clothing company called FUBU clothing emerged, and I was very happy to facilitate the discussion. In that discussion, students expressed their thoughts and beliefs on the confederate flag and how it impacted race relations. I felt that the discussion among students was beneficial in helping them to think deeper about their thoughts and provided a chance for them to hear how other students thought. I received an email from the principal's secretary stating that the principal wanted to meet with me. I had been complaining about a lack of available laptops and other technology issues so I was glad that I was finally getting my chance to be heard. When I arrived the next day, I was prepared for our conversation. Much to my dismay, this meeting was not about my technology complaints but instead about parent

complaints from the discussion on race and the confederate flag. My principal spoke with me at length about how I should only cover material that is in the standards and that I should leave sensitive social issues to be discussed at home. It was his thought that parents should have those discussions because the school environment should be free of subjective ideas.

For the next few days I replayed the conversation that occurred in my class to think of any instances that could have been offensive to anyone. Did I say something that could be construed as misleading or opinionated? I also thought about the conversation that I had with my principal. I questioned if what I believed to be important as a teacher outweighed concerns that might arise from parents, administration, or other sources. These competing thoughts of what I valued as an educator and what my administration deemed to be appropriate for the classroom weighed heavy on me but I knew that I had to be true to my beliefs if I was to be satisfied in my profession. I went back and asked my students about the discussion that occurred the previous day. To my surprise, they were still as excited to discuss the topic and thought that this was a rare experience that they did not get to have in their other social studies courses. It was then that I decided that these types of discussions were important for students to have. For me, continuing to discuss controversial issues within my classes was not being resistant to the demands of my administration. Instead, I was being true to myself and to my students by being able to provide educational experiences that allowed them to continue to grow academically and socially.

Theme of Teaching Philosophy: Teaching for Social Justice and Equality

A final theme that emerged from my papers as a philosophical trait of my teaching was the want to address issues of justice and equality. Teaching for equality and social justice has been identified by some multicultural theorist (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Gollnick and Chin, 2002; Nieto, 2004, Sleeter and Grant, 2009) and social studies researchers (Bolgatz 2005; Burrell-Storms, 2013; Gorski, 2009; Lintner, 2004; Scarlett, 2009) as a means of transforming the curriculum for students so they can make changes to the world.

In 2005, I was introduced to the idea of social studies education being an avenue to discuss issues of social justice through a historical lens and the power that these classes could have for change. In ESOC 4350: Study of Secondary Social Studies Curriculum I wrote my rationale for teaching and expressed the thought that social studies education could allow students to "recognize inequalities and gaps that exist throughout society and to find what they can do to have a change" (Jones, 2005b). In the spring semester of 2005 I was enrolled in Sociology (SOCI) 2820: Race and Ethnicity in America. In a report about race in America I wrote,

> "While conducting this research, I was eager to explore it [race in America] further because race relations is what made me interested in teaching. I feel that by occupying the social role of a teacher, I will be able to directly impact lives and thinking of young people. With that said, I want more people to know that inequalities still exist in America and that more should be done" (Jones, 2005a).

I was influenced to become a social studies educator due to the powerful potential to provide a space for students to explore injustices within society and was beginning to find

that I could address those issues within my practice. This philosophy behind teaching was further refined in 2006 when describing the ideal classroom I wrote, "Finally, an excellent social studies class would help students develop that attitudes that are critical to our society such as life, liberty, and equality" (Jones, 2006). I saw the class as a place where students could explore issues of social justice, but I did not elaborate on how students could. As a graduate student in 2007, I extended my thinking on the role of education and social justice and wrote in a response journal, "Social studies education has a role of advocating public values and correcting injustices that occur in society" (Jones, 2007c). Again, I saw the purpose that social studies education should serve but did not offer ways to bring forth issues of social justice. In 2010 as a doctoral student, I was able to design a project on immigration to use in a United States history class that brought forth a way to implement my idea of social justice and wrote, "I would also like to provide opportunities for students to engage in social action projects where students will be able to use their knowledge gained to impact their reality" (Jones, 2010). Beginning in 2005 and continuing through 2010, I viewed social studies education as an arena where students could grapple with injustices that plague society to bring more equality, but did not have offer ways for my students to move towards action. My thoughts continued to become refined on how to achieve those goals and discovered that content could be used as a beginning point to address inequalities and they could also be addressed through social action projects.

Teaching for social justice and equality continues to be part of my philosophy as a teacher. While discussing her goals and experience during student teaching, Becky commented,

> "I think a major idea behind my program was to not teach by the book or just do things like because its MLK day we are going to learn about MLK. And not be afraid to make students uncomfortable when talking about controversial issues but still feeling like it's a safe environment to talk about things. Those were the kind of ideas that I had when I came into student teaching from my program and I tried to do those kinds of things when I was student teaching. It was nice getting feedback on my lessons from your past experiences and I think that we really shared some similar ideas behind teaching of wanting to expose students to different ways of thinking so it was nice that we were on the same page about that. It made it easier when I was planning lessons and you would give me feedback because I knew that we were trying to accomplish some of the same types of things".

According to Becky, she was able to work towards her goal of creating a safe environment where students were be able to discuss controversial issues due to our similar goals in teaching. Through collaborative planning, we were able to discuss what we valued within education and were able to develop activities and resources that reflected our values. James, too commented on our similar philosophy and goal of social justice and stated, "I think a lot of other student teachers in my class wanted to have conversations that were potentially controversial but their mentor teachers did not really let them have that freedom to have it. I think that you and I shared a philosophy on the classroom of having students think and talk about issues of equality and I think we both had the idea of what we wanted to accomplish in the classroom. With other student teachers there was a clash of what they wanted to accomplish and what their CT would

allow them to do". In a later interview, James echoed the same sentiment when commentating about a lesson he taught about gender and politics while student teaching. Reflecting on the lesson during our interview James said:

> "I think that the fact that lesson was possible was a testament to you as a cooperating teacher (CT). You created a space that allowed me to try things that other CTs would not be comfortable with. I think that that fact that you were comfortable having those conversations made it possible. But I also remember one point during that lesson I felt defeated and I didn't know what to do. I was ready to sit down but you were there to give me support and to offer a perspective that was supporting of what I was trying to do so that really helped a lot. I guess we were similar in the things that we wanted to accomplish by getting students to have conversations that made them think more about their place in the world. So for you to support that lesson was huge. As a CT you made it possible to accomplish the things that I wanted to support with the same ideas. You really allowed me to purse the goals of the things that I wanted to do and I really think that it was because we had similar ideas about what we wanted to accomplish".

From his comments, James indicated that as a student teacher he was able to develop lessons that challenged students to think about issues of equality and justice due to the climate that I had established. According to James, we shared a similar goal of bringing these issues to the forefront and developed classroom experiences that allowed students to be challenged in their ways of thinking.

To investigate how I addressed issues of social justice and equality within my curriculum planning, I examined lesson plans from the 2013-2014 school year (Jones,

2016) and four lessons developed for this project. One way that I addressed issues of social justice was through the use of weekly current event discussions. Students were required to write a summary of a current event and then discuss with classmates their topic they choose. After their discussions, I would then present an article that we would discuss. I would select articles that dealt with issues of race, class, power, or justice. Students would engage in discussions through the use of formal protocols with questions I supplied. The questions would be a mix of content based and opinions based questions so that students had a firm understanding of the topic to then make informed opinions. Students kept track of the discussions though the use of a current event journal that counted towards their overall grade. The use of their journal allowed students a space to capture their thoughts for later.

Another way that I brought forth issues of social justice and equality through my curriculum planning was through linking a current event to a topic that we were learning about in world history. For six different old lessons that I analyzed, I utilized this technique to relate a topic of justice or equality to the curriculum that we were learning about. The lesson about modern day slavery developed for this project serves as an example of this type of planning. In that lesson, students were able to relate what they had previously learned about ancient slavery to slavery in the modern world.

Development of Thoughts over Time

My thoughts and views of how to address issues of social justice and equality began at a basic level and developed to a plan of action that students could use. I began to address this issue in 2005 by writing that I wanted students to simply be able to recognize inequalities within society but did not discuss or offer avenues for solutions. In

2006, my thoughts continued to evolve on that topic and I stated that social studies courses should help develop a critical lens within students so that they could be able to recognize inequalities. I continued to view social studies education as a place where students could discuss social issues and in 2006 I was introduced to the term critical theory and how it could be used within social studies courses to help students recognize inequalities. My thoughts on the role of social studies courses continued to evolve and I wrote that social studies courses could not be apolitical but instead could serve as a place where students could discuss issues of equality and justice and that my course could be used to help develop critical attitudes. These thoughts culminated into a final understanding of how I could address issues of social justice and equality in 2010 when I wrote that I wanted students to create a service-learning project that addressed a social issue that they faced our country. The use of a social action project serves an example of students developing and using a critical lens to make a positive change in society, which reflect my philosophy of teaching.

Growth from Study and Statement of Teaching Formed as Result

I entered into this research wanting to find ways to improve my practice to provide more enriching educational experiences for students. Through the process of self-study, I have been able to reflect upon how my teaching beliefs have formed and how they have guided my instructional practices. The experience has allowed me to think about what I value and how I can implement those values on a continuous basis. I can now have self-checks to see if my practices are reflecting my beliefs. Being able to see these beliefs into the context of current practice has allowed me to become more intentional to make sure that my philosophy of teaching is being implemented.

This self-study also allowed me to reflect upon my interactions with students and student teachers. I have also wanted to construct a classroom environment where students felt comfortable with their peers and would be willing to discuss their thoughts over controversial or sensitive topics. After this project, I better understand that discussions within the class can help to foster that climate by allowing students to have a space to share their ideas. As a result of this study, I will now plan more time for discussions and I know that the students like being engaged in relevant social issues and those discussions can be supported by using resources that allow students to hear multiple perspectives on a topic.

This project has also allowed me to reflect upon my interactions that I have had with former student teachers and how I may act in the future. Over time with more experiences, I have grown to understand that my role as a mentor is to help my student teachers be able to articulate their philosophy of teaching and then to find ways to bring it to manifestation. I have learned that collaboration in designing lesson plans and activities has helped to bring their ideas to light but has also allowed me to reflect upon my philosophies and has given me opportunities to articulate and refine in my current practices.

From this work, I have been able to draft a new statement about teaching that reflects what I value, why I value it, and how I can bring those values to class. When I began analysis of past teaching papers I found a document that I wrote as an undergraduate student that espoused my teaching rationale and how I viewed education. After systematic reflection of my teaching pedagogy, I have a better understanding how my philosophy of teaching was formed and evolved. With this greater understanding of

me, I can become more intentional and direct in my actions to create the learning environment that I believe is best for my students.

Statement of Teaching

I teach because I care

I care about providing students with experiences that can transform their world

I can provide transformative experiences for students by developing engaging lessons

I can develop engaging lesson plans by thinking of my philosophy of teaching when planning

I value exploring issues of social justice and equality

I value students learning from varying perspectives

I value having students share their voices and hear the voices of others

I can engage students in thinking about issues of social justice and equality through planned decisions

I can design lessons that allow students to develop a critical lens

I can design activities that allow students to develop a critical lens

I can engage students in thinking about issues of social justice and equality through planned discussions

I value discussions for they allow students to hear varying perspectives

I can engage students in thinking about issues of social justice and equality through curriculum resources

I can provide resources that account for varying perspectives

I can engage students in thinking about issues of social justice and equality through helping students develop a critical lens for students and allow for opportunities for students to share their voice while hearing others.

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CHAPTER IV

THE INTERSECTIONS OF RACE AND SOCIAL STUDIES: A SELF-STUDY OF MY WORLD HISTORY COURSE

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Abstract

Race is an issue that is not always directly targeted within social studies education. In this article, the author discusses the relationships between multicultural education and social studies education to make an argument that race could be addressed through multicultural education. The author then discusses self-study research that was used to examine how issues of race were addressed through curriculum planning and what strategies could be used to engage students in thinking about issues of race. The findings from this study indicated that race is a topic that often goes un-addressed but could be through intentional instructional strategies.

