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WHY WAGE WAR?
GLOBAL EDUCATION IN THE MIDDLE SCHOOL CLASSROOM

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WHY WAGE WAR?
GLOBAL EDUCATION IN THE MIDDLE SCHOOL CLASSROOM

A DISSERTATION APPROVED FOR THE
DEPARTMENT OF INSTRUCTIONAL LEADERSHIP AND ACADEMIC
CURRICULUM

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This work is dedicated to the memory of my grandparents, E.B. and Louise Turley

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ABSTRACT

As the 21st Century unfolds, there is increasing need for globally knowledgeable citizens, and social studies is a natural domain for global education to take place. Unfortunately, multiple studies show a lack of global education in U.S. schools, despite student and teacher interest. The aim of this study was to uncover specific qualities of a social studies classroom with a global education focus, in the hopes of providing guidance for others interested in globally educating. A qualitative methodology and interpretative framework were utilized in a case study of a sixth grade middle school classroom, which used the American Red Cross Exploring Humanitarian Law Curriculum. Methods of data collection included classroom observations, semi-structured interviews with the teacher participant, and analysis of curricular documents and unnamed student work. The findings suggested that the qualities of this globally focused classroom included (1) a community of learning that was dialogical and thus, transformative, for both students and the teacher, (2) a specific and deliberate focus on the moral development of the students as they learned to connect the global to the local, and (3) sustained attention to care as an ethical guide for global citizenship. In light of the findings, educators are encouraged to deeply explore the moral dimensions inherent in global education. Furthermore, global educators are encouraged to reveal the structural dimensions of global issues in their curricula in order to contest inequality and resist hegemony. Finally, it is suggested that even in the current accountability era, there are opportunities for teachers to creatively practice in the "cracks" of curriculum in ways that make room for global education.

CHAPTER ONE: INTRODUCTION

State of the Planet

The seven billion human beings on planet Earth live remarkably divergent lives. While small percentages live relatively comfortable, highly consumptive lifestyles, the vast majority experience lives closely impacted by climate change, violent conflict and globalized markets. Statistics paint a stark picture of what it means to live on planet Earth at the beginning of the 21st Century. For example, approximately three million children under five die each year as a result of poor nutrition which, in 2011, represented 45% of all child deaths on the planet (Horton & Lo, 2013). Conversely, in 2009, 32% of all global food production was lost or wasted with 56% of waste occurring in highly developed states (Lipinski, 2013). This means that we live in a world where it is somehow acceptable that almost half of *all* child deaths in a given year result from malnutrition, while staggering amounts of food are simply thrown away.

The divergent lives of Earthlings can be illustrated in many ways beyond food security and hunger. We could examine wealth disparity, the impact of race-to-the bottom wages in the global South and attendant labor conditions, lack of access to clean water and healthcare, the plight of migrants and displaced peoples fleeing violent conflict or natural disaster, access to universal public education, environmental crises, and more. Global education seeks to reveal and understand these disparities from multiple perspectives and to foster the development of skills and attitudes in students to address them. It asks important and tough questions about the role of the individual in a complex global society and attempts to reveal the interrelated nature of global issues. Global education works from the premise that we "increasingly, if unevenly, inhabit a

common globality" (De Lissovoy, 2011, p. 1121) and that the intensification of globalization results in global issues which impact everyone, regardless of locale.

Traditionally tasked with citizenship education, social studies is the primary and most natural domain for global education to be situated, though there are certainly pathways in other disciplines, such as science and mathematics, in which global citizenship can be addressed (Gutstein, 2006; Lubchenco, 1998). Similarly, teacher preparation programs are important opportunities for introducing global content to develop collegiate global citizens and also to prepare teachers for work in a globalized classroom. Thus, educators at all levels and within all subject areas have the opportunity and responsibility for teaching about the ways in which we all inhabit and impact the global commons (Banks, 2004; Merryfield, 2002; Noddings, 2005c).

Global Education in the Social Studies Field

Since its inception as a core discipline, the social studies has been contested terrain, reflecting shifting social and political movements within the United States. Social studies as a core discipline originated just before the turn of the 20th century at a time when the United States was undergoing vast and rapid change on multiple levels. The Industrial Era, with its myriad factories, mass production processes, and waves of European immigrants helped shape the consciousness of the age. As a result, a belief in the supremacy of efficiency and uniformity dominated the day, and much of public schooling reflected these qualities. The 19th Century educational approaches of rote memorization from texts such as McGuffey's reader and unstandardized curricula were increasingly perceived as unsuitable for the divergent needs of a country that was bursting at the seams with immigration, urbanization and industry (Thornton, 2005).

Many in academia and in the general public believed that American education required new approaches to curriculum and instruction in order to maximize efficiency, assimilate immigrant populations and ensure American power at the dawn of the 20th Century.

Simultaneously, the darker side of industrialism influenced the burgeoning debate on what the aim and function of public education should or could be. Serious public issues such as grim labor conditions, corrupt political machines, and quality of immigrant urban life required urgent attention and spawned the political Progressive movement. Best understood as a mosaic of special interest groups working at multiple levels of society, the Progressive movement worked to alleviate the major social crises of the time through various local, state and federal reforms. Most individual citizens felt the positive impact of reforms at the local and state level; though at the federal level significant national reforms were made in the areas of food safety, electoral policies, conservation of natural resources and anti-trust legislation. Together, industrialization and progressivism defined the epoch and laid the foundation of the social studies debate.

As public schools became more structured and formalized during the period, various academic disciplines began to self-organize and define their aims and practices. Those who viewed the efficiency of industry as the best model for social studies came to embrace traditionalist *social science* approaches, also sometimes referred to as simply *traditional social studies*. Advocates of traditional social studies (then and now) embrace the study of specific social science disciplines as a way to construct and transmit civic skills. In this model, the discipline itself is the focus as students learn to

be mini-historians and mini-geographers through the learning of discipline-specific critical thinking skills, such as how to source a document for bias or to corroborate for validity across multiple sources. Scholarship is central to curricular design and efficient transmission of American cultural institutions and norms is the aim (Evans, 2004; Parker, 2009).

Conversely, those who believed the social improvement aims of the Progressive Movement favored *social education.* Where the *social sciences* are characterized by their curricular content, *social education* supports the amalgamation of the social studies disciplines in order to create and support citizens who are willing to critique and act upon pressing social issues locally and globally. Within social education approaches, the student and society is the focus with curriculum integrated in ways that connect directly to the lives and experiences of students (Evans, 2004; Parker, 2009).

It is important to note that though these two camps have formed the cornerstones of the social studies debates, they are not necessarily mutually exclusive, and may often overlap in practice. A survey of the 20th century debates show a clear trend that Evans (2006) likens to a pendulum swinging "toward traditional and discipline-based curricula during conservative times; towards experimentation, child-centered and inquiry or issues-oriented curricula during liberal times" (p. 1). As the pendulum swings, teachers and students may experience a combination of approaches in the classroom.

In the post-World War Two era, the notion of political engagement on a global scale became a common topic in social studies discourse as scholars and practioners began to discuss how the international system was altering traditional political and economic systems, and what the implications were for educating young people. In time,

what became known as global education, with its focus on "enlightened political engagement" (Parker, 2009, p. 6), became naturally situated within the social education approach since they share the aim of a more just world.

In recent years, multiple studies have indicated that teachers are finding little time, especially in elementary years, to devote to social studies instruction (Boyle-Baise, Hsu, Johnson, Serriere, & Stewart, 2008; Fitchett & Heafner, 2010; Houser, 1995; Houser, Coerver, Province, Krutka, & Pennington, 2013; Lintner, 2006; O Connor, Heafner, & Groce, 2007; Vogler et al., 2007). Considered a core subject area, social studies courses are still a mainstay of high school course requirements, but the intense focus on testing and a conservative political climate has brought the *social sciences* approach into the spotlight again, leaving social education and, subsequently global education, on the margins.

A History of Global Education

With roots in related social studies areas such as multicultural education, environmental education, and peace education, global education is a long running movement within the social studies both in the United States and around the world (Parmenter, 2011; Tye & Kniep, 1991). Over the decades, the field has developed a broad discourse on aims, approaches and outcomes.