Introduction

Self-studies often are self-initiated and are focused on improvement of practice (Laboskey, 2004). Self-studies can also be used to explore the space between teaching beliefs and practices (Louie, Drevdahl, Purdy & Stackman, 2003). In my practice, I have often wondered how I addressed issues of race within my curriculum planning and what strategies could I use to engage students to think about issues of race. I entered into the social studies field because I believed that issues of race and racism needed to be at the forefront of the curriculum to bring about social justice and equality. After years of teaching, I began to question how I address issues of race within my curriculum planning and how I engaged students in thinking about issues of race.

This self-study is also conducted to address how race can be addressed within a social studies course. During my exploration of self-study research and social studies, I was able to find self-study research that reached across many disciplines, but few were conducted within the social studies field. Of the self-studies that I could locate that were within social studies, most were concerned about teacher education or the development of a teacher educator for social studies teachers. As such, I decided to conduct my self-study on what happens when race is addressed within a high school social studies course to contribute to the knowledge base of social studies education.

Literature Review

Race as an issue is not thoroughly addressed within social studies curriculum (Chandler, 2010; Howard, 2003; Ladson-Billings, 2003; Tyson, 2003). Race as a topic should be addressed due to the diverse make up of our country and from misconceptions that may arise due to cultural differenes. Ladson-Billings (1999) proposed that issues of

race and racism are normal , permeate American culture, and that racism is supported through institutions of power that serve to maintain the status quo at the expense of minority groups. As a result. social studies education is the place where issues of race should be discussed and addressed due to the nature of the subject. The curriculum of social studies courses' offers opportunites for students to view how issues of race have impacted the developemt of society and the lasting impacts they can have.

To further address issues of race within social studies curriculum, social studies scholars have addressed becoming culturally relevant to address issues of diversity (Crocco, 1998; Howard, 2003). Journell (2008) examined how nine states incorporated the contributions of African Americans within their state standards and found that standards focused on moments of oppression and avoided cultural contributions. As a result, student learning was void of positive contributions from African Americans and left an impression of a history of oppression for them. Anderson and Metzeger (2012) conducted a study to examine how four states incorporated African Americans within U.S. History. Their work found that African Americans were incorporated within the standards with limited depth and the standards were void of racial conflicts and tensions that helped to shape our society. Brown and Brown (2010) examined how acts of violence towards African Americans were addressed in K-12 textbooks. Their work found that textbooks were not void of instances of violence against African Americans, but these acts were framed as individual acts and not part of a systemic racism. In addition to those studies, Martell (2013) conducted a self-study to investigate his students' experiences learning about race within a U.S. History course. As a white man teaching history, the researcher explored how his racial background influenced his

presentation of history and how students' experienced learning about race. Using critical race theory as the theoretical framework for the study, the author found that more black students reported positive experiences when using culturally relevant pedagogy, but students of other ethnic backgrounds did not report as strong positive reactions. This study provided a window of what is possible though the inclusion of using culturally relevant teaching and how this could be conducted using teacher-led research. This research established a need for teachers to include multicultural teaching strategies to provide students of all ethnic backgrounds opportunities to discuss issues of race.

Problem Statement

While social studies would seem to be the ideal place to engage students in critical conversations about the role of race in society and culture now and in the past, the social studies curriculum typically pays very little attention to race as a topic curriculum (Chandler, 2010; Howard, 2003; Ladson-Billings, 2003; Tyson, 2003). This should not be the case within social studies but it is. Though the National Council for the Social Studies (NCSS) has called upon teachers to provide programs that include experiences for cultural diversity (2001, pg. 1), race and racism are not topics that are frequently addressed. To address these issues, multicultural education emerged as a means to make learning experiences more diverse and inclusive. Multicultural writers (Banks 2008; Gay, 1995; Nieto, 1994; Sleeter and Grant 2009) have set to establish an education that embraces differences in race, religion, and gender. These writers envisioned multicultural education as one that valued cultural pluralism and acknowledged that diversity allows for opportunities for students to experience personal growth. As such, I conducted my

research to examine how different instructional strategies could engage student to think about issues of race.

Research Questions

The purpose of this study is to better inform my teaching by systematic reflection upon my implementation of a multicultural curriculum, particularly attending to race. The research question for this study is:

1. How do the strategies that I use engage students in thinking about issues of race?

Methodology

Self-Study

To conduct this study, I used a self-study approach. Self-study has been defined as a practice of intentionally and critically looking into one's actions, ideas, and life experiences to reveal knowledge about their practice (Dinkelman, 2003; Hamilton, Smith, and Worthington, 2008; Pithouse, Mitchell, and Weber, 2009). As a method of inquiry, this tool allows researchers to gain more knowledge about their pedagogy to improve practice while also contributing to the professional knowledge base of teaching (Dinkelman, 2003; Hamilton, Smith, and Worthington, 2008, 2008; Pithouse, Mitchell, and Weber, 2009). Self-study can be a blend of narrative, life history, and auto-ethnography work that uses qualitative methods to better understand educational experiences and practices (Hamilton, Smith, and Worthington, 2008). The process of systematic reflection can also lead to dissatisfaction with current practices and then lead to actions to improve practice (Pithouse, Mitchell, and Weber, 2009). Self-study was an appropriate research design choice due to the focus on how I could engage studnets to

think about issues of race and then make improvemtns to my practice from knowledge that was gained.

Context of Study

This study was conducted in Waiters County High School, a rural southeastern county with a population around two thousand students with limited cultural diversity. Of the students who attend, eighty-one percent of the population identifies as white, 16.6 % as Black, 3.8 % identifies as Hispanic, and 1.4 % identifies as Asian. With limited diversity, students have rare opportunities to experience diverse cultures at school.

I conducted this study with three ninth-grade World History classes during the fall semester of the 2014-2015 school year. World History is offered on a block schedule, which means that students had my class for one semester in a ninety minute class. The official curriculum for the course was developed by the state department of education as the Georgia Performance Standards for World History. The World History curriculum is derived primarily from twenty-one standards that cover a span of over three-thousand years. This study was conducted during a six week period that covered four standards. For this study, I developed four lessons that intentional focused on issues of race during that time period.

To select participants for the study, I sent home a consent form for participation in the study. Of my eighty-three students, twenty-eight participated in the study across three different classes. The demographics of the study reflected those of the school with very limited participation of culturally diverse students. Of the participants, only three identified as Black.

Data Collection Methods and Analysis

For data collection, this study utilized multiple methods. First, document reviews were used as a data source. The list of documents I reviewed for this study is as follows: three lesson plans that were created for the study, student responses to questions after each lesson, and a reflection journal that I created during the study. The lessons were created to examine what strategies could be used to engage student to think about issues of race. To understand how the lesson engaged students to think about issues of race, I collected responses from students after each lesson for analysis. Finally, I created a reflection journal to keep a record of my reactions before and after each lesson.

Second, I video recorded the three lessons that were created for this study and taught in class to observe the actions of students. The videos served as observational data that was gained that allowed me to see what happened during those classes. I created a reflection journal that I used after each lesson to capture my feelings of the lesson to serve as further data. In my journal. I was able to write my thoughts and concerns before the lesson and my immediate reactions to what happned during class. Third, students responded to writing prompts after each of the recorded lessons that served as data. Students were given specific questions regarding each lesson to gain their insight into their reflection of the lesson and how it engaged in in thinking about issues of race. I collected the writing prompts to analyze their responses. For analysis, I looked for repeating words, terms, and ideas. Those repeated ideas become the themes for each lesson.

Theoretical Framework

Tenets of multicultural education helped to shape the design of the lesson plans that I used for this study (see table 2). Multicultural scholars (Banks 2008; Gay, 1995; Nieto, 1994; Sleeter and Grant 2009) have identified cultural pluralism, social justice, promoting democratic practices and principles and including multiple perspectives within the curriculum as aspects of multicultural education. When I planned the lessons for this study, I incorporated those ideas along with Banks' (2008) model for multicultural integration within a curriculum. Banks' model includes the transformational approach where the curriculum is restructured to allow students to see concepts, issues, and themes from various perspectives. This model also includes the social action approach. This approach includes all elements of the transformational approach but includes elements to allow students to become empowered and to begin to make actions to change society.

Findings

Lesson One: Race as an Un-addressed Issue

The purpose of this research was to investigate how different instructional strategies could engage students to think about issues of race. I created four lessons that used different strategies to see how students responded and what feedback they gave. The first lesson was based on the European Renaissance. The lesson targeted the GA Performance standard, which states that students will "analyze change and continuity during the Renaissance". Within that standard, students were expected to be able to identify artistic achievements from leading Renaissance figures. In previous years, this

wasn't a standard that I had typically tied to race, but for the purpose of this study, I chose to tie this lesson to a racially focused topic to challenge students assumptions about the roles of Africans during the Renaissance.

I chose "the final word" as a discussion protocol to engage students in a discussion of race due to discussions within social studies classrooms have being identified as a means of making education a multicultural experience. Hess (2004) noted that high quality discussions allow students to develop original ideas and develop critical thinking, essential skills needed to help students analyze varying perspectives. Another benefit of discussions is that they allowed students to recognize, understand and begin accepting differences among students. Camicia (2009) found that through discussions of controversial issues, students were able to hear competing perspectives and were able to evaluate their beliefs against the perspective of others. This strategy was found to be very effective because it allowed students to hear other's perspective while sharing their own.

The goal of my lesson was to have students think about their prior knowledge on the Renaissance and race and then be able to revisit those thoughts after learning about race during the Renaissance. To conduct the lesson, I proceeded as I normally do with a warm-up question that reviewed previous material. To begin the regular part of the lesson, students were working in groups to complete different station activities that covered writers and artists of the Renaissance. At these, stations students learned about what the individuals identified by the GA Performance Standards as important. These figures were not indented to challenge students in their assumptions about race but served as examples of a focus on European Americans. After they finished their station work, I

placed students in small groups to begin the discussion about race and the Renaissance. I choose to use the "final word" as a formal discussion protocol so that their discussions would be organized and they would have better opportunities to listen to their classmates.

I was nervous about how the lesson would be received and I wrote in my journal before the lesson, "I have no idea how this lesson will go. In my previous experiences students have liked to talk about real issues like immigration or politics but they tend to get shy whenever someone talks about race". This instance was not different. Students were reluctant to discuss issues of race and I noticed that only a few students were responding in the large group. As a result, I decided reassign groups to allow students to hear other voices and to have opportunities to have their ideas validated by their classmates. For their discussion groups I, placed students in groups of four with random assigned partners. I choose to use random grouping assignments to provide students an opportunity work with people they may not normally choose to and so that they could hear different voices from their friends. I then posed a series of questions for each group to answer in a small group and then together as a whole group. The questions that were asked were

1. Describe if any, how your previous classes addressed issues of race.
2. Do you think there was an African presence during the Renaissance? Explain.
3. How do you think Africans were viewed in Europe during the Renaissance?
4. Why do you think the dominant narrative you learn about Africans is as being slaves?
5. Do you think that people are comfortable when discussing issues of race? Explain.

I chose these questions to gain an understanding of how students' previous classes had addressed issues of race and to better understand students' background notions about race during the Renaissance.

After the class discussions, we watched a video clip that explained the African presence in Europe during the Renaissance period.

A theme that emerged from a majority of responses from students was the lack of discussion of race within my students' academic experiences. Students responded in their small groups to the question "Has race been addressed in previous classes and if so how"? Todd, stated, "We only talk about race when it becomes an issue when we are learning something. Like with to *Kill a Mockingbird*. That's the only times that my classes have really talked about race or racial issues". Susan echoed Todd's statements. Reflecting on her school experiences discussing race Susan stated, "We talk about race in healthcare class when talked about how blacks smoke more and have more health problems but that was the only time". Similar to these comments, Brandon stated "We talked about black people during slavery and the civil rights movement during my eighth grade Georgia Studies class but I think that was the only time". The comments from these students served as examples s of race becoming an issue that is addressed when it comes into with the official curriculum. The comments from these students supported the general consensus of each class that race is only addressed as an issue when race presents its self through the curriculum; supporting the idea that race as an issue is not adequately addressed within school experiences.