In the post-war years, the idea that American students needed more global knowledge grew steadily. By the late 1960s agencies like the Foreign Policy Association began issuing reports calling for specific policies and programs to address what was, at the time, referred to as international education in classrooms across the country (Becker, 1969). Through the 1970s and 1980s a number of national task forces

were convened to make recommendations for increasing international content and skills in the K-12 classroom (see Abdullahi, 2010).

The 1970s saw the emergence of seminal theoretical work on global education by Robert Hanvey. In *An Attainable Global Perspective* (1979), Hanvey argues that a global perspective is attainable if five specific dimensions are fostered within a society:

1. Perspective Consciousness
2. State of the Planet Awareness
3. Cross-Cultural Awareness
4. Knowledge of Global Dynamics
5. Awareness of Human Choices

Expanding upon these dimensions, Hanvey proposes that it is possible to develop them throughout a society in ways that create a critical mass of global perspective consciousness, explaining that "every individual does not have to be brought to the same level of intellectual and moral development in order for a population to be moving in the direction of a more global perspective" (p. 162). Hanvey's work establishes the foundation for much of the global education scholarship that has emerged in last thirty years. In contemporary global education discourse, educators are more likely to see the term global competencies instead of global perspectives, but the echoes of Hanvey's dimensions are certainly embedded within them. For example, in their global education promotional materials, the Asia Society defines the globally competent student as one who has the knowledge and skills to investigate the world, weigh perspectives, communicate ideas and take action (Mansilla & Jackson, 2011), which mirror Hanvey's perspective consciousness and state of the planet awareness.

Throughout the 1980s and 1990s, the National Council for the Social Studies, the central organizing institution for the social studies in the United States, consistently

endorses and refines their definition of global education as one of the ten social studies curriculum standards strands (Golston, 2010). Additionally, numerous agencies and groups have formed taskforces in the last twenty years to address the need for global education in American classrooms (see Abdullahi, 2010).

Currently, efforts at promoting global education by business interests, policy makers and special interest groups often emphasize the shifting economic landscape in the 21st Century and assert that schools and curricula should emphasize global education so that the U.S. can remain economically competitive with emerging powers like China and India (Mansilla & Jackson, 2011; Van Roekel, 2010). For example, in 2012, the U.S. Department of Education published its first official strategy for international education and engagement and listed four driving forces for global education. The first force is

> **Economic competitiveness and jobs**: Students today will be competing for jobs with peers around the world and those jobs will require advanced knowledge and non-routine skills. Transglobal communication and commerce are increasingly part of the daily work of large and small businesses, which face difficulties in hiring employees with the requisite global skills, including cultural awareness and linguistic proficiency. To be successful in such an environment, students will need to perform at the highest academic levels and have the capacity to understand and interact with the world, including language skills and an appreciation for other countries and cultures. (U.S. Department of Education, 2012, p. 2)

The government report goes on to detail other reasons for global education such as solving global challenges and national security, but the focus on the economic imperative is consistently maintained and very little mention is made of matters of social justice and equity.

While it is certainly true that economic forces are an important aspect of global education, many theorists challenge the competitive subtext of the global economic discourse and instead focus their scholarship on the altruistic benefits of globally educating (Merryfield, 2001; Noddings, 2005) . Echoing Hanvey's dimensions, the literature generally describes global education broadly in terms of global knowledge, attitudinal dispositions, and intellectual skills (Oxfam, 1997).

Defining Global Education

Like the field of social studies itself, academic discussions of global education are replete with competing definitions and aims (Agbaria, 2011; Kirkwood, 2001; Lucas, 2010). Abdullahi (2010) identifies no less than ten different global education frameworks that have been instrumental in the development of the field, beginning with Hanvey's framework which focused on the five dimensions as noted previously. Other conceptual frameworks include Alger and Harf's (1985), which focuses on the themes of values, transactions, actors, procedures and mechanisms and issues, Charlotte Anderson's (1982) framework for elementary years characterized by an expanding horizons approach, and more recently, Merry Merryfield's (2001) work on moving learners away from Eurocentric worldviews that perpetuate divisiveness.

Topics related to social justice, the nature and impact of globalization, the development of nations and environmental sustainability are increasingly included in global education scholarship. Attitudinal aspects commonly described in the literature include understandings of interdependence, empathy, appreciation of diversity and concern for the environment (Banks, 2008; McIntosh, 2005; Oxfam, 1997; Parmenter, 2011; Pike, 2000; Reimers, 2008). Many theorists also share the opinion that global

education involves a call to action via the intersection of local and global issues and refer to the combination of global knowledge, attitudinal dispositions and the will to act as *global literacy* (Andreotti, 2006; Blanchard, Senesh, & Patterson-Black, 1999; J. P. Myers, 2006). This activist aspect of global education situates it with social reconstructionist curriculum theorists who argue that a major aim of education is a more just world (Evans, 2004; Schiro, 2012).

In recent years, the term *global education* has been increasingly referred to as *global citizenship education* (GCE), thus reflecting a primary aim of creating global citizens. Subsequently, another common thread in the literature is the reconceptualization of the term citizen from its traditional nationalistic and legalistic definitions to a more transnational one. The vocabulary and language for conceptualizing what a global civic life looks like is constantly evolving and somewhat elusive, making the delineation of the term 'global citizen' problematic (Gaudelli & Fernekes, 2004; Myers & Zaman, 2009; Shinew, 2006). The debate over the meaning of citizenship is perennial and found in the writings of John Dewey over 100 years ago when he wrote

> The social work of the school is often limited to training for citizenship, and citizenship is then interpreted in a narrow sense as meaning capacity to vote intelligently, disposition to obey laws, etc.…to isolate the formal relationship of citizenship from the whole system of relations with which it is actually interwoven; to suppose that there is some one particular study or mode of treatment which can make the child a good citizen; to suppose, in other words, that a good citizen is anything more than a thoroughly efficient and serviceable member of society, one with all his powers of body and mind under control, is a hampering superstition which it is hoped may soon disappear from educational discussion. (Dewey, 1909, p. 8)

Continuing the theoretical debate on what it means to be a citizen, contemporary theorist Seyla Benhabib (2005) offers that citizenship and state sovereignty are being

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altered in radical ways in the 21ˢᵗ Century. "The old political structures may have waned but the new political forms of globalization are not in sight. We are like travelers navigating an unknown terrain with the help of old maps, drawn at a different time and in response to different needs" (p. 674). In many ways, global education requires remaking the citizenship map.

Scholars often refer to global citizens as being *cosmopolitan* in their knowledge and attitudes, meaning they exhibit sophisticated qualities such as tolerance, respect for diversity and cultural appreciation (Banks, 2004; McIntosh, 2005; Mitchell, 2007; Noddings, 2005c; Nussbaum, 1994; Rapoport, 2009b; Westheimer & Kahne, 2004). Nussbaum (1994) broadly defines a cosmopolitan citizen as "the person whose primary allegiance is to the community of human beings in the entire world" (p. 1), and she argues that cosmopolitan citizens are empowered to learn more about themselves as they learn about others, are able to make gains in solving problems that require international cooperation, and are more likely to recognize their moral obligations to the rest of the world.

Though typologies can be reductionist, an examination of Banks (2004) *Stages of Cultural Development* can help us to understand the ways in which GCE is reconfiguring conceptions of citizenship. Within the Banks staged typology, citizenship begins at Stage I where individuals are likely to internalize and accept stereotypes about their own group or nationality. In Stage II learners begin to become culturally self-aware and may believe in their group's superiority to others. Individuals become more deeply proud of their own cultural heritage in Stage III, and as they move towards Stage IV they healthily participate in their own culture as well as the cultures of others. In

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Stage V of the Banks typology, individuals "have clarified, reflective and positive personal, cultural and national identifications and positive attitudes toward other racial, cultural and ethnic groups" (p. 304). Finally, in Stage VI, individuals arrive at global citizenship as they "exemplify cosmopolitanism and have a commitment to all human beings in the world community" (p. 304). Within Banks' framework, which is representative of much of GCE theory, the idea of what it means to be a citizen is vastly broadened and far exceeds a traditional nationalistic schema.

Decolonizing the Mind for Global Education

A significant amount of global education discourse is generated in Western/global Northern regions, resulting in strong biases within the literature (Parmenter, 2011). Often, global education is read as something that wealthy, global North countries engage in to understand the poorer global South. However, global education occurs in any country when learners are engaged in activities that explore the world. For example, global education is occurring in rural village schools in India whenever learners study how colonialism impacts their country, just as it occurs in the American suburban high school when learners study the role that China's labor force plays in global trade.

Comprehensive global education is not accomplished by simply adding exotic notions of the "other" into "our" curriculum, designating a special month on the calendar, or insisting on assimilationist definitions of global citizenship (Banks, 2004). Nor is global education comprehensive if it fails to take into account how imperialism and positionality affect people/regions/states and the resulting standpoint of the global citizen. Successful global education supports diverse cultures, experiences and different

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ways of knowing without trying to assimilate, define, or change them (Dill, 2012; Ellsworth, 1992; Merry Merryfield, 2001).

Drawing on the work of Edward Said, Merryfield and Subedi (2001) refer to the important work of understanding global positionality as "decolonizing the mind", which occurs only when "people become conscious of how oppressors force their worldviews into oppressed people's lives in such ways that even in later generations people may never realize that their ideas and choices are affected by colonialist or neo-colonialist perspectives" (p. 287). Without deep analytical explorations and critical engagement, students and teachers in dominant regions/areas may simply recreate and reinforce colonial discourses as they are likely to project "the values, beliefs and traditions of the West as global and universal, while foreclosing the historical processes that led to this universalization" (Andreotti, 2006, p. 45).

In her work on colonial discourse, Gayatri Spivak refers to this process as "worlding of the West as world", the normative dialogue of development in which Southern/Eastern post-colonial states are expected and encouraged to "develop" to be more like capitalist, Northern/Western states (Spivak in Andreotti, 2006). Despite its aims of creating a more just world, global education can become a mode of continued oppression on a global scale if attempted without careful attention to history, culture and positionality. William Gaudelli suggests that global education can counter inequality if it is used to resist positivistic educational reforms which point to international exam results (e.g., PISA) as grounds for increased testing in U.S. schools. He argues that global education should be conceptualized as "a counter-practice or a forum for articulating a different way of thinking the world, economic development and

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schools" (Gaudelli, 2013, p. 560). Utilized in this way, global education can serve as a

tool to resist oppressive accountability reforms.

Global educators must also be mindful that rethinking the world can be "a lonely

business. It is as Diogenes said, a kind of exile-from the comfort of local truths, from

the warm nestling feeling of patriotism, from the absorbing drama of pride in oneself

and one's own" (Nussbaum, 1994, p. 6).   Global education does not shy away from

intense topics such as violent conflict and starvation, and teachers must be aware that

some may be troubling to younger learners. Writing about this paradox, Palmer (2007)

encourages teachers to teach to two seemingly disparate ends when he reminds us that

learners must "feel the risks inherent in pursuing the deep things of the world or of the

soul" but that our classroom spaces must have "features that help students deal with the

dangers of an educational expedition: places to rest, places to find nourishment, even

places to seek shelter when one feels overexposed" (p. 78). The global educator walks

a fine line between emotionally engaging students on intense topics and creating safe

spaces for them to process what they have learned and to theorize about actions they are

willing to take.

The Problem: Global Education in the Classroom

Global education has been a major trend in educational research for many

decades, yet theorists and researchers note a lack of meaningful integration into U.S.

classrooms at multiple levels of education (Andrzejewski & Alessio, 1999; Dill, 2012;

Merryfield, 2000; Rapoport, 2009a, 2009b; Reimers, 2006). There are many possible

reasons why globalized content isn't making sufficient inroads in U.S. schools, despite

the serious need and student interest in the subject. Andrzejewski and Alessio (1999) suggest the following:

> First, because many educators and policymakers in the United States don't experience or see the immediate consequences of these problems, it is possible to distance ourselves from them. They are someone else's problems...Second, global issues seem immensely depressing and insurmountable, leading people to believe we can have little or no influence on them...Third, teachers have been taught to avoid 'political' issues that differ from the conventionally accepted beliefs embedded in the traditional curriculum…Finally…educators have not usually been taught about issues of social and global responsibility in our own school experiences (p. 6-7).

Other reasons for the absence of global education include the high-stakes accountability movement, in effect since the mid-1990s, which leaves little room for topics not specifically tested (Hinde, 2008; Leming, Ellington, & Schug, 2006; O Connor et al., 2007). Increasingly, mandated curriculum standards and documents determine the content and, in some cases, even the weekly scheduling of classroom topics in many core classes. Illustrating the lack of globalized topics in such standards, Rapoport's 2009 study of state social studies standards across the U.S. indicated that only fifteen state documents included *globalization* and, when globalization was mentioned, it was referenced as an economic term and rarely as a cultural phenomenon or an issue related to the responsibilities of citizens (Agbaria, 2011; Rapoport, 2009a). However, it is important to note that global education is generally not a subject in and of itself, but rather a dimension that can run through a curriculum to highlight global issues, connectedness and local/global action. As a result, global education can be integrated into almost any course or academic discipline.

The public pressure of ultraconservative political groups which criticize global education as un-American, liberal and a move towards "one-world government" also

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inhibits the growth of more globalized content in schools (Evans, 2004; Merry Merryfield & Kasai, 2004). As the accountability movement puts schools, teachers, and curriculums under the microscope, a small but vocal minority has taken aim at what they perceive as liberal bias in social studies curriculum. In *Where Did the Social Studies Go Wrong?,* a report from the Fordham Institute, neoconservative scholars position themselves as "contrarians" working to undo the progressive agenda which, in their opinion, has resulted in a loss of traditional academic knowledge in the social studies with the result being dangerous civic apathy in American youth. Specifically, the report targets the "global education ideology" as deleterious and detrimental to U.S. nationalism and suggests that global citizenship is postmodernism at its worst (Leming, Ellington, & Porter-Magee, 2003). Other examples of politically conservative efforts to influence social studies curriculum and limit global education include recent curriculum revision controversies in Texas and Arizona (S. Simon, 2009; Soto & Joseph, 2010), and pending legislation in the state of Ohio that proposed removing World History, the subject most closely linked to global education, as a required high school course (Driehaus, 2014).

Finally, the lack of a firm definition of global education in general, of global citizen specifically, and of what the broad term globalization itself means, may contribute to teacher confusion in the classroom (Gaudelli & Fernekes, 2004; Noddings, 2005a). For example, there are competing and oppositional arguments about the general benefits and drawbacks of globalization, a key concept undergirding global education. "For some, it is a cover concept for global capitalism and imperialism and is accordingly condemned…For others, it is the continuation of modernization and a force

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of progress, increased wealth, freedom, democracy and happiness" (Kellner, 2002, p. 286). Similarly, the global education discourse sometimes conflates related educational strands such as multicultural education with global education, which can be confusing to a teacher working to implement global education in the classroom.

Definitional ambiguities present a peculiar dilemma, because while it may not be necessary to decisively arrive at a firm - and potentially limiting - definition, the broad scope of global education leaves teachers with an immense amount of potential material to deal with. The ambiguous qualities of global education are compounded by the fact that, unlike other topics, global education requires unprecedented preparation on the part of the teacher. It requires both theoretical and pedagogical shifts that many teacher preparation programs do not address, making it less likely to occur in the classroom (Apple, 2011; Merryfield, 2000). As the field evolves, educators may benefit from some parameters or clearer characterizations of what it means to globally educate.

In the last ten years, multiple studies have established that U.S. teenagers are lacking in global knowledge, while simultaneously expressing high levels of interest in global issues. The 2006 National Geographic U.S. survey on geographic literacy demonstrated a striking lack of global geographic knowledge in American teens, even in regions and states that were recently in the news or directly related to U.S. foreign policy (National Geographic, 2006). More recently, in a 2012 national study of 502 American teenagers 18-24 years of age, 80% stated they were curious about world events and 86% responded that they believed learning about global issues in school was crucial, but only 12% reported that their 6-12th grade education helped them to make sense of global issues (World Savvy, 2014). So at the time of greatest need, when global

crises are increasing in frequency and intensity, when students themselves report being

hungry for the information, and despite decades of academic theory on the topic, the

widespread practice of global education in the United States is conspicuously minimal.

The Research Question

As we enter the 21st Century, there is a sustained and growing movement within

American education for increased global education in our schools. Numerous local,

national and international organizations provide training, curriculum and standards-

aligned global curriculums for teachers and make them available online.