Highs, Lows and Continued Learning

When I was thinking about the design of this lesson, I wanted to create a learning environment where students would be exposed to information that might challenge their preconceived notions about history. I was successful in that goal because many students were not aware of an African presence during the Renaissance and that information challenged their previously held knowledge. Most students responded that they thought Africans were either slaves during the Renaissance period or were not present in Italy entirely.

After the lesson, students were surprised to learn that Africans occupied many different roles within Renaissance society. After the lesson I wrote in my reflection journal:

> "This lesson was very eye-opening I think for many students. They have learned pretty much their entire school lives that Africans had been slaves so it was not surprising that was the dominant narrative. I think that after this lesson though, students would be willing to rethink their thoughts on Africans throughout history".

I also wanted to provide opportunities for students to be able to discuss how race has been addressed within their school experiences. I thought it was important for students to think about how issues of race had been addressed within their school experiences to better understand how curriculum could engage students in thinking about issues of race. I think that this lesson was successful in this goal because students were able to form into small groups to discuss previous experiences and then again in a larger group setting. The majority of responses supported the assertion that discussions concerning issues of race were rare within their school experiences.

Lesson Two: Real Voices and Experiences

Studying history by using primary documents has been identified as a means of introducing multiculturalism within a social studies class. By using primary documents, teachers are able to incorporate what Merryfield (2004) identified as substantive culture. Recognizing that study of other cultures can sometimes lead to the exotic, weird, or trivial facts, substantive culture learning allows students to appreciate others perspectives by learning how other people perceive work, time, space, roles, and social hierarchies. The second lesson was based on the Trans-Atlantic slave trade. The lesson targeted the GA Performance standard, which stated that students will "analyze the impact of the age of discovery on Asia, Africa, and the Americas". Though the standard called for students to analyze how European exploration impacted Africa, the standards do not address the African slave trade. In previous years, this was a standard that I had typically tied to race with the inclusion of the slave trade, but for the purpose of this study, I chose to tie this lesson to a racially focused topic of the experiences of slaves so that students could gain a greater sense of the reality of the events. This lesson focused on using primary documents as a means to introduce real hardships faced by people to open a discussion on race and my goal behind this lesson was for students to students to gain a greater perspective of the events that occurred in the lives of slaves by having them read and analyze primary sources. By having students connect with these historical figures on a personal level, I was hoping that students would be able to think about and discuss the inhumanity of the slave trade due to race. To begin the lesson, were directed to read and respond to two of three accounts from former slaves who shared their experiences of being captured in Africa and then brought to America. Students were asked to respond to two questions:

1. What thoughts/images come to mind when you read/view this?
2. Do you see a value in using primary sources? Explain.

I decided to use these questions so that students would begin to visualize the events that occurred for our discussion that would occur later. The accounts included a grandmother, a union solder reflecting about stories he heard from his grandfather, and Olaudah Equiano. These accounts were selected for the rich details they provided in how these individuals were brought into bondage. I was hoping that the glaring signs of abuse and mental anguish would continue to form a visual representation of the events. After reading the accounts, students then went to a website to view more primary images that included letters from slaves and slave owners, diary entries from slave owners, and paintings of slave auctions, a lynching, and other events. Again, these resources provided students with rich accounts of slavery from multiple perspectives and served to help students continue to develop a mental representation of the lives' of slaves.

Before students got into small groups to discuss their responses, students closed their eyes to visualize some of the things that they just read and saw. I decided to do this as a mechanism for students to gain the perceptive of the people that they just read about. Students then discussed their thoughts in small groups and then in a larger group. I originally had students just discussing what they saw and read in a large group setting, but after only hearing a few responses from the same students, I directed the class to have small group conversations in an attempt to gain more feedback. From the comments that were shared with the class, students were able to create a mental representation of the slave trade. Though students were making the connection of what life was like as a slave, I believe that the role that race played was absent. In my reflection journal I wrote:

"During the whole group discussion, I really think that students were able to read sources that gave them a more accurate portrayal of what life was life for a slave from captivity in Africa, life during the Middle Passage, and then life as a slave in America. Though students could make the case that life was hard for Africans, no one really made the case that it was due to race".

after our group discussion, I then I collected the writing responses from students to serve as data for the lesson.

From the responses collected, a majority of students indicted that using primary sources was an effective method to engage students to think more deeply about the topic, but how race impacted the slave trade was not fully evident. By using primary sources, students were able to relate to the experiences on a personal level and the primary sources offered a different method of learning that was more engaging.

Using multiple perspectives follows the traditions of some multicultural theorists (Banks, 2008; Bennett, 2003; Ford and Harris, 1999; Gay, 1994; Nieto, 1994; Sleeter and Grant, 2009). The employment of primary sources as a strategy to engage students to think about issues of race was somewhat of an effective strategy because it allowed students to experience a perspective that is not normally heard. Danielle echoed this thought and commented, "I like reading them because we get real insight as to what happened". Sharing a similar sentiment, James wrote, "These primary sources really opened my eyes to how bad it was for Africans that were being used was slaves". Both students noted that the primary sources gave them a sense of reality. Too often, social studies curriculum avoids conflict and leaves students with an inaccurate truth of events. These primary sources were helpful to engage students to think about race by allowing

them to experience the emotional stresses that were placed upon captured slaves. Brandon too liked using primary sources to engage in learning about the slave trade and wrote, "I liked using primary sources. It gave me an example of real life stories and scenarios". Peggy commented too that using primary sources offered a more real experience and wrote, "I like using them because these are real stories and not something that you can just get out of a textbook or off Google". The comments by Peggy and Brandon supported those of their classmates. Using primary sources that offered authentic experiences allowed students to experience another perspective to gain a better understating of the reality of the situations faced by slaves. By using this strategy, students were able to think deeper about this conflict and we as a class were able to use these sources as an entry to discuss race.

Highs, Lows and Continued Learning

When I designed this lesson, I was attempting to reach Banks' (2008) transformational level by including the perspectives of the people being studied. The findings indicate that using the actual accounts of people who were impacted by the slave trade gave students a greater understanding how these events impacted individuals, but I am not sure that race as a cause was fully explored. This lesson was successful by providing students with accounts of that slave trade that allowed them to create mental representations of events. The sources that students used allowed insight into how Africans were viewed and treated, but we never fully discussed how race caused these things to happen. After reflection upon the lessons, I could have addressed how race impacted the slave trade by providing students with sources that indicated how Africans were viewed to establish why mistreatment was accepted and allowed. These sources

would have provided students with a more complete picture of how slaves were treated and why.

Lesson Three: Awareness of the World

The third lesson used a current event article as a means to introduce a discussion about race in the contemporary world. After learning about the Trans-Atlantic slave trade, I thought that a current event article that raised questions about human trafficking in a modern society would allow students to make a connection to their past learning while discussing a current issue. This lesson did not reflect a Georgia Performance standard and was a lesson that I typically would teach in my Current Issues course. For the purpose of this study though, I thought that this lesson would be appropriate to engage students to think about issues of race because this lesson was intended to reflect the social action level Banks (2008) by identifying a social issue, allowing students to share their viewpoints, and then reflecting on actions to resolve the problem. Though that was my goal, I do not believe that students were able to develop resolutions due to limits on the amount of time we could spend on the topic. I learned from this lesson that ideas about social action may be started within a class but the action does not need to occur immediately for the exercise to be labeled as effective. Bennett (2003) elaborated a goal of multicultural education as "enabling people to become change agents, goes beyond study and discussion and deals with the skills and behaviors needed to eradicate discriminatory practices as well as to bring about other desired changes" (p. 34). Studying current issues equips students with the actions, skills and knowledge to make changes within society.

The focus of this lesson was using a current event article to engage students to think about issues of race in regards to immigration from Central and South America. While contrasting this lesson with the slave trade, I wanted to students to think about contemporary slavery that could be also be discussed within a historical context. For the lesson, students were given an article, *Slave Labor in America* by CNN, to read with guiding questions. I chose this article due to the focus on the experiences of immigrants from Central and South America and how some have been forced to work as modern slaves. The guiding questions consisted of content questions and opinion questions. The answers from those questions were then used to start our class discussion on the topic. Before the discussion began, we watched a short informative video that was presented with the article that provided more context of the article by presenting statistics on modern immigration. I decided to use that video to provide students with a more concrete information background on the topic. We then used the same final word discussion protocol that was used in the race and the Renaissance lessons due to students' familiarity and the quality discussion levels at their small group. Students begin by reading the article and answering the questions to prepare for the discussion. After their group members finished, their group entered into a small group discussion. I choose to use small group discussions first due to the lack of conversations that occurred when I previously tried to hold a whole group and got very limited participation. After all groups were finished, I led a large group discussion over the questions that they had previously discussed. When the large group discussion was over, I gave students two questions to respond to. The questions were:

1. Do you think that studying current events in social studies courses is useful? Explain.
2. Do you think that race impacts modern slavery or immigration? I chose to ask those questions to find out if current events could be used as a method to engage students and to examine if students attached race with immigration and how. Explain

During our whole group discussion, the conversation began to sway away from the topic of modern slave labor and became more of a conversation about students' negative connotations attached with Hispanic immigration. When this happened, I decided to redirect the conversation back to human trafficking and not on feelings of immigration. To capture my thoughts during the lesson I wrote in my reflection journal. "Things started to snowball about Mexican immigration when I asked what are some people against immigration. It seemed from the responses of that class that Mexican immigrants are viewed as people who illegally enter the country, receive benefits without paying taxes, and take jobs that could go to Americans". I thought that it was best to redirect the conversation back to the topic and reminded students to think about the information concerning immigration that we learned from the previous video.

The use of a current event article that focused on human trafficking allowed students to enter into a discussion of justice and steps that could be taken to improve the lives' of those who wield less power and the lesson engaged students in thinking about race during immigration, but not necessarily how issues of race have impacted immigration. I collected written response from students following the lesson to better understand how the lesson allowed them to think about race. Emily wrote "I do like

learning about current events because it makes me aware of what is going on outside of my own bubble". Brittany shared similar sentiments by writing "I do think it's beneficial to learn about current event because most teenagers don't really know what's going on in the world today and its starts conversations and debates". Emily and Brittany both indicated that using current events allowed them an opportunity to engage in learning about things they may not encounter in their day-to-day activities. Danny confirmed their thoughts by writing "Current events in class is always interesting because these are problems that are still going on and not historical problems that have been solved for years". More than sixty percent of students indicated that using current events as a means for learning was beneficial because it allowed them to think about contemporary problems that need to be solved. Sarah captured this sentiment by writing "I do think it's beneficial to learn about current events and have discussion. It gives people an opportunity to discuss their opinions. It also raises awareness for problems around the world we may not know about". The comments from these students indicated that using current events, as a means to address issues of race was an effective strategy for engagement and the lesson reflected the ideals of multiculturalism.

Highs, Lows and Continued Learning

When I was designing this lesson, I wanted to connect a current event that could be studied in the context of our curriculum. I also wanted to target Banks' (2008) social action level of multicultural integration by providing students with primary perspectives, recognizing a social problem, and then working towards a solution. I believe that I structured the lesson well by providing the resources for students to gain the perspective of migrants but did not appreciate the time and depth needed to target a social problem

and then the task to develop a plan for action. I was expecting that in one setting we would be able to accomplish those goals, but I better understand that a social action project would take time and it is okay to have an initial movement of interest.

Though, this lesson was engaging for students, I do not believe that I adequately addressed how race or views of race might shape immigration policy or views on immigration. I provided a video clip that addressed inaccurate stereotypes concerning immigrants from Central and South America, but I could have gone into further depth of that information to use evidence to dispel inaccuracies that students may hold. To further have students think about how race could impact stereotypes, I could have then asked students to use the evidence that they learned and try to think about why inaccurate stereotypes are created and sustained even though competing evidence can dispel false thoughts and statements. With the inclusion of these steps, I believe that this lesson would have been engaging for students and addressed how views of race can shape thoughts on immigration.

Discussion

What Strategies can be used to Engage Students in Thinking About Issues of Race?

My research question sought to provide evidence for strategies that could be used to engage students to think about issues of race. I selected strategies that had been identified by social studies researchers as effective means to engage students at the transformation and social action levels of Banks' (2008) multicultural model. I selected these two levels because they represent the shared beliefs from multicultural theorists of providing educational experiences that reflect the major characteristics of multiculturalism. At the transformational level, students are presented with multiple

perspectives from minority groups so they are able to see concepts, issues, and themes from diverse backgrounds. At the social action level, students are provided with the knowledge and skills to make decisions about social issues and then seek ways for changes.

The first lesson focused on using discussion as a strategy to engage students to think about issues of race. The use of discussion can target the transformation and social action levels of Banks' (2008) multicultural model by allowing students to experience diverse perspectives. Social studies writers (Camicia, 2009;Hess, 2004;Mcbee, 1996;Parker, 2001; White, 2008) identified using discussions as a means to analyze different perspectives, examine personal beliefs, and explore controversial issues. The data that I collected affirmed that using discussions was an effective strategy to engage students to think about race. One resounding theme that was prevalent was that students felt using discussions allowed them to hear other student's perspective on the topic while also sharing and reevaluating their own beliefs. Though they felt the subject of race was at times uncomfortable, it allowed them to delve into a topic that is rarely discussed. Students commented that they rarely have chances to discuss issues of race and only do so when the curriculum presents a chance. As such, this lesson allowed students an opportunity to think about race in a historical manner while also addressing contemporary race issues.

The second lesson used primary sources as a strategy to engage students to think about issues of race. This lesson reflected the transformational approach of Banks' (2008) multicultural model by presenting perspectives from minority groups on the slave trade. Social studies researchers (Boyle-Baise, 1996; Danker, 2003; Merryfield, 2004)

identified using primary sources as a means to give authentic voices to marginalized groups in history. The data collected affirmed that using primary sources was an effective strategy to engage students to think about issues of race. The narratives from captured Africans allowed students to hear and visualize those perspectives and then to develop empathy for their situations. Students commented that the primary sources were "real" and offered insight into things they had not been exposed to. These comments support the goal of the transformational level Banks' (2008) model and this lesson was engaging for students due to the authenticity of the material. Providing authentic voices and experiences allowed students to think and discuss how slaves were captured, treated, and how the individuals handled their life situations.

The third lesson focused on studying and discussing a current issue as a means to engage students to think about issues of race. Social studies researchers (Deveci, 2007; Lintner, 2006; McGeown, 1995; Street, 2002; Turner, 1995) have identified studying current events as a means of engaging students to think about social issues. Studying and discussing these issues also supports the social action level of Banks' multicultural model (2008) by allowing students to learn about social issues and then seek ways to solve them. In the lesson, students learned about modern slave labor in America by reading an article and then sought solutions by analyzing the listed recommendations and creating their own. The data collected from this lesson affirmed that using current events as a strategy to engage students to think about race was an effective strategy.

Conclusion

The strategies developed for these lessons were able to engage students in thinking about issues of race. I selected these strategies because they can be used within Banks' transformative and social actions levels of multicultural integration very easily and readily. The use of primary sources, discussions, current events, and social action projects can provide all students with a perspective that is not normally within the curriculum and these strategies have been identified by social studies researchers as ways to engage students. The selected strategies highlighted the transformational and the social action levels Banks' (2008) multicultural model and each strategy offered a unique way of learning while also being able to address issues of race.

Though these strategies were able to engage students in thinking about how issues of race have impacted historical events, this project made me think about how the race of my students and my race could have impacted what happened during the lessons. To begin, the participants of the study were mostly white with the exception of three black students. Being that the research site was located in a rural southern town, one has to wonder what preconceived notions about race that students may have entered the class with that might have affected their views. Being a black male in my early thirties, my life experiences have helped to shape my views on race so I also wondered how students' previous life experiences have shaped their views on race. Second, I wondered how my race might have impacted the discussions that happened within class. In my school setting, I am one of few minority teachers who happened to discuss issues of race within the curriculum. Most students indicated that discussions on race were uncomfortable to have so I wonder if my race impacted what students felt comfortable to share.

Table 1

Social Studies Research Discussing Multicultural Education

Topic	Article	Summary
Becoming culturally relevant	Crocco, M. (1998). Crafting a culturally responsive pedagogy in an age of educational standards.	Article examined educators using culturally responsive pedagogy to meet state standards.
	Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection.	Article offered critical reflection as a guide to creating culturally relevant teaching strategies.
	Martell, C. C. (2013). Race and histories: Examining culturally relevant teaching in the US history classroom.	In this practitioner research study the author examined the intersection between his students' race/ethnicity and their experiences learning history.
Experiences and methods of teachers	Chikkatur, A. (2013). Teaching and learning African American history in a multiracial classroom.	This study explored challenges of teaching and learning African American history in a predominately white school setting.
	DiPardo, A., & Fehn, B. (2000). Depoliticizing multicultural education: The return to normalcy in a predominantly white high school.	This article examined how teachers at a predominantly white, middle-class high school enacted a multicultural education in new course.
	Dilworth, P. P. (2004). Multicultural citizenship education: Case studies from social studies classrooms.	This study explored two teachers ' efforts to integrate multicultural content into a social studies curriculum.
	Marri, A. R. (2009). Creating citizens: Lessons in relationships, personal growth, and community in one secondary social studies classroom.	This article examined how a secondary social studies teacher used curriculum and pedagogy to help racially/ethnically diverse students from low socioeconomic backgrounds build community to become active citizens.
	Silva, J. M., & Langhout, R. D. (2011). Cultivating agents of change in children.	Examined how a first grade teacher used an artist-focused curriculum to develop critical

		consciousness in her students.
	Washington, E. Y., & Humphries, E. K. (2011). A social studies teacher's sense making of controversial issues discussions of race in a predominantly white, rural high school classroom.	In this qualitative study, the authors explored the development of a former high school teacher with regard to issues around race that became controversial in her social studies classroom.
How teachers developed towards multiculturalism	Brant, C. (2013). Preservice teachers' understandings of multicultural education: Implications for social studies teachers and social studies teacher educators.	In this article, the author used qualitative data to argue for the integration of multicultural education into elementary, middle, and secondary social studies classrooms, as well into the social studies education curricula
	Branch, A. J. (2005). Practicing multicultural education in "United States history for teachers": The case of Dr. Johnson.	This article used a case study to investigate the multicultural teaching practices of university professors.
	Castro, A. J. (2013). What makes a citizen? Critical and multicultural citizenship and preservice teachers' understanding of citizenship skills.	This qualitative study investigated how preservice teachers at a Midwestern university defined ideal citizenship, how these definitions influenced which civic skill they valued most, and how they envisioned teaching for this skill in the classroom.
	Mathews, S. A., & Dilworth, P. P. (2008). Case studies of preservice teachers' ideas about the role of multicultural citizenship education in social studies.	This article examined preservice teachers' ideas about the role of multicultural citizenship education in social studies classrooms.

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CHAPTER V

CONCLUSION

Summary of Chapters

This self-study was launched because I wanted to become a better teacher. I wanted to investigate how I addressed issues of race within my curriculum planning and what strategies could I use to better engage students in thinking about issues of race. I began Chapter with a review of literature that discussed how multicultural education has been conceptualized and how it has been viewed and used within social studies education.

With a better understanding of multicultural education and the relationship between social studies education I was able to evaluate my teaching beliefs and practices through the lens of multicultural education. In Chapter II, I discussed the methodology of self-study research, the benefits of reflective practice, and how my self-study research allowed me to think more about my philosophy of teaching and the translations into daily practice. With this work, I was able to understand how self-study research provided an avenue for reflection so that I could better understand my teaching practices and ways that I could improve.

In Chapter III, I sought to better understand my development as a multicultural educator by investigating how my teaching beliefs were shaped over time and how I translated those beliefs into daily classroom practice. I was able to scrutinize my beliefs

to see if they reflected ideals of multicultural education, and I was able to form a statement on teaching that reflected my current beliefs.

In Chapter IV ,I discussed how race had been addressed within social studies education and I examined how I addressed issues of race within my curriculum planning. I then discussed how different teaching strategies engaged students in thinking about issues of race. This chapter served as a place where ideas about multicultural education, social studies education, and my teaching beliefs met to create curriculum that reflected my teaching beliefs and practices.

Recommendations for Practice

I entered this self-study with the intention of finding ways to improve my practice by reflecting upon my philosophy and how that translated into daily practice. After conducting this study, I am now better informed of ways that I will able to engage my students in a multicultural framework to create a more dynamic learning environment. The recommendations for practice are organized by insights gained from each research question:

1. What is my philosophy of teaching social studies and how has it been influenced by multicultural education?
2. How is my philosophy of teaching social studies evident within my curriculum planning?
3. How do I address issues of race within my curriculum planning?
4. How do the strategies that I use engage students in thinking about issues of race?

What is my Philosophy of Teaching Social Studies and how has it been Influenced by Multicultural Education?

When I was an undergraduate student in my social studies education program, I wrote a rationale of teaching. When we wrote those, we were told that this was a work in progress and would continue to evolve as we gained more experience in the field. Writing the rationale then was important because I was able to articulate my philosophy of teaching through the process of writing. After conducting this study, I can see the importance of continually revisiting and revising a rationale for teaching. As we grow as teachers, it is important to continually reflect upon our philosophy to make sure that our daily actions reflect our goals as teachers. This self-study gave me a chance to reflect upon my teaching beliefs and practices as identified by Louie, Drevdahl, Purdy & Stackman (2003). Through the process of self-study and reflection, I am able to better understand my teaching beliefs and the curriculum decisions that I make.

To engage students in worthwhile social studies experiences, educators should seek to develop and use a critical lens with students to explore the subject. Silva and Langhout (2011) identified critical multiculturalism as a means to accomplish this goal by exploring how institutions and social norms throughout history have led to groups being excluded throughout history. By engaging students with these experiences, educators can began to redesign their curriculum to provide for a more multicultural curriculum. To help student further develop a critical lens, educators could help to develop critical literacy amongst students. Wolk (2003) identified critical literacy as means to helps students question issues of power through a different way of seeing and questioning the

world. By helping students to develop a more critical lens to question issues of racism, sexism, and power educators can help to support teaching for social justice and equal

My philosophy of teaching and evidence within practice

When I was an undergraduate student in my social studies education program, we wrote a rationale of teaching. When we wrote our rationale, we were told that they would continue to evolve as we gained more experience in the field. Writing the rationale then was important because I was able to articulate my ideas and philosophy of teaching through the process of writing. After conducting this study, I can see the importance of continually revisiting and revising a rationale for teaching. As we grow as teachers, it is important to continually reflect upon our philosophy to make sure that our daily actions reflect our goals as teachers. This self-study gave me a chance to reflect upon my philosophy and practice. Through the act of reflection, I was able to see living contradictions and then make changes. Reflection on practice most be a constant action and by writing these reflections, they will serve as a tool that can be reexamined and accessed to make sure that the ideas are put into action. By continually being committed to reflection and then action, I can be sure that my daily practice reflects my rationale for teaching.

Addressing issues of race.

The direct of discussions of race is a problem that plagues the social studies field. (Howard, 2003; Ladson-Billings, 2003; Tyson, 2003). As a result, students are not provided with representative experiences of minority groups. Along with that, curriculum standards also fail to address or downplay issues of racial conflict. Due to these factors, students are not provided opportunities to discuss issues of race. To provide students with

a more engaging social studies experience that address those issues, educators could use ideas of CRT when designing their curriculum. Howard (2003) argued that the social studies field must become more race-conscious and place race and racism at the center of the classroom.