Simultaneously, Web 2.0 technologies allow for increased teacher/student engagement

with the broader world and provide an excellent tool for incorporating global education

into the classroom.

My research agenda was influenced by eighteen years of social studies

classroom experience in which I became increasingly convinced of the need for global

literacy while simultaneously being required to teach from increasingly prescriptive

curriculum documents that pushed global content to the margins. I frequently sought out

professional development opportunities that provided global education strategies and

content, which eventually brought me into contact with the American Red Cross

Exploring Humanitarian Law (EHL) Program. The EHL curricular program introduces

students to global issues such as humanitarian action and International Humanitarian

Law (IHL) through lesson plans that draw from American and World History topics. Its

scope is decidedly global, though it wasn't specifically designed with global education

in mind; rather its official function is to serve as a dissemination tool for IHL in

countries that are signatories to the Geneva Conventions. After utilizing EHL materials

in my own classes, I volunteered as a teacher-trainer for the program, eventually

becoming an EHL Master Educator and facilitator of local, regional and national

workshops for teachers. The curriculum can be explored and downloaded online here:

http://www.redcross.org/rulesofwar/exploring-humanitarian-law

My own experiences with EHL eventually connected me with Jaclyn Simpson.

As a professional acquaintance, I knew Jaclyn to be an exemplary teacher, but through

our shared interest in the EHL program I was soon introduced to the innovative middle

school course she designed utilizing the EHL materials. Her course, *Why Wage War?*

serves as an isolated example of global education in practice and as such became the

case for this study.

Following the Maastricht Global Education Declaration ("The Maastricht Global

Education Declaration," 2002), I define global education as that which "opens people's

eyes and minds to the realities of the globalized world and awakens them to bring about

a world of greater justice, equity and Human Rights for all" (p. 10). This definition

touches on both the knowledge ("realities") and attitudinal dimensions ("awakens them

to bring about") that are essential for global education to be meaningful and active. The

definition does not, however, endorse any particular framework or model for achieving

these ends. The goal of this study is to understand the qualities of global education in

practice in the hopes that suggestions for further implementation can be recommended.

The study seeks to capture a snapshot of global education in practice, including the

larger context of the course, the aims and approaches of the teacher, and ways global

education is sustained over time.

CHAPTER TWO: THEORETICAL FRAMEWORK

Coming to Theory

…living and theorizing produce each other; they structure each other. Not only do people produce theory, but theory produces people. I remember how that concept shattered my world when I first came to grips with it. A different theory, a different discourse, different statements and questions about living, different grids of normalcy and regularity could produce *me* differently, for better or worse. Theory was no longer some abstract, impenetrable discourse "out there" but a powerful, essential, *personal* tool that I needed to study for my own good. I began to understand that if I didn't like the way I had been subjected, theory could perhaps help me resist and refuse that violence. I was open to reinscription. (Pierre, 2001, p. 142)

The experience of coming to theory as a student and as a teacher is necessarily personal and inevitably powerful. My own educational experiences mirror that of Pierre (2001) above as they have introduced me to powerful theories that have helped me to reinscript my attitudes, approaches and beliefs about education.

In the same ways that theory can work on an individual level to resist oppressive situations, it is an essential tool for thinking about teaching and learning and the systems in which they operate. Acknowledging that theory, as expressed through language can never be fully explanatory, I am mindful that theory is at best liberatory and at worst authoritative and limiting. In some cases, theoretical lenses can seem conflicting but still not be mutually exclusive. For example, the lenses for this study include both postmodernism as well as critical theory, which some may perceive as having conflicting ontological and epistemological paradigms. However, both of these theories significantly influenced my worldview as a researcher and educator and subsequently influenced the design of this study and analysis of findings.

Awareness of the benefits and limitations of theory is essential to the research process. For many, the value of theory is that it helps explain complex phenomenon

while providing a framework for imagining alternatives. Theory also functions as the logic behind the research process and is inherently linked to the origination of the research question, the selection of methodology and the analysis of findings. A clear explanation of the theory that undergirds a qualitative study is crucial so that readers can understand the evolution and aims of the work.

The purpose of this study was to capture a snapshot of global education in practice, including the larger context of the course, the aims and approaches of the teacher, and ways they were sustained over time. In this chapter, I outline the theoretical lenses that shaped the contours of the study and influenced the interpretation of the data. I will begin with an explanation of the modernist worldview and ways in which it has influenced educational practices and include an examination of the postmodern critique and ways in which it challenges the modernist worldview. Finally, I will discuss what I believe to be alternatives to modernist influences in education in the form of critical theory/pedagogies and engaged or connected pedagogies.

The Modernist Worldview

Many of the global issues that form the nexus of global curriculum result, in part, from a 'crisis of perception', the result of viewing the world from a Cartesian, or modernist, perspective (Capra, 1996). The Cartesian worldview that emerged during the Scientific Revolutions of the 16th-18th centuries aimed to reduce all knowledge into bits and pieces in order to predict and control the natural world. The focus on reductionism stood in stark contrast to pre-modern paradigms in which balance and harmony were the ideal, as evidenced in the art, architecture, philosophic and scientific texts of the Ancient world (Doll, 1993; Houser, 2006). Doll (1993) refers to the pre-

modern ideal as "a cosmological harmony that included an ecological, epistemological, and metaphysical sense of balance or proportion" (p. 19). With the advent of modern science, the pre-modern ideal was systematically replaced with a language of reductionist science, mathematics and certainty that became known as modernity. Of course, science and mathematics are not necessarily reductionist, as they may, at various levels, lead to uncertainty as seen in quantum physics or chaos theory. However, their interpretation and application over the centuries as finite and certain have led many to believe that they are.

The move from organicism to mechanism reflected an ontological belief in a finite, hierarchical and measurable reality that could - and should - be dominated and controlled in the name of progress and growth. Modernity's worldview is premised on "cause-effect determinism measured mathematically" that "depends upon a closed, nontransformative, linearly developed universe" (Doll, 1993, p. 21) that venerates reason as the only means at which to arrive at a measurable and absolute truth.

The modernist worldview served an important purpose as humankind struggled to understand the universe and its place within it, but many today recognize the mechanized approach as limited in its scope, some going so far as to call modernity a "dead" and "useless" paradigm (Doll, 1993). Where modernity atomizes and reduces to control, it fails to grasp the importance of systems and systems of systems. Where it promotes hierarchies as a method of creating order and consolidating power, modernity fails to understand the generative capacities of rhizomatic networks and systems (Deleuze and Guattari cited in Dimitriadis & Kamberelis, 2006). Where its focus is on universal theories that can be generalized to discover quantifiable truths, modernity

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disregards qualitative ways of knowing, and where it is anthropocentric and eschews

balance as an ideal, modernity fails to understand the ecological connections of human

and non-human life and the imbalances that cause ecological destruction. Modernity's

scientifically useful but narrow paradigm has become the "medium in which we

mentally swim. It's so much a part of our surroundings that we take it for granted and

don't notice its pervasive presence" (Briggs & Peat, 2009, p. 145).

Modernity, which is contemporarily characterized by a reification of scientific

thought combined with accelerating technologies, political democratization, and the

liberalization of free markets, has dominated Western intellectual, social, political and

economic systems for centuries. It has facilitated unprecedented advances but also left

us with seemingly insurmountable problems and few theoretical tools with which to

solve them. Systems theorist Donella Meadows (2002) suggests the limitations of the

modernist worldview when she writes that "We can never fully understand our world,

not in the way our reductionist science has led us to expect. Our science itself, from

quantum theory to the mathematics of chaos, leads us into irreducible *un*certainty"

(Meadows, 2002, italics mine).

The political traditions of the 18th century Enlightenment, with its focus on the

specific individual liberties of men, added to the crisis of perception by defining

citizenship in patriarchal language that exalted the rights of men outside and above the

community and without recognition of the rights of women, children, or non-whites.

Madeleine Arnot (2009) refers to this tradition as the "ethic of personalized freedom"

(p. 118) which has defined citizenship for generations in the West, especially for those

who presume that globalization will bring about increased individual freedoms and

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financial success for everyone on planet Earth, despite growing evidence to the contrary.

Combined with the emergence of unfettered capitalism, the modernist worldview catapulted Western powers to global supremacy by the turn of the 20th Century, facilitating Spivak's "worlding of the West as world" (Spivak & Harasym, 1990). Subsequently, "Western metanarratives of truth and the ethnocentrism implicit in the European view of history as the unilinear progress of universal reason" have become reified discourses on a global scale (Kincheloe & McLaren, 2002, p. 303). One commonly seen example of the normative use of Western discourse is the use of the words "Fordism" and "postFordism" - a nod to Henry Ford's assembly line industrial system - to describe global economic shifts. Despite its power, the modernist paradigm has been reconsidered and critiqued leading theorists to promote alternatives, such as postmodernism.

The Postmodern Critique

As thinkers like Galileo, Descartes and Newton represented the bridge between pre-modern and modern thinking, so too do postmodern thinkers such as Lyotard, Derrida and Foucault represent the bridge from modernity to a postmodern understanding of the world (Doll, 1993). The postmodern position challenges modernity's metanarratives, the "totalizing stories about history and the goals of the human race that ground and legitimize knowledges and cultural practices" (Lyotard in Fieser & Dowden, 2001, p. 4). Postmodern thinkers understand the tendencies of metanarratives to solidify and perpetuate power and seek to interrupt them with

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critiques of their legitimacy. Furthermore, as Aronowitz (1988) tells us, postmodern

thought challenges the veneration of reason and is instead

> bound to discourse, literally narratives about the world that are admittedly
> partial. Indeed one of the crucial features of discourse is the intimate tie between
> knowledge and interest, the latter being understood as a "standpoint" from
> which to grasp "reality". Putting these terms in quotation marks signifies the
> will to abandon scientificity, science as a set of propositions claiming validity by
> any given competent investigatory. (p. 51)

There are competing strands of postmodern thought, some in tension with

others, usually conflicting on where modernism ends and postmodernism begins. Some,

like Lyotard, consider postmodern thought a rejection of modernity and an opportunity

to build something completely unique, while others view it on a continuum that grows

out of modernist thought. In this view, postmodernism is both reflective and

progressive. Working from the theories of Charles Jencks, Doll (1993) defines

postmodern thought as one that "looks to the past at the same time as it transcends the

past" and he holds that its eclecticism stands in contrast to the regulation of modernity.

The resulting eclecticism results in a "striking synthesis of traditions" that incorporates

ideas born of modernity while "transcending them through multilayers of

interpretation", so that "what one sees in a postmodern framework, thus, is a curious

mix of two codes within one structural matrix. This matrix, at once, paradoxical,

dialectical, and challenging: a play of ideas" (p. 8).

Writing on a topic specific to global education, Kellner (2002) refers to the

limitations of a modernist lens as a tool for understanding the phenomenon of

globalization when he writes that

> most theories of globalization, therefore are reductive, undialectical, and one-
> sided, either failing to see the interaction between technological features of
> globalization and the global restructuring of capitalism or failing to articulate the

complex relations between capitalism and democracy. Dominant discourses of globalization are thus one-sidedly for or against globalization, failing to grasp the contradictions and the conflicting costs and benefits, upsides and downsides of the process. Hence many current theories of globalization do not capture the novelty and ambiguity of the present moment, which involves both innovative forms of technology and an economy and emergent conflicts and problems generated by the contradictions of globalization. (p. 289)

Here, Kellner proposes that a postmodern theory of globalization should capture its complexities, interrelations, and potential for destruction as well as construction. Despite arguing for a broader conception of globalization, Kellner still hews to an anthropocentric view, seemingly ignoring the ecological and environmental aspects of globalization. All of these considerations, and others perhaps yet to be articulated, must be recognized if we are to deal with globalization in the classroom.

Modernity, Postmodernism and Schooling

The modernist paradigm has had a deep and lasting impact on schooling in the United States. As stated in Chapter One, the Industrial Age provided the setting within which American public schooling was born and with it came modernist assumptions about the benefits of hierarchies and efficiency, particularly with regard to curriculum. One can clearly see the influences of modernity on schooling and curriculum in the linear alignment of grades, collective grouping of students according to age, knowledge that is arranged into deliverable and sequential units, assumptions about testable knowledge and more. One specific example of the impact modernity has had in schooling is the structure and influence of the Tyler Model for developing curriculum.

The Tyler model is the most commonly accepted strategy for structuring and designing curriculum in the United States (Doll, 1993; Schiro, 2012; Walker & Soltis, 1992). Based on the mid-century work of Ralph Tyler, the model is decidedly

modernist in its assumptions, presuming that there is a finite quantity of knowledge to be taught or discovered "out there" and that it exists in encapsulated units that can – and should – be transmitted and measured. The Tyler rationale first requires the explication of the aims of instruction, a listing of the educational experiences required to reach the aims as well as the effective organization of these experiences. Finally, the rationale requires articulated evaluation processes to measure progress towards the aim (Tyler, 2013).

Though it is unlikely that Tyler envisioned his method to become increasingly rigid in its application, it has nonetheless become so, the result being that it has privileged modernist assumptions about knowledge for generations. Evidence of the ways in which modernity impacts us on an unconscious level is the seemingly practical structure of Tyler's rationale which appears to be value neutral and just plain common sense. The discourse on curriculum, which centered on the Tyler rationale for so long, reflects what Foucault refers to as a "technology of power" that serves to control and discipline human behavior (Foucault in Dimitriadis & Kamberelis, 2006; Horrocks, 1997). In curriculum work, the modernist curriculum discourse has established what "makes sense" in designing curriculum based on efficiency and outcomes, while simultaneously expelling and denying alternatives. Examining the Tyler model through the ideas of Foucault, oppressive and hidden values and norms are revealed.

Specific examples of the modernist norms inherent in the Tyler model can be seen in the separation of content from processes and the elevation of aims as primary. Moreover, because aims exist to foster desirable societal norms perpetuates the status quo. Writing about the Tyler model, Doll (1993) tells us that "this concept of

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standardized norms lying within a stable-state universe lies at the very heart of the modernist paradigm; it also is a concept the postmodernist paradigm, in all its variations, challenges and rejects" (p. 54). Only with ends determined by adult experts can learning occur in the Tyler model, forgoing the importance of learner experiences and processes. "Here education is not its own end, growing from within itself; it is directed toward and controlled by purposes outside itself. In an industrialist and capitalist society this has taken the form of acquiring jobs" (Doll, 1993, p. 54). Parker Palmer (2010) refers to this as the "myth of objectivity", so common in education discourse, in which "truth flows from the top down, from experts who are qualified to know truth (including some who claim that truth is an illusion) to amateurs who are qualified only to receive truth" (p. 103).

Tyler's model has long been criticized for its rigidity and lack of student focus, but it is useful in that an analysis of the way it resonates with our culture can serve to spur discussions of what it means to educate in more holistic ways. For instance, aims talk is still important regardless of the curricular model and need not be thrown out simply because it is affiliated with the Tyler Model. The problem of modernist curriculum design isn't necessarily the tool itself, as much as how it is utilized and privileged at the expense of other alternatives. The Tyler Model represents a step in the history of curriculum design and analysis of it allows us to move forward into new and uncharted areas.

Since both teachers and students arrive in the classroom with established worldviews and positionalities that are heavily influenced by modernist assumptions, the promotion of global education may be aided by an understanding of postmodern

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approaches. In his writings on the power/knowledge relationship, Foucault suggested that power itself has a history that may vary in different settings, but which has certain common traits. Unveiling and understanding the history of power, in this case the power of modernist curricula, is essential as it can reveal opportunities for resistance possible through global education (Horrocks, 1997; Zinn, 1995).

Both John Dewey and Alfred North Whitehead appear to have anticipated the limits of modernist approaches in their work by promoting learner centered, process oriented, and organic pedagogies. Dewey (1902/1959) critiqued the influences of modernity within curriculum when he wrote that for the child, the "universe is fluid and fluent; its contents dissolve and re-form with amazing rapidity. But, after all, it is the child's own world. It has the unity and completeness of his own life. He goes to school, and various studies divide and fractionize the world for him" (p. 6). Whitehead (1929/1966) also criticized the "fatal disconnection of subjects which kills the vitality of our modern curriculum" (p. 6) and the "inert" ideas placed before students. Instead of disconnection, he advocated for a conceptualization of learning based on the rhythms of learning, or what he referred to as the cyclical stages of romance, precision and generalization.