To do so, educators must go beyond state and national curriculum standards when they fail to address issues of race. By having a consistent focus on the role of race in shaping historical events, students would be provided with a more accurate portrayal of events and the role of race in helping to shape those events.

How can Strategies Engage Students in Thinking about Issues of Race?

After conducting this research, I now can now better understand why it is important to design lessons that allow student to explore issues of race. This study began because I wanted to improve my practice. I believe that I will now be able to do so by implementing these strategies that allowed students to engage in thinking about issues of race.

I have used some of these strategies before but now I know the possible potential they hold to achieve the transformational and social action levels of Bank's (2008) model.

First, I would recommend for my practice and others to select strategies that allow students to share their voice and hear other students'. Students truly valued being able to hear their classmates' perspectives on topics and appreciated being able to share their voice. Classrooms should not be muted areas where students work alone but instead should be lively places where collaboration is encouraged. Teachers often complain about students talking but constructive dialogue should be encouraged amongst students

to create spaces where they are able to learn from each other and hear different views to balance with their opinions.

Next, I would recommend for my practice and others to select strategies that allow for students to hear authentic voices from marginalized groups. Students often encounter a single narrative and are not exposed to things outside of their norm. As a result, they are often only given access to partial truths that helps to create biases and ignorance. To combat this problem, teachers should give students a more rounded view by including the voices and stories of those that are not told through the standard curriculum means. Authentic voices is key because real stories from people and their experiences gives students a different perspective to counterbalance disjointed information they may have previously been exposed to.

In addition to the previous strategies, I would recommend for my practice and others to select strategies that bridge the gap of the historical and contemporary worlds. Some students viewed racism as a historical problem while others viewed it as a problem that continues to plague the contemporary world. By teachers using strategies that show continuity of events, students would then be better able to see how problems developed in a historical sense and can then make the connections to the contemporary world. Showing these connections will allow students to gain more depth on a topic and give opportunities to discuss and then try to solve contemporary social problems.

Finally, I would recommend for my practice and others to regularly use current events as a means to engage students to think about their world. This research revealed that some students are aware of issues that occur within the world while others are not. Even so, students enjoyed being able to learn about real issues that are going on in the

world. Learning about these events gives students more knowledge about their world and can serve as an entry point to seek solutions to contemporary social problems. Using current events creates awareness among students and can support the development of framing a curriculum that reflects the social action level of Banks' (2008) model.

Limitations of Study

When I designed my self-study, I took careful note to develop a study that brought forth quality, rigor, and trustworthiness in the methods and analysis. Still, this study had limitations that could have hindered the collection of data and possibly the end results. One limitation was the duration of the data collection period. I designed four lessons that covered a six-week span. With more time and more lessons, I could have collected more data to investigate the how students responded to those strategies. I could have also collected data from lessons that did not focus on race to see how students responded to those strategies to measure the level of engagement.

Another possible limitation of the study could be the sample that was used. I originally designed the study to include more participants, but not all students returned their consent form and as a result, the sample that was used was smaller than originally intended. Along with a larger sample size, the population for the study was not racially diverse. A more diverse sample might have yielded different data and the results may have been different.

Next, another possible limitation of this self-study was the lack of a critical friend during the process of data collection and interpretation. Pinnegar and Hamilton (2009) discussed the role of a key friend during self-study research and wrote,

> "When we want to understand our practice more deeply, we use the voice of others in our practice to support our interpretations. They provide evidence of our claims about what our practice produces through their assignments, reflections, interviews, or actions in our practice. We engage critical friends or other collaborators asking them to question our data, our interpretations, our analysis, and our assertions about our practice" (p.15).

I was not able to have this critical friend due to time and location constraints. With another critical eye during the process, the results may have differed and shifted the landscape of the study.

Implications of the Study

Zeichner (1999) noted the growing trend of teacher educators studying their own practice and wrote, "This disciplined and systematic inquiry into one's own teaching practice provides a model for prospective teachers and for teachers of the kind of inquiry that more and more teacher educators are hoping their students employ" (p.11). This self-study was important to me because it helped me to better understand who I am as a teacher and how I can move to improve my practice so that it reflects a multicultural framework. Though this research provided a transformative experience for me, self-study research has the potential to make greater contributions to the teaching field at large. Crowe and Dinkelman (2010) argued that self-study research has the potential to act as source for knowledge production by generating "a different sort of knowledge---knowledge of practice and programs in practice and program" (p.15). The self-study research I conducted has the potential to add to the knowledge base of self-study research and to the knowledge base of strategies used in a social studies classroom.

First, this study can continue to add to the examples of self-study research that have been conducted. As an ever-growing field, this study can serve as a source of knowledge on how a study can be conducted within a social studies class. When I became interested in doing a self-study, I searched for examples of studies that had been conducted by classroom teachers to better understand the design and procedures. Most examples I found were from teacher educators at the college level. This study can help to serve as an example of how the research was conducted at a secondary level.

Second, this study can contribute to the knowledge base of multicultural teaching strategies in practice. This study will allow others to have a glimpse into my classroom to see how these strategies were implemented. The knowledge of practice that was generated through this study can help others trying to implement a multicultural curriculum by acting as a starting point to begin new investigation of teaching strategies.

Concluding Remarks

I began this journey with the intent of becoming a better teacher through improving my practice. This research experience has allowed me to better understand who I am as a teacher and what values I place in education. I have always thought of myself as a reflective teacher, replaying events from the day on the drive home or thinking about an upcoming lesson on the drive to work. Those moments of reflection allowed me to think about my practice, or so I believed. However, I now better understand that a more systemic and enduring approach to reflection can aide me in my teaching practice and ultimately enhance my effectiveness with the students that I teach. This process has allowed me to grow as a teacher, and I hope that I can continue this

growth by implementing what I learned through this process to achieve my initial goal of improving my practice to better engage my students.

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Appendices of Lesson Plans

Race and the Renaissance

EQS: Where did the Renaissance begin and why? How did this event impact society? Who were important individuals? Was there an African presence during the Renaissance?

Standard(s) addressed: SSWH9 The student will analyze change and continuity in the Renaissance and Reformation.

Task One: Journal

1. Answer in your journal, "What new social class emerged and how did agriculture change?
2. Make two review questions from your previous EQS
3. Share journal answers and review questions

Task Two: Renaissance Stations

1. Work together as a group to answer the questions at the station. You will have about five minutes per station

Task Three: Whole Group

1. Power Point
2. Discussion: Race and the Renaissance
3. Summary Activity—Become a renaissance artist. Draw a picture that reflects a change in renaissance art or write a short story or poem using vernacular.

Materials: http://thewalters.org/assets/pdf/revealing-the-african-presence-in-renaissance-europe.pdf
http://thewalters.org/exhibitions/african-presence/about.aspx
http://www.ultimatehistoryproject.com/africans-in-the-renaissance.html

The Trans-Atlantic Slave Trade

EQs: Describe the Atlantic slave trade and the causes. What were the impacts of this event?

Standard(s) addressed: SSWH10 The student will analyze the impact of the age of discovery and expansion into the Americas, Africa, and Asia

Task One: Journal

1. Define the following terms: Encomienda, Columbian exchange, Treaty of Tordesillas
2. Make three review questions
3. Share journal answers and review questions

Task Two: Webquest

1. Using the website, complete your sheet

Task Three: Whole group

1. Power Point
2. Group Discussion
3. Summary activity----Write a diary entry as if you are a slave. Describe how you were captured in Africa and what conditions are like during the Middle Passage.

Materials: http://www.pbs.org/wgbh/aia/part1/1narr4.html

Atlantic Slave Trade

EQs: Describe the Atlantic slave trade. What were the impacts of this event?

Google: PBS Atlantic Slave Trade

1. How many Africans were taken during the slave trade and to what locations?

2. What did Europeans trade for slaves and where?

3. How where slaves captured and what impacts did this event have on Africa?

4. What was the Middle Passage and what were the conditions like?

Select "Europeans Come to West Africa"

1. Which country began the slave trade and how did they control this trade?

2. How did American slavery differ from African slavery and ancient slavery?

3. Why did Europeans turn to slave labor and Africans?

Select "Resource Bank"

Select " IV. The African Slave Trade and the Middle Passage"

Historical Documents—Living Africans Thrown overboard

1. Why where Africans thrown overboard?

Select "V. The Growth of Slavery in North America"

Historical Documents—William Byrd's Diary

1. How are slaves viewed in America?

Select other documents from resource center…….what did you find interesting?

Human Trafficking

EQS: Describe modern human trafficking. What steps are being taken to resolve this issue? How would you resolve this issue?

Task One: Journal

1. What conditions led to the Trans-Atlantic slave trade?
2. Share journal responses within group

Task Two: Read Article

1. Read the article and answer the questions to prepare for a class discussion.

Task Three: Whole group

1. Power Point on immigration in America
2. Class Discussion
3. Summary activity---Write a letter to an editor of a newspaper explaining modern human trafficking and what solutions you would take to resolve the issue

Resources: http://money.cnn.com/2014/10/21/pf/labor-trafficking/

Questions for Article

1. How do most migrants enter into the country?
2. How many people worldwide are victims of human trafficking?
3. What is the bait?
4. What do you think should happen to employers who “turn a blind eye”?
5. What is the switch?
6. By what other means are people held captive?
7. What recommendations did they study offer and do you think they would be effective?

What solutions would you suggest?

Imperialism in Africa

Standard: SSWH15 The student will be able to describe the impact of industrialization, the rise of nationalism, and the major characteristics of worldwide imperialism

EQS: What were the causes and impacts of imperialism in Africa?

Task One: Journal

1. Answer in your journal, "What caused Japan and China to open for trade"?
2. Create two review questions
3. Share journal and review questions within your group

Task Two: Causes of imperialism

1. Working with your group, read the sources and try to find causes for imperialism.
2. Share answers within your group

Task Three: Whole group

1. Power Point Review

Modern History Sourcebook:
Jules Ferry (1832-1893):
On French Colonial Expansion

The policy of colonial expansion is a political and economic system ... that can be connected to three sets of ideas: economic ideas; the most far-reaching ideas of civilization; and ideas of a political and patriotic sort.

In the area of economics, I am placing before you, with the support of some statistics, the considerations that justify the policy of colonial expansion, as seen from the perspective of a need, felt more and more urgently by the industrialized population of Europe and especially the people of our rich and hardworking country of France: the need for outlets [for exports]. Is this a fantasy? Is this a concern [that can wait] for the future? Or is this not a pressing need, one may say a crying need, of our industrial population? I merely express in a general way what each one of you can see for himself in the various parts of France. Yes, what our major industries [textiles, etc.], irrevocably steered by the treaties of 18601 into exports, lack more and more are outlets. Why? Because next door Germany is setting up trade barriers; because across the ocean the United States of America have become protectionists, and extreme protectionists at that; because not only are these great markets ... shrinking, becoming more and more difficult of access, but these great states are beginning to pour into our own markets products not seen there before. This is true not only for our agriculture, which has been so sorely tried ... and for which competition is no longer limited to the circle of large European states .... Today, as you know, competition, the law of supply and demand, freedom of trade, the effects of speculation, all radiate in a circle that reaches to the ends of the earth .... That is a great complication, a great economic difficulty; ... an extremely serious problem. It is so serious, gentlemen, so acute, that the least informed persons must already glimpse, foresee, and take precautions against the time when the great South American market that has, in a manner of speaking, belonged to us forever will be disputed and perhaps taken away from us by North American products. Nothing is more serious; there can be no graver social problem; and these matters are linked intimately to colonial policy.

Gentlemen, we must speak more loudly and more honestly! We must say openly that indeed the higher races have a right over the lower races ....