Following Dewey and Whitehead, Palmer also offers alternatives to objectivity in encouraging us to consider truth as a process, an "eternal conversation about things that matter; conducted with passion and discipline" (p. 106). These examples of "pedagogy of process" can help us understand global education from a postmodern perspective (Doll, 1993). With fresh approaches in mind, global education can become a journey that involves teacher and students in complimentary and relational ways

(Dewey, 1902/1959; Merry Merryfield, 1993). Indeed, authentic and meaningful global education may require postmodern approaches. It

> demands crossing the 'perceptual threshold' into an arena of contemplation that considers not only the needs of students, teachers and schools but also the priorities of one's own country, other peoples and specifics, and the exigencies of the planet. Such reflection inevitably draws upon a complex web of personal attitudes and beliefs, not just about education but touching upon broader issues relating to the needs and obligations of national and global citizenship (Pike, 2000, p. 70).

Global education can empower students and teachers to question the metanarratives of a neoliberal global economy, limited notions of individual rights, and to embrace broader global communities and ecological relationships. A postmodern critique can help us to understand that the global problems of today are the legacy of fragmented modernist assumptions, and equally important, that solutions are limited as long as they remain informed by the modernist paradigm. It can help students (and teachers) to understand that there is more than one right way to live or know the world (Quinn, 2009). Thus, the study of critical global issues and possible solutions necessitates an understanding of the influence of the modernist paradigm and the recognition and promotion of alternative ways of knowing.

Critical Theory and Critical Pedagogy

The ability and willingness to consider the limitations of the dominant modernist worldview reflects the second theoretical lens for this study: critical theory. Born from the Frankfurt school of Marxist theory, critical theory seeks to reveal and contest power differentials and it is often referred to as a theory of liberation or transformation. Kincheloe and McLaren (2002) define it as being "concerned in particular with issues of power and justice and the ways that the economy, matters of race, class, and gender,

ideologies, discourses, education, religion and other social institutions, and cultural dynamics interact to construct a social system" (p. 288). Critical theory does presume certain truths about society, specifically regarding power, privilege and in its initial conception, material wealth. Nevertheless, the language of critique inherent to critical theory exists within a growing postmodern ideological climate, in which truth is not absolute, knowledge is experiential and multiple perspectives are embraced.

Though not affiliated with the Frankfurt school, Antonio Gramsci's work on hegemony provides a valuable example of critical theory. Expanding on the Classical meaning of hegemony as one of colonial or empirical control, Gramsci described it as a state in which a dominant group exercises control over others, via "structures of society, economy, culture, gender, ethnicity, class and ideology" (Bieler & Morton, 2004, p. 87). Control is often accomplished in what Bieler and Morton (2004) refer to as "'opinion-moulding activity' rather than brute force or dominance" (p. 87). Within the structures of hegemony, power is (re)negotiated by dominant groups but only in ways that reinforce the structures that sustain their power. Gramsci's theory of hegemony has important implications for understanding globalization as well as global education.

Neo-Gramscian theorists find much in his work that can shape our understanding of globalization as both a controlling and liberating phenomenon. According to Gramsci, national structures have expansive potential to operate on second tiers of an international scale. For example, the Bretton-Woods agreement established after the economic crises after World War II pegged global currencies to the U.S. dollar and established the controversial World Bank and International Monetary Fund (IMF). Western controlled agencies still dictate global currency policy and exercise almost

complete control over the national economic policies of former colonial states in what are known as Structural Adjustment Policies (SAPs) that require states to cut crucial human development programs (such as education and healthcare) in order to pay off development debt owed to the World Bank. These agencies serve as but one example of hegemonic structures that are embedded in a multinational and dominant identity - the global west in this case - and which grow to exercise power on an international level. Global education is, in part, about revealing hegemonic structures and the ways in which they function to control others on systemic and individual levels.

Gramsci held that "every relationship of 'hegemony' is necessarily an educational relationship" (cited in Dimitriadis & Kamberelis, 2006, p. 133) because the state or dominant group carefully educates the masses to accept authority and expertise in the name of security, peace or prosperity. The idea of hegemony is particularly relevant to this study as schooling, especially the Western compulsory model, is a primary means through which dominant groups exercise their control. One direct and clear example can be seen in the Oklahoma C^3 Social Studies Standards, which privilege traditional academic content and modernist epistemological assumptions at the expense of global education content, which could potentially challenge dominant Oklahoman and U.S. groups such as the White patriarchy or the "1%". The privileging of traditional academic content in state content standards will be further addressed in Chapter Three as it relates to the scope of this study.

Equally important to understanding the power of schooling to perpetuate hegemony is the notion that schooling can also create opportunities to consciously resist or contest oppression, the basic emphasis of critical pedagogy. Critical pedagogies are

those that help learners (and teachers) develop critical consciousness in potentially powerful counterhegemonic ways. Critical pedagogues work from the premise that all pedagogy

> is a moral and political practice that is always implicated in power relations and must be understood as a cultural politics that offers both a particular version and vision of civic life, the future, and how we might construct representations of ourselves, others, and our physical and social environment. (Giroux, 2004, p.33)

In acknowledging that all pedagogy is political, critical theorists openly announce their intention to educate for political purposes with the aim of a more just society.

Critical pedagogues recognize that schools, and the structures built around them, are "economic, cultural and social sites that are inextricably tied to the issues of politics, power and control" and as such, schools "serve to introduce and legitimate particular forms of social life" (Giroux, 1985, p. 48). Conceptualizing schools as cultural arenas where dominant ideologies and worldviews are reinforced and perpetuated necessitates rethinking how we "do" school. If teachers are in place to deliver curriculum via prescribed instructional methods - what Giroux refers to as a "teacher-proof" model - then how does this impact the intellectual growth of teachers as professionals and subsequently on their students? And in what ways does prescribed curriculum reinforce hegemonic cultural, economic, and political powers? Critical theorists would answer by suggesting that schools are contested areas wherein struggles take place every moment of every day as power is negotiated and renegotiated in small ways that ultimately impact the larger society in significant ways (McLaren, 1998). Moreover, they ask us to understand that because schooling is so central to maintaining a vital democracy, we ignore these issues at our own risk.

Paulo Freire, Maxine Greene, Michael Apple and Henry Giroux are representative of contemporary critical theorists whose work advances critical pedagogy in the classroom. Touching on many pedagogies specific to critical work, such as student voice and dialogue, Freire's (1970) work, *Pedagogy of the Oppressed*, represents what many consider a classic on the topic of critical pedagogy.

In *Pedagogy of the Oppressed*, Freire describes critical pedagogies as those that that aim to *read* and *write* the world in order to educate for emancipation of individuals and communities (Freire, 1970). *Reading* the world, or having the skills to unmask unjust situations via an understanding of the knowledge/power dynamic, enables oppressed people and their allies to then *write* the world through the process of recognizing their own powerful subjectivity. In Freire's process, a more just and participatory society is created. Freire argues that justice can be achieved through authentic dialogue and true solidarity with the oppressed. Those who are objectified by a dominant group must "participate in the revolutionary process with an increasingly critical awareness of their role as Subjects of the transformation" (Freire, 1970, p. 127). Participation as a subject is not something that is awarded or granted to the oppressed; individuals themselves must engage lest their actions become vengeful and part of a cycle of oppression.

Freire also critiques what he calls "banking education", central to the modernist curricular paradigm, in which expert and omniscient educators deposit information into the minds of students in ways that ensure passivity and reinforces the objectivity of knowledge and learners. In contrast, and in keeping with Dewey and Whitehead, Freire supports problem-posing education in which learners (which in the Freirian sense, is

broadly expanded to include teachers) first recognize that curriculum/knowledge often objectifies students and is neither neutral nor apolitical. In this way, education becomes a transformative and emancipatory experience wherein learners are empowered by their own sense of agency, becoming agents of change. This process of growth and emancipation is what Freire refers to as conscientization.

Freire is distinct amongst Neo-Marxists in his inclusion of love as a key aspect of critique. Freire foregrounded qualities such as love, humility, and trust and theorized ways in which they can be harnessed as tools against injustice. His unique perspective countered the often intense and intractable tone of Marxist theory, enabling subsequent critical theorists to move away from a language of punishment and retribution and into solidarity and hope. Freire's important contribution to Neo-Marxist thought enabled later critical theorists to further combine language of critique with a language of possibility and hope (Giroux, 2004; Greene, 1988).

Critical theorist Maxine Greene refers to the process of conscientization as coming to a state of "wideawakeness" that represents true freedom. In the *Dialectic of Freedom (1988)*, Greene takes aim at obstacles that suffocate freedom, and she encourages us to open spaces of dialogue where we identify - or name - the obstacles that prevent us from living freely chosen lives. She writes that "most Americans are convinced they are free: They are not held hostage; they are not enslaved; they are seldom pursued….Even so, many are likely to share a feeling of subservience to a system, or to a faith, or to an Establishment they can scarcely name" (Greene, 1988, p. 19).

Echoing the neo-Gramscian understanding that an analysis of hegemonic practices is an essential first step for resistance, Greene encourages us to name obstacles to freedom and in *Dialectic*, recounts those in America that have named and resisted oppression, such as African-Americans, women and immigrants. She writes that "they were able, as it were, to discover their own freedom in a resisting world; but *first they had to perceive it as resistant to desire*" (p. 6, italics mine).

Additionally, Greene tasks us with moving beyond mere critique and into areas of hope and potentiality. She encourages us to develop a language of possibility to help us envision alternatives and establish an active plan for change. For Greene, critique is a necessary first step, but a frustrating one and ultimately insufficient if it is not balanced with the language of love, hope and possibility. The foregrounding of hope connects directly to Freire's language of love and connects to the next theoretical lens: engaged pedagogy.

Greene's *wideawakeness* and Freire's ideas about the transformative and emancipatory power of reading and writing the world can be read within the aims of global citizenship which include the technical skills of global literacy (reading the world) combined with the affective and attitudinal sensibilities to work for change in the world (writing the world). The ideas of reading and writing the world to achieve wideawakeness will be revisited and expanded upon as they apply to the findings in Chapter Four.

Engaged Pedagogy

There seems to be some kind of real and lasting prejudice against discussing love in the classroom within education policy and educational research. Perhaps this is

the influence of modernity and its obsession with only those things that are measurable and controllable, or perhaps it is our collective discomfort in talking of love with strangers or those who are not our closest relations. Regardless, the absence of discussion about affective skills and attitudes in the classroom, such as love, caring and kindness, serves to reinforce positivist notions of what counts in educational research, limiting our ability to build caring citizens and communities. However, there are some educational theorists whose work is a powerful reminder of this glaring absence in our educational worldview.

bell hooks writes extensively on love, or eros, in the classroom and ways in which the act of teaching can be conceptualized as an act of love. When love and concern for the intellectual *and* emotional development of students is present, teachers can be viewed as moving into sacred spaces. hooks refers to this as an engaged pedagogy that openly embraces a caring disposition in tandem with intellectual engagement. Drawing from the work of Freire, hooks (1994) reminds us that education as the practice of freedom

> is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin. (p. 13)

hooks encourages us to divorce ourselves from binary thinking in our teaching practices and to embrace more holistic approaches. The perceived teacher/student or mind/body divide is an example of binary modes of thought that hamper our ability to know our subject matter and ourselves more completely. For hooks, engaged pedagogy

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is beneficial for both students and teachers as it binds them together communally in a space where they can take risks to learn with each other. The teaching and learning process becomes an act of love, or eros, and is inherently intimate.

Reflections on the sacredness of the teaching/learning relationship are echoed in the work of Parker Palmer. In *The Courage to Teach (2010)*, he writes of the mysteries of teaching and learning, the fostering of true dialogue and teaching with the heart. Palmer situates his writing on engaged pedagogy within postmodern ontological and epistemological assumptions that embrace subjectivity, connectedness and relationships. He also echoes the work of hooks when he writes that self-actualization for the teacher is central for learning to happen. He tells us that

> Teaching, like any truly human activity, emerges from one's inwardness for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together…teaching holds a mirror to the soul…knowing myself is as crucial to good teaching as knowing my students and my subject. (p. 3)

Palmer writes that a teachers will only see their students "through a glass darkly, in the shadows" (p. 3) of an unexamined life if they fail to first understand themselves. Parker and hooks both encourage us to consider the affective aspects of learning that will never be tested or measured in traditional ways. Love, compassion, self-actualization and truth can be witnessed in the lives and relationships of people, indeed, they are measured every time we care for one another or listen with love to a friend, student or family member. Although these essential human qualities will never be tested and measured in ways that would be accepted as "proven fact" in a modernist world, they are the foundation upon which authentic education is built. To teach from and towards the heart, or what Palmer calls the courage to teach, means "to keep one's

heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require" (p. 12).

Another example of connected pedagogy can be found in the field of care ethics and the work of Nel Noddings. In her long career, Noddings has written extensively on a range of ideas from moral education to feminist theory, but her major contribution to the field is care, or relational ethics and their implications for education.

Central to understanding care ethics is the idea that we are all born, live and die in relation to others, subsequently, acting ethically is done out of a sense of care for those in relation to one another, as opposed to actions driven by duty or virtue. Noddings argues that if the purpose of education is to produce knowledgeable and good people, then educators should attend to the relations and relationships in our classrooms and schools.

Noddings argues that care should be an essential and primary aim of education and that current educational paradigms fail to recognize this. In keeping with postmodern ontology, she holds that truth, or reality, is subjective and highly personal. It is "unique to the individuals who create it for themselves and does not exist outside of individual knowers" (Schiro, 2012, p. 144). In the tradition of Dewey and other constructivists, she believes that the aim of education is to create learners who are capable of giving and receiving care both locally and globally, or "to produce people who will engage successfully in caring relations" (Noddings, 2010, p. 394).

Within the framework of care ethics, the ability to give and receive care is worth curricular consideration and is just as legitimate as traditional academic knowledge. If

care is foundational for all subjects, then it can be taught via multiple academic disciplines and, when done correctly, will lead to explorations of important existential questions (Noddings, 1988, 1995a, 2003, 2012). Writing about care in relation to traditional curriculum, Noddings states "curriculum can be selected with caring in mind. That is, educators can manifest their care in the choice of curriculum, and appropriately chosen curriculum can contribute to the growth of children as carers" (Noddings, 1995b, p. 2).

Noddings writes often on global education, addressing ways in which care ethics can help build global citizens in the 21st century (Noddings, 2005a, 2005c). Central to understanding care ethics is the relationship that exists between caring *about* and caring *for* others. To *care about* others is to express or feel concern about those nearby or far away, but many believe that caring about is limiting and can easily "deteriorate to political self-righteousness and to forms of intervention that do more harm than good" (Noddings, 1999, p. 36). To care *for* others, on the other hand, is to act on needs, evaluate our actions and react accordingly. While care ethics was not developed specifically in light of global crises, in fact, many believe its tendency is towards intimate and parochial care, many theorists believe that it is possible and beneficial for individuals to care for and about others both locally and globally (Noddings, 2005c; Robinson, 1999, 2006; Ruddick, 1980; Tronto, 2005).

Some argue that when we care about something we create the conditions in which caring for can flourish, but that ultimately, it is the act of caring for that must occur in order for the relational act of caring to be completed. Because care ethics is grounded in a relational ontology (as opposed to a model that promotes moral growth

through the teaching of virtues, for example), the caring act must be initiated and received, in order to be completed. The completion of the act of care is essential to care theory and presents a particular challenge when educating students on far-away global issues.

In her writing on ways that care ethics intersects with global education, Noddings advocates an approach that supports students who can contribute to sustainable futures for all. She writes "Our society does not need to make its children first in the world in mathematics and science. It needs to care for its children, to reduce violence, to respect the honest work of every kind, to reward excellence at every level…our main educational aim should be to encourage the growth of competent, caring, loving and lovable people" (Noddings, 2002, p. 94). She argues that care ethics requires relationships of "address and response" between individuals, but that institutions and organizations can also contribute to care if they create the conditions under which these relations can happen on a global scale (Noddings, 2010).

Taken together, theorists like Palmer, hooks and Noddings make a strong case for an engaged pedagogy that challenges traditional assumptions about knowledge, curriculum, and the aims of education and educational research. Through their theory we can see alternatives, and as bell hooks reminds us theories can be "healing, liberatory, or revolutionary…*when we ask that it do so*" (hooks, 1994, p. 61, italics mine).