I repeat, that the superior races have a right because they have a duty. They have the duty to civilize the inferior races .... In the history of earlier centuries these duties, gentlemen, have often been misunderstood; and certainly when the Spanish soldiers and explorers introduced slavery into Central America, they did not fulfill their duty as men of a higher race .... But, in our time, I maintain that European nations acquit themselves with generosity, with grandeur, and with sincerity of this superior civilizing duty. I say that French colonial policy, the policy of colonial expansion, the policy that has taken us under the Empire [the Second Empire, of Napoleon 1111, to Saigon, to Indochina

[Vietnam], that has led us to Tunisia, to Madagascar-I say that this policy of colonial expansion was inspired by... the fact that a navy such as ours cannot do without safe harbors, defenses, supply centers on the high seas .... Are you unaware of this? Look at a map of the world.

Gentlemen, these are considerations that merit the full attention of patriots. The conditions of naval warfare have greatly changed .... At present, as you know, a warship, however perfect its design, cannot carry more than two weeks' supply of coal; and a vessel without coal is a wreck on the high seas, abandoned to the first occupier. Hence the need to have places of supply, shelters, ports for defense and provisioning.... And that is why we needed Tunisia; that is why we needed Saigon and Indochina; that is why we need Madagascar... and why we shall never leave them! ... Gentlemen, in Europe such as it is today, in this competition of the many rivals we see rising up around us, some by military or naval improvements, others by the prodigious development of a constantly growing population; in a Europe, or rather in a universe thus constituted, a policy of withdrawal or abstention is simply the high road to decadence! In our time nations are great only through the activity they deploy; it is not by spreading the peaceable light of their institutions ... that they are great, in the present day.

Spreading light without acting, without taking part in the affairs of the world, keeping out

of all European alliances and seeing as a trap, an adventure, all expansion into Africa or

the Orient-for a great nation to live this way, believe me, is to abdicate and, in less time

than you may think, to sink from the first rank to the third and fourth

Industrial Revolution

Standard: SSWH15 The student will be able to describe the impact of industrialization, the rise of nationalism, and the major characteristics of worldwide imperialism

EQS: How did the Industrial Revolution impact living and working conditions

Task One: Journal

1.Answer in your journal, "What was the Industrial Revolution and why did it begin in England"?

2. Create two review questions
3. Share journal and review questions within your group

Task Two: Child Worker Interview

3. Working with your group, read Saddler Report to examine how conditions living and working conditions changed for children
4. Share answers within your group

Task Three: Whole group

1.Power Point Review

In 1832 Michael Sadler secured a parliamentary investigation of conditions in the textile factories and he sat as chairman on the committee. The evidence printed here is taken from the large body published in the committee's report and is representative rather than exceptional. It will be observed that the questions are frequently leading; this reflects Sadler's knowledge of the sort of information that the committee were to hear and his purpose of bringing it out. This report stands out as one of three great reports on the life of the industrial class — the two others being that of the Ashley Commission on the mines and 's report on sanitary problems. The immediate effect of the investigation and the report was the passage of the Act of 1833 limiting hours of employment for women and children in textile work.

Mr. Matthew Crabtree, called in; and Examined.

What age are you? — Twenty-two.

What is your occupation? — A blanket manufacturer.

Have you ever been employed in a factory? — Yes.

At what age did you first go to work in one? — Eight.

How long did you continue in that occupation? — Four years.

Will you state the hours of labor at the period when you first went to the factory, in ordinary times? — From 6 in the morning to 8 at night.

Fourteen hours? — Yes.

With what intervals for refreshment and rest? — An hour at noon.

When trade was brisk what were your hours? — From 5 in the morning to 9 in the evening.

Sixteen hours? — Yes.

With what intervals at dinner? — An hour.

How far did you live from the mill? — About two miles.

Was there any time allowed for you to get your breakfast in the mill? — No.

Did you take it before you left your home? — Generally.

During those long hours of labour could you be punctual; how did you awake? — I seldom did awake spontaneously; I was most generally awoke or lifted out of bed, sometimes asleep, by my parents.

Were you always in time? — No.

What was the consequence if you had been too late? — I was most commonly beaten.

Severely? — Very severely, I thought.

In those mills is chastisement towards the latter part of the day going on perpetually? — Perpetually.

So that you can hardly be in a mill without hearing constant crying? — Never an hour, I believe.

At the time when you were beaten for not keeping up with your work, were you anxious to have done it if you possibly could? — Yes; the dread of being beaten if we could not keep up with our work was a sufficient impulse to keep us to it if we could.

When you got home at night after this labour, did you feel much fatigued? — Very much so.

Had you any time to be with your parents, and to receive instruction from them? — No.

What did you do? — All that we did when we got home was to get the little bit of supper that was provided for us and go to bed immediately. If the supper had not been ready directly, we should have gone to sleep while it was preparing.

Did you not, as a child, feel it a very grievous hardship to be roused so soon in the morning? — I did.

Were the rest of the children similarly circumstanced? — Yes, all of them; but they were not all of them so far from their work as I was.

And if you had been too late you were under the apprehension of being cruelly beaten? — I generally was beaten when I happened to be too late; and when I got up in the morning the apprehension of that was so great, that I used to run, and cry all the way as I went to the mill.

Elizabeth Bentley, called in; and Examined.

What age are you? — Twenty-three.

Where do you live? — At Leeds.

What time did you begin to work at a factory? — When I was six years old.

At whose factory did you work? — Mr. Busk's.

What kind of mill is it? — Flax-mill.

What was your business in that mill? — I was a little doffer.

What were your hours of labour in that mill? — From 5 in the morning till 9 at night, when they were thronged.

For how long a time together have you worked that excessive length of time? — For about half a year.

What were your usual hours when you were not so thronged? — From 6 in the morning till 7 at night.

What time was allowed for your meals? — Forty minutes at noon.

Had you any time to get your breakfast or drinking? — No, we got it as we could.

And when your work was bad, you had hardly any time to eat it at all? — No; we were obliged to leave it or take it home, and when we did not take it, the overlooker took it, and gave it to his pigs.

Do you consider doffing a laborious employment? — Yes.

Explain what it is you had to do? — When the frames are full, they have to stop the frames, and take the flyers off, and take the full bobbins off, and carry them to the roller; and then put empty ones on, and set the frame going again.

Does that keep you constantly on your feet? — Yes, there are so many frames, and they run so quick.

Your labour is very excessive? — Yes; you have not time for any thing.

Severely? — Yes.

Could you eat your food well in that factory? — No, indeed I had not much to eat, and the little I had I could not eat it, my appetite was so poor, and being covered with dust; and it was no use to take it home, I could not eat it, and the overlooker took it, and gave it to the pigs.

You are speaking of the breakfast? — Yes.

How far had you to go for dinner? — We could not go home to dinner.

Where did you dine? — In the mill.

Did you live far from the mill? — Yes, two miles.

Had you a clock? — No, we had not.

Supposing you had not been in time enough in the morning at these mills, what would have been the consequence? — We should have been quartered.

What do you mean by that? — If we were a quarter of an hour too late, they would take off half an hour; we only got a penny an hour, and they would take a halfpenny more.

The fine was much more considerable than the loss of time? — Yes.

Were you also beaten for being too late? — No, I was never beaten myself, I have seen the boys beaten for being too late.

Were you generally there in time? — Yes; my mother had been up at 4 o'clock in the morning, and at 2 o'clock in the morning; the colliers used to go to their work about 3 or 4 o'clock, and when she heard them stirring she has got up out of her warm bed, and gone out and asked them the time; and I have sometimes been at Hunslet Car at 2 o'clock in the morning, when it was streaming down with rain, and we have had to stay until the mill was opened.

A Flawed Peace

Standard: SSWH16 The student will demonstrate an understanding of long-term causes of World War I and its global impact.

EQs: What were the competing plans for peace? Describe the Russian Revolution.

Task One: Journal

1. Answer in your journal, "Why was WWI known as the War to end all Wars"? Describe fighting on the Eastern or Western front.
2. Make three review questions
3. Share journal and review questions

Task Two: Treaty of Versailles Simulation

1. You will be representing a country during the Treaty of Versailles. Determine the fate of the losing powers.

Task Three: Whole Group

1. PowerPoint
2. Summary activity---Write which peace of plan was best and why? Why did you not agree with the other plan for peace?

Character 1

The United States and Woodrow Wilson

 Wilson was born in 1856.

 He entered politics in 1910 and by 1912 was President.

 In 1916 he was re-elected under a pledge to remain out of the war but in 1917 he declared war on Germany.

He was an idealist and reformer who saw the war as a means to end wars forever by creating a 'League of Nations' that binds all nations together in a mutual alliance - much different from the alliances that were present before the war started (see point 14 below).

Major issues to take to the treaty

He had 14 points which he saw as a way of bringing peace

1. There should be no secret treaties; all international agreements should be open.
2. The seas were to be free to all countries at all times.
3. Customs barriers between countries should be removed.
4. Armaments should be reduced.
5. The wishes of the peoples in colonies should be taken into account when settling colonial claims.
6. German forces should leave Russia.
7. Belgium should be independent.
8. Alsace-Lorranine should be returned to France.
9. Italy's frontier with Austria should be adjusted to avoid confrontation with Austria.
10. There should be self determination for the peoples of Eastern Europe. This allows different nationalities the right to govern themselves as independent nations.
11. Serbia should be given a coastline.
12. There should be self-determination for the people of the Turkish empire.

13.Poland should be independent and given a coastline.
14.An International organization should be set up to deal with international incidents and disputes (therefore avoiding war) - League of Nations.
 Wilson wanted a Europe that was saved from war but also available to trade with the United States. The U.S. had done well economically out of the war and saw trade as a key part of any peace deal (There are at least 4 points that deal with trade - can you spot them?).
 Wilson had no national interests or claims to colonies - he wanted the league to look after them or for them to be self-governed.
 However Wilson was prepared to compromise issues and points to get the League of Nations agreed to.

Character 2
France and Clemenceau
 Born in 1841 he was 77 when the talks began in 1919.
 He entered politics in 1871 and was Prime Minister from 1906 to 1909.
 During the war he was critical of the French war leaders.
 In 1917 he was elected again as leader.
Clemenceau was an old man who had seen his nation be invaded by the Germans in 1870 and again in 1914. France had suffered greatly. The youth of the nation had been lost to war and the nation ravaged by it's effects. Clemenceau was a hard uncompromising man (nicknamed 'the tiger') and therefore he wanted Germany to pay for what it had done to his nation and in doing so make sure that it never would be allowed to threaten France again.
Main issues to take to the Treaty
 Clemenceau wanted French troops on the Rhineland guarding against any future German attack.
 Clemenceau wanted Alsace-Lorraine back from Germany - they captured it in the war of 1870.
 Clemenceau wanted Germany to pay for everything that the war cost - this would cripple Germany and make France more powerful in Europe.
Character 3
Britain and Lloyd George
 Lloyd George was born in 1863.
 He entered politics in 1890.
 He became Prime Minister in 1916 - during the war.
Lloyd George was in a difficult situation. On one hand he was a realist and saw the need to compromise and make sure that Germany was not punished too much as that would cause more problems than it would solve. However, Lloyd George had just won an election promising to squeeze the pips out of Germany and the people in Great Britain wanted to see the German Head of State (the Kaiser) hang for starting the war.
Main issues to take to the treaty

 He disagreed with point two of Wilson's fourteen points as Britain who had always had a strong navy felt Britain and her Empire needed to have some control of the seas.
 Lloyd George felt that the British should be given Germany's colonies and the Turkish territories it had captured
 Lloyd George did want to see Germany weakened in some way through it's **forces**

The Holocaust

EQS: What was the "Final Solution" and what steps led to this event?

Standard Addressed: Identify Nazi ideology, policies, and consequences that led to the Holocaust.

Task One: Journal

1. What background information do you know about the Tuskegee Airmen or the Holocaust?
2. Share answers within your group
3. Watch Tuskegee video

Task Two: Primary Stories

1. Read the three journal entries and listen to one interview clip. Answer "how did race impact the treatment of Airmen in America and in Europe?"
2. Read the Holocaust survivor poem. Answer, "What hardships did this person face"?
3. Share answers within group

Task Three: Whole group

1. Power Point review
2. Class discussion

Resources: Tuskegee Airmen primary sources

http://lcweb2.loc.gov/diglib/vhp/search?query=Tuskegee&field=all&war=worldwarii&digitalCollection=yes
http://lcweb2.loc.gov/diglib/vhp/story/loc.natlib.afc2001001.76178/transcript?ID=mv0001
http://lcweb2.loc.gov/diglib/vhp/story/loc.natlib.afc2001001.76697/transcript?ID=mv0001
http://lcweb2.loc.gov/diglib/vhp/story/loc.natlib.afc2001001.04946/transcript?ID=sr0001
http://www.fdrlibrary.marist.edu/education/resources/curriculumguides.html

Tuskegee Airmen video:
http://www.history.com/topics/world-war-ii/tuskegee-airmen/videos

Holocaust Primary Sources:
http://remember.org/witness/kimel2.html

For Profit Prisons

EQS: How do for profit prisons work and are they beneficial for society?

Task One: Journal

1.Answer in your journal, "What do you know about prison life"?

2.Share journal and review questions within your group

Task Two: Watch Billion Behind Bars

1.While watching the video answer the accompanying questions for later discussion.

2.Create two of your own discussion questions from the video

Task Three: Class discussion

1.Using the final word protocol, discuss the questions from the video and those that you created

Billions Behind Bars Video Questions

1. How much revenue is generated at Canyon City?
2. What is the argument for using prison labor?
3. How much money is made from prison labor and how are governments using that money?
4. What is the argument against using prison labor?
5. Do you think prison labor is a bad idea? Explain.
6. How much does prison work pay and where does it go?
7. How much are prisoners paid and what determines pay? Do you think this is a fair system?
8. Do you think prison work programs benefit society? Explain.
9. How does CCA benefit society and do you agree? Explain.
10. How many jobs are created per 100 inmates?
11. Do you think prisons could be an economic panacea (solution to a problem?) Explain.
12. Why didn't the prison work in Harden and what did they do to try to "find" prisoners?

The Mongol Empire

EQS: What impacts did Mongol expansion have? Who were key leaders?

Task One: Journal

1. ***Answer in your journal "How did Kiev grow to be an important city? What impacts did the Mongols have on Kiev?***
2. Make three review questions—Byzantine Empire or Russia Empire
3. Share journal answer and review questions

Task Two: Confucius readings

1. Working with your group, read the analects of Confucius to understand who we was a teacher.
2. Answer the questions within your group and discuss

Task Three: Whole group

1. Power Point
2. Summary activity---draw a map of the Mongolian Empire and describe how it grew and the impacts of expansion or write a letter from the perspective of Marco Polo explaining improved trade within China

Primary Source Document
with Questions (DBQs)

SELECTIONS FROM THE CONFUCIANANALECTS:
ON CONFUCIUS AS TEACHER AND PERSON

Introduction

Confucius (the Latinized version of Kong Fuzi, "master Kong") or, to call him by his proper name, Kong Qiu (551-479 BCE) lived during the time when the Zhou kingdom had disintegrated into many de facto independent feudal states which were subject to the Zhou kings only in theory. Confucius was a man of the small feudal state of Lu. Like many other men of the educated elite class of the Eastern Zhou, Confucius traveled among the states, offering his services as a political advisor and official to feudal rulers and taking on students whom he would teach for a fee. Confucius had an unsuccessful career as a petty bureaucrat, but a highly successful one as a teacher. A couple of generations after his death, first- and second-generation students gathered accounts of Confucius' teachings together. These anecdotes and records of short conversations go under the English title of the *Analects*. The selections below illustrate Confucius as a teacher and as a person.

Document Excerpts with Questions (Longer selection follows this section)

***Selections from the* Confucian Analects:**
On Confucius as a Teacher and Person

2:4 The Master said, "At fifteen, my heart was set upon learning; at thirty, I had become established; at forty, I was no longer perplexed; at fifty, I knew what is ordained by
Heaven;[1] at sixty, I obeyed; at seventy, I could follow my heart's desires without transgressing
the line."

7:1 The Master said, "I transmit but do not create. In believing in and loving the ancients, I dare to compare myself with our old Peng."[2]

7:8 The Master said, "To one who is not eager I do not reveal anything, nor do I explain anything to one who is not communicative. If I raise one corner for someone and he
cannot come back with the other three, I do not go on."

[1] In Chinese, tianming, also translated in other contexts as the Mandate of Heaven.
[2] The identity of "our old Peng" is unclear, but he is usually taken to be the Chinese counterpart to Methuselah.

7:15 The Master said, "Having coarse rice to eat, water to drink, a bent arm for a pillow – – joy lies in the midst of this as well. Wealth and honor that are not rightfully gained are
to me as floating clouds."

7:21 The Master said, "Walking along with three people, my teacher is sure to be among them. I choose what is good in them and follow it and what is not good and change it."

15:38 The Master said, "In education there should be no class distinctions."

Questions:
1. What qualities of Confucius do you think might have made him a good teacher? Do you think he would still be considered a good teacher if he were alive today in our own society? Why or why not?
2. What qualities do you think Confucius would look for in an educated person?
3. Was Confucius an egalitarian or an elitist?
4. What is Confucius' attitude toward life and toward himself

Longer Selection or Complete Document

Revolutions in South America, Haiti and Europe
EQS: What were the causes of revolutions and who were key leaders? How did nationalism bring unity and disunity?

Revolutions in Latin America video

1. Which group led revolutions in Latin America?

2. Which slave colony gained their freedom from France?

3. Who led a revolution in Mexico from Spain?

4. Who led revolutions in South America

Simon Bolivar

Document A

1. Close Reading: Describe the painting. What are some if the images, symbols, and characters you see? Describe AT LEAST THREE

2. Close Reading: What do you think is the overall message of this painting?

Document C

1. Close Reading: Re-read the first paragraph. What were Simon Bolivar's social and political goals? Explain.

2. Close Reading: What do you think Bolivar meant when he said Spanish Americans were 'seduced by freedom'? How is this a bad thing for democracy?

3. Close Reading: Re-read the third paragraph. How does Bolivar view elections? How does this view influence what he includes in the Bolivian Constitution?

4. Close Reading: According to the author, what was the "tragedy" of Simon Bolivar? Explain.

Haitian Revolution and Thomas Jefferson

1. How did the French Revolution inspire revolution in Saint Domingue?
2. Who were the leaders of this Revolution?
3. What was the importance of this movement?
4. Why did Thomas Jefferson congratulate the Marquis de Lafayette regarding the revolution in France?
5. Explain Jefferson's very serious concerns about the slave revolt in Saint-Domingue (Haiti).
6. How did Jefferson suggest minimizing or reversing the effects of the Haitian slave revolt?

Miguel Hidalgo and Primary Source

1. Who was the leader of Revolution in Mexico?
2. What was "*Grito de Delores*"?
3. What was the impact of this event?

Answer questions 1-3 on the Primary Source

“El Liberator” (Document A)

Proclamation of 1813 (Document B)

Source: Venezuela declared its independence from Spain in 1811. However, Spain regained control of the country by July of 1812. Simon Bolivar was chosen to lead an army to drive the Spanish out of Venezuela for a second time. He gave this speech on June 15, 1813 to Venezuelans in the city of Trujillo.

An army of our brothers has come to liberate you. We are sent to destroy the Spaniards, to protect the Americans, and to reestablish the republican governments of Venezuela. The states defended by our arms are again governed by their former constitutions, in full enjoyment of their liberty and independence. Our mission is designed only to break the chains of servitude which shackle (*chain up)* some of our towns, and not to impose laws or carry out acts of dominion (*conquest).*

We have been unable to watch with indifference the afflictions (*hurts)* you were forced to experience by the barbarous Spaniards. They have plundered (*robbed)* you, and brought you death and destruction. Justice demands vengeance, and necessity requires us to take it. Let the monsters who infest Colombian soil be cast out forever. May their punishment be equal to the size of their perfidy (*treachery),* so that we may demonstrate to the nations of the world that the sons of America cannot be offended without consequences.

Despite our just resentment (*hatred)* toward the Spaniards, our generous heart still commands us to open to them a path to friendship. They are invited to live peacefully among us, if they will renounce (*speak against)* their crimes, honestly change their ways, and cooperate with us in destroying the invading Spanish government. Any Spaniard who does not will be considered an enemy and punished. As a traitor to the nation, he will be shot by a firing squad. And you Americans who, by error or treachery, have been lured from the path of justice, are informed that your brothers have pardoned (*forgiven)* you. Only the blindness and ignorance in which you have been kept up to now by those truly responsible for your crimes could have caused you to commit them. Our arms have come to protect you, and they shall never be raised against a single one of you, our brothers.

Globalization

Standard: SSWH21 The student will analyze globalization in the contemporary world

EQS: What is globalization and impacts?

Task One: Journal

1. Answer in your journal, “In what ways are people connected globally”?
2. Share journal answers within your group

Task Two: Power Point

1. Use the guided notes to complete during the Power Point

Task Three: Article

1. Read the article and answer how globalization impacted his life. Do you see any positive or negative gains? Explain

Task Four: Whole group

1. Class discussion

Exports vs. Food Security in Mexico

By Oakley Biesanz, Octavio Madigan Ruiz, Amy Sanders, and Meredith Sommers

Global trade is bringing U.S. and Canadian consumers a year-round supply of fresh flowers; fresh and processed fruits such as tomatoes, melons, pineapples, strawberries, and mangos; and fresh vegetables such as artichokes, cucumbers, cabbage, cauliflower, green beans, peppers, broccoli, snow peas, and asparagus. All these are flown in daily from Mexico. In addition, there are the traditional exports that feed Mexico's northern neighbors, such as sugar, coffee, bananas and cattle. During winter and spring, more than half the fresh vegetables consumed in the United States come from Mexico.

The growth of these exports has bittersweet outcomes, depending on one's perspective. These products have proven very profitable for foreign investors, transnational food corporations, and many large-scale Mexican farmers. These exports both satisfy the appetites of North American consumers and create jobs in Mexico. On the other hand, these exports have serious economic, personal, and environmental effects, and cause grave problems for small-scale farmers, or *campesinos*.

Mexico's Dual Agricultural Structure

Mexico has two agricultural systems, operating parallel to each other. Producing foods as cash crops for export is the primary goal of large-scale farmers. Although only about 15% of Mexico's land is arable, or suitable for cultivation, 88% of the arable land is used for cultivation of export crops and for grazing cattle. What large-scale farmers produce is determined by what brings the highest prices in international markets. Since the 1970s, most large-scale farmers have been producing the non-traditional crops listed above. They sell to transnational corporations that process or directly transport the products to warehouses and eventually to grocers.

Among those who benefit from the large-scale agricultural system are transnational corporations such as Del Monte, Green Giant, Heinz, United Brands, Castle and Cooke, PepsiCo, Ralston Purina, Campbell's, General Foods, Beatrice Foods, Gerber, Kellogg, Kraft and Nestle. Rarely do these corporations own land. Instead, they contract with large-scale farmers. The corporations have capital to invest in technology, seeds, fertilizers and pesticides, transport systems, and marketing.

The other agriculture system involves about 60% of Mexico's farmers who have access to the remaining 12% of arable land. This includes individual small-scale farms that produce for local markets, and farms known as *ejidos*. *Ejidos* are a system of community-owned lands which, in some cases, have been owned "in trust" by communities for centuries. *Ejido* lands were protected from sale as a result of the 1910 Mexican Revolution. However, a significant amount of *ejido* land passed into private hands during the 1980s and 1990s due to extreme credit pressures and changes to the Mexican Constitution. These constitutional changes allow, for the first time since the Revolution, the sale of *ejido* land to private owners. The changes were a crucial concession by Mexico to ensure the passage of the North American Free Trade Agreement in 1993.

Ejido lands rarely have been more than subsistence farms, where corn and beans are grown for the consumption of *campesinos* and their families. They have, however, provided a way for poor families to at least provide basic grains for themselves. With the ongoing loss of *ejidos* to private producers and the general inability of *campesinos*

to gain access to other arable land, there is a growing problem of malnutrition in Mexico.

The World Bank estimates that half of all rural Mexican children are malnourished.

Furthermore, small-scale farmers have considerable difficulties competing with large-scale farms because they lack access to money for seeds, water, transportation and information required for success in agribusiness. They tend to be unfamiliar with non-traditional crops and production technology. Gaining entry into the export market is very difficult for small farmers, if that is what they choose to do.

A Mexican *Campesino*

To give a better idea of the challenges small farmers face, here is the story of one man named Emetario Pantaleón:

> The old man works the earth most days before the sun pulls itself over the eastern ridges. With his horse grazing on the grassy borders of his field, he stoops over the black dirt, tilling the soil, removing weeds, and harvesting fresh vegetables and herbs. Those, in addition to dried beans and corn made into tortillas, provide breakfast, lunch, and supper for him and the other families who share this land, 365 days of the year.
>
> He has spent most of his 97 years here, his world defined by the dry hills that ring this little valley, his soul anchored to this piece of ground.
>
> His name is Emetario Pantaleón, and he is one of the few remaining members of the guerrilla army led by Emiliano Zapata during the Mexican Revolution. It was a war for the land, fought by the many who had nothing against the few who held almost all of it. It was a peasant's struggle, as bloody as any in the world.
>
> "The days I come here I am content," Emetario says, his voice rising and his body shimmering with enthusiasm. "I need to feel the earth in my hands."
>
> But now, just three generations after the revolt that won them their land, many of Mexico's *ejido* farmers face losing it once again. Emetario Pantaleón pulls off his sandals and lifts his face to the sun, "It is sad that the people leave the farms. It is the earth that sustains us," the old rebel says. "It is the earth that sets the mind free and cures the body of life's indignities. It is the earth that endures. This land. This very dirt. This life. This is what matters. These lands are not for sale."

HEALTH AND SAFETY

Raising cash crops for export has a great cost on the health of the Mexican people and environment of Mexico. The production of export foods is characterized by the heavy use of chemical fertilizers, herbicides, and pesticides. Although pesticides can bring short-term benefits in controlling insects, heavy pesticide use has several adverse effects. When pesticides are applied too heavily or too close to harvest time, residues accumulate in foods at levels that often exceed health standards for consumers. Pesticide residues can also pollute the environment, particularly water sources, soils, and vegetation. There are few enforced laws concerning the dumping of wastes and emission of pesticides in Mexico.

Herbicides and pesticides also put farm workers' health at risk. Increasing numbers of people are being exposed

and harmed. It is not uncommon for airplanes to spray fields while people work below, or for farm workers to use toxic products without being provided protection for their skin or lungs.

Acute poisonings and chronic illness have become common among farm workers and their families.

FOOD SECURITY

The growth of agricultural exports and the resultant change in land use has affected the food supply available for local consumption in Mexico. Land devoted to basic food crops - corn, wheat, beans and rice - fell 25% between 1960 and 1970 and has continued to decline since. While Mexico is the second largest supplier of cattle to the United States, beef consumption in Mexico has decreased by 50%. Meanwhile, Mexico imports 25% of its corn and wheat.

"This shift can hinder food security," says Isabel Cruz, who heads a national association of rural credit unions in Mexico. "The government policy will drive out the small producers. Where will they go? The government doesn't concern itself with that."

The two different agricultural sectors have very different concepts of food security. One argument, expressed by small-scale farmer organizations, is to structure agricultural policy to make Mexico self-sufficient in basic food production: Invest in infrastructure that helps small-scale farms; provide loans and reduce the interest rate which hovered between 50% and 90% in the mid-'90s; and raise, or at least enforce, the minimum wage of $3.90 per day for farm workers.

A very different approach to food security is advocated by decision makers who believe that crop production should be based on a country's "comparative advantage." Comparative advantage means that a country can produce a good or service at a lower cost than another country. According to this way of thinking, countries should specialize and take advantage of the quantity and quality of resources they have.

In Mexico, the larger agricultural producers support the policy of increasing exports. Proponents argue that the foreign exchange earned through sale of crops should be used to purchase food that is grown more cheaply in the United States, Canada, or elsewhere. The Mexican agriculture ministry suggests growing fruits and vegetables to export to the United States, Canada, and other countries. Since there is a limited amount of irrigated land in Mexico, these policy makers believe that priority should be given to crops that can be produced only with a constant supply of water - namely fruits and vegetables. The ministry encourages using Mexico's "comparative advantages" such as cheap labor, irrigated land, and warm climate. The ministry agrees with the NAFTA guidelines to end price supports and eliminate tariffs and trade barriers such as import licenses.

IMPACT ON THE MAJORITY OF MEXICANS

The first to feel the impact of the export-oriented policies have been the *campesino* families, the 25 million Mexicans who depend on corn, beans, and other grains for their sustenance. In addition, millions of urban poor in Mexico are hungry because agricultural production is not designed to meet the nutritional needs of the majority of people.

Like people in both rich and poor nations, thousands of Mexicans have been leaving the countryside for years. Most of the peasants have moved to Mexico's cities, where they join the millions of others already living in the

shanty towns on the fringe of urban areas.

In 1995, 72% of Mexico's population lived in cities. Many also head for the United States to work as migrant laborers.

This article is excerpted from Octavio Madigan Ruiz, Amy Sanders, and Meredith Sommers, [eds.] *Many Faces of Mexico.* Minneapolis, MN: Resource Center of the Americas, pp. 264-267. Used by permission.

Teens and Multitasking

EQS: Do you think you are a good multitasker? Is multitasking good for you?

Task One: Journal

1. Answer in your journal, "What is multitasking and how do you do it"?
2. Share journal answers within your group

Task Two: Article

3. Read the article and create a T chart of pros and cons of multitasking.
4. What arguments are presented for both sides?

Task Three: Class Discussion

1. Corners of Contention

Teens Can Multitask, But What Are Costs?
Ability to Analyze May Be Affected, Experts Worry

By Lori Aratani
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Monday, February 26, 2007

It's homework time and 17-year-old Megan Casady of Silver Spring is ready to study.

She heads down to the basement, turns on MTV and boots up her computer. Over the next half hour, Megan will send about a dozen instant messages discussing the potential for a midweek snow day. She'll take at least one cellphone call, fire off a couple of text messages, scan Weather.com, volunteer to help with a campus cleanup day at James Hubert Blake High School where she is a senior, post some comments on a friend's Facebook page and check out the new pom squad pictures another friend has posted on hers.

In between, she'll define "descent with modification" and explain how "the tree analogy represents the evolutionary relationship of creatures" on a worksheet for her AP biology class.

Call it multitasking homework, Generation 'Net style.

The students who do it say multitasking makes them feel more productive and less stressed. Researchers aren't sure what the long-term impact will be because no studies have probed its effect on teenage development. But some fear that the penchant for flitting from task to task could have serious consequences on young people's ability to focus and develop analytical skills.

There is special concern for teenagers because parts of their brain are still developing, said Jordan Grafman, chief of cognitive neuroscience at the National Institute of Neurological Disorders and Stroke.

"Introducing multitasking in younger kids in my opinion can be detrimental," he said. "One of the biggest problems about multitasking is that it's almost impossible to gain a depth of knowledge of any of the tasks you do while you're multitasking. And if it becomes normal to do, you'll likely be satisfied with very surface-level investigation and knowledge."

Megan's parents, Steven and Donna Casady, might have their worries about the iPod/IM/text messaging/MTV effect on Megan's ability to retain the definition of "biochemical similarity," but they say it's hard to argue with a teenager who boasts a 3.85 unweighted grade-point average.

"To me, it's nothing but chaos," Steven Casady said. "But these kids? It seems to work for them. It seems to work for [Megan]. But it's hard for me to be in the same room when this is going on."

Thanks to the Internet, students say, facts are at their fingertips. If they get stuck on a math problem, they say, help is only an IM away.

"I honestly feel like I'm able to accomplish more during an hour if I multitask," said Christine Stoddard, 18, a senior at Yorktown High School in Arlington County. "If it's something like English or history that comes easily to me, then I can easily divide my attention. It's the way I've always been."

In fact, Christine sheepishly confessed that she was filling out a college scholarship application while being interviewed for this story.

Whatever the consequences of multitasking, they're going to be widespread. A recent report from the Kaiser Family Foundation found that when students are sitting in front of their computers "studying," they're also doing something else 65 percent of the time. In 1999, 16 percent of teenagers said they were "media multitaskers" -- defined as using several type of media, such as television or computers, at once. By 2005, that percentage had increased to 26 percent. The foundation also found that girls were more likely to media multitask than boys.

The current generation of teens "is trying to do lots of multitasking because they think it's cool and less boring and because they have lots of gadgets that help them be more successful at this," said David Meyer, director of the Brain, Cognition and Action Laboratory at the University of Michigan. "The belief is they're getting good at this and that they're much better than the older generation at it and that there's no cost to their efficiency."

Meyer, a psychologist and cognitive scientist who studies multitasking, has doubts.

"Kids who grow up under conditions where they have to multitask a lot may be developing styles of coping that would allow them to perform better in future environments where required to do a lot, but that doesn't mean their performance in the workplace would be better than if they were doing one thing at a time."

Researchers say there isn't any answer yet to whether multitasking helps, hurts or has no effect on teens' development.

"Given that kids have grown up always doing this, it may turn out that they are more skilled at it. We just don't know yet," said Russell Poldrack, an associate professor of psychology at the University of California at Los Angeles, who co-authored a study that examined multitasking and brain activity.

In Poldrack's study, volunteers in their 20s were given stacks of cards and asked to sort them. Then they were told to listen to a series of tones and identify the high-pitched ones while they sorted the cards. Researchers found that although there were similar success rates between the two groups when it came to sorting, when interviewed later, those who did not multitask were able to describe the cards in more detail.

Poldrack said imaging showed that different parts of the brain were active depending on whether the subjects did single or multiple tasks. When subjects were focused on sorting, the hippocampus -- the part of the brain responsible for storing and recalling information -- was engaged. But when they were multitasking, that part of the brain was quiet and the part of the brain used to master repetitive skills -- the striatum -- was active.

Multitaskers "may not be building the same knowledge that they would be if they were focusing," Poldrack said. "While multitasking makes them feel like they are being more efficient, research suggests that there's very little you can do that involves multitasking that you can be as good at when you're not multitasking."

Meyer said if parts of the brain are less active when someone is multitasking, it could be especially detrimental for teenagers, who are still developing their ability to think and analyze information.

"They develop a more superficial style of study and may not learn material as well. What they get out of their study might be less deep," he said.

They might be getting goods grades, Meyer said, but there's a chance they could be getting better grades if they learned to focus on a single task or academic subject at a time.

Teens say they know there are limits.

Blake student Priscilla Tiglao, 17, is a multitasking blur when she sits down at her desk in the evening. But she says she will often forgo IM chats when it comes to AP chemistry or AP psychology -- topics she finds more taxing. She might however, bend the rules for AP statistics.

Nane Tiglao, Priscilla's mother, is a nurse who is used to juggling multiple tasks. She talks on the phone while cooking and doing other chores. But when she watches her daughter -- oy.

Still, she thinks, in the end this will be good for Priscilla.

"I think it's necessary for the future," Tiglao said. "This generation needs to multitask and to do it right. It's a good trait for anyone."

Meyer, a multitasker himself, agrees with some of that sentiment. Many jobs demand, even require, people to be multitaskers: air traffic controllers, bond traders, commodities brokers, to name a few.

"In that case, possibly the future's bright for these kids," he said. "But I think what's really needed in the future is a fairly heavy emphasis on learning and performing in different situations. If they want to be learning and performing under conditions of multitasking, then fine. But don't let them get away with just doing just that and completely losing out on other forms of learning."