CHAPTER THREE: RESEARCH METHODS AND PROCEDURES

In the following chapter, I will provide an overview of the methodology and procedures used to conduct this study. First, I will discuss the aims and nature of the study, including the research assumptions and perspectives. Then, I will provide a detailed description of the participants and setting selected for the study. Finally, I will outline methods of data collection and analysis and explain ways in which confidence and trust were accounted for.

Aims and Nature of the Study

Historically, objectivist research (experimental and quasi-experimental) has worked to remove subjectivity from the research process in an effort to determine absolute truths. This type of research, clearly reflecting a modernist paradigm, is premised on the ontological belief that an objective reality exists and that it can be measured if researchers minimize their own subjectivity and if the appropriate experimental steps are designed and implemented. Drawing on the work of philosophers and anthropologists, many educational researchers now question the existence of absolute truths and especially question the usefulness of objectivist research in education. If, as Dewey (1959) explained decades ago, meaning is contextual, dynamic and evolving, many believe there are serious limits to what objectivist research can explain or describe, particularly within the realm of human meanings and relationships.

With these epistemological and ontological assumptions in mind, this study takes a relativist, interpretivist and naturalistic approach in an effort to gain perspectives or insights into the phenomenon of global education in practice. It seeks to understand

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and interpret the complex interrelationships of a particular classroom community within the context of a school setting. I did not seek to identify objective truths about global education, the participants or the classroom in question. Instead, I am interpreting "how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences" (Merriam, 2009, p. 5). Therefore, the study was doubly interpretive in that I was interpreting meaning from participant interpretations of classroom experiences and curricula. Geertz (2004) refers to the process as one of "explicating explications" (p. 149).

This study also takes a critical approach (Apple, 2005; Freire, 1970) with the understanding that the accountability movement has worked to privilege traditional academic knowledge at the expense of transformative knowledge and alternative ways of knowing, such as global education (Banks, 1995). Often, privilege is embedded within the structure, scope and sequence of curricula and legitimates what knowledge is and is not "worth knowing". Access to transformative knowledge, representative of global education, can disrupt existing hegemonic systems that perpetuate power and privilege for some and marginalize many (Anyon, 1980; Gramsci in Dimitriadis & Kamberelis, 2006). Conversely, and equally important, is the understanding that the absence of transformative global education can perpetuate misunderstandings about the world around us and sustain neocolonial attitudes and narratives (Apple, 2011).

One relevant example can be found in the Oklahoma C^3 Standards for Social Studies. In 2012 the Oklahoma Department of Education undertook major revisions of the K-12 curricular standards for social studies, removing the traditional "expanding horizons" curriculum in the elementary years. Expanding horizons frameworks are akin

to concentric circles in which the youngest students learn about themselves and their closest friends and family and as they move through the elementary years, their knowledge of the world expands to communities, states, regions and finally to the world. The new standards have removed expanding horizons and replaced it with a social science influenced "coherency storyline" which emphasizes traditional political and patriotic themes from the earliest ages (See Figure 1).

Oklahoma C³ Standards for the Social Studies Curriculum Framework

EARLY CHILDHOOD AND LOWER ELEMENTARY	
Pre-Kindergarten	Our America
Kindergarten	Symbols of America
First (1st)	American Heroes
Second (2nd)	Our Democratic Heritage
Third (3rd)	Oklahoma Studies
UPPER ELEMENTARY	
Fourth (4th)	Regional U.S. Geography
Fifth (5th)	U.S. History, 1607-1806
MIDDLE SCHOOL	
Sixth (6th)	World Geography–Western Hemisphere
Seventh (7th)	World Geography–Eastern Hemisphere
Eighth (8th)	U.S. History, 1754-1877
HIGH SCHOOL	
Grades 9-12	Economics
Grades 9-12	Oklahoma History and Government
Grades 9-12	Psychology
Grades 9-12	Sociology
Grades 9-12	United States Government
Grades 9-12	United States History, 1878–Present
Grades 9-12	World History
Grades 9-12	World Human Geography

Scope and Sequence, Pre-K-12

Figure 1. Oklahoma C3 Social Studies Standards.

The introductory pages of the standards document explain, "Coherency Storylines are a set of *storylines* selected to advance and develop the telling of a *curriculum story*. Coherency Storylines are very fine-grained *curriculum threads* that elaborate, illuminate, and illustrate a larger subject strand such as Economic Opportunity in United States History*"* (Oklahoma State Department of Education,

2012, p. 3*)* . When one reads the document, it is clear that the curriculum story centers

on traditional academic knowledge at the expense of transformative academic

knowledge. For example, the conception of citizen in the document is nationalistic and

thus tends to exclude global citizenship. In the introductory letter from the State

Superintendent, citizen development is strictly defined:

> The *Oklahoma C³ Standards for the Social Studies* focus educators and students
> on the priority of citizenship development, so that they both appreciate and
> understand the exceptional nature of American history, the role of the Founding
> Fathers, our system of government, and our freedoms. These sets of skills and
> knowledge bases are essential for our students, so they may fully participate in
> our nation's economy and political processes (Oklahoma State Department of
> Education, 2012, p. 8).

Little if any mention is made throughout the 100-page document of what it

means to fully participate in anything outside of the nation's economy and political

processes, even within those required courses that focus on world geography or world

history. And just in case teachers are interested in including transformative academic

knowledge, like global education, clear and firm guidelines are provided to help them

decide. The guidelines are worth quoting at length:

> What is essential in the use of Coherency Storylines is the parameter descriptor.
> The Coherency Storyline's purpose needs to be focused and tightly designed. It
> should tell specifically the kinds of content to be associated with the Coherency
> Storyline and what cannot be used as it would cause the Coherency Storyline to
> diverge from its storyline. Content expectation should be held to the standard of
> "Was the event, person, group, document, etc. *significant and key* to the founding
> of the nation, to the formation of the nation, and in the continuing transformation
> of the nation?" The main consideration to answer is *"Was this person or event*
> *system changing?"* If the specific content was key and significant, then it should
> be very seriously considered for inclusion in the standards/framework as it helps
> develop the historic storyline. Conversely, if it did not lead to system-wide
> change(s), then it should not be included as it is probably minor in comparison. It
> most likely distracts from the primary storyline. With that in mind, individuals,
> groups, events, documents, etc. may be interesting to study in their own right *but*
> should be included only for their significant and key impact upon the American
> system. To include any interesting person just because the standards do not have
> a person from a particular "demographic group" is insufficient cause for inclusion

because it is *gratuitous inclusion*. It results in a weakened historic narrative. The use of Oklahoma C³ Storylines elevates the decision-making process to one of significance and relevance (Oklahoma State Department of Education, 2012, p. 14).

The claim that any "divergence" from the storyline is "gratuitous inclusion" and "weakens the historic narrative" sends a clear message to teachers and further reinforces the power and privilege of traditional knowledge as set forth in the state document. Ironically, the document's opening dedication page highlights a quote from *The World Is Flat*, by noted global theorist Thomas Friedman: "Nobody works harder than a curious kid." If this document is to be a guide, then curious American kids are to look no further than their national borders.

The Case Study Approach

Given the current lack of global education as a strand or theme within traditional social studies curriculum, and given the pressing urgency of global issues, my research seeks to better understand the nature of a global education course, including the larger context of the course, the aims and approaches of the teacher, and ways it is sustained over time. My own experiences as a high school classroom social studies teacher influenced the selection of the topic, as I was personally interested in teaching global issues within a curricular structure that consistently failed to address them.

Case study is an appropriate methodology as the selected course represents an anomaly within the traditional curricular organization of the typical middle school and it qualifies as a bounded system by virtue of its limited enrollment, unique curriculum, and academic scheduling. A case study researches "how" and "why" questions where

the ultimate goal is to explain or describe a phenomenon, as opposed to measuring it.

Stake (1995) tells us that

> case studies are expected to catch the complexity of a single case…We study a case when it itself is of very special interest. We look for the detail of interaction with its contexts. Case study is the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances. (p. xi)

Case studies are sometimes criticized in their inability to provide conclusive and exact findings for the broader research field and they may have certain limitations. Adapting the work of Flyvbjerg, Merriam notes that common assumptions about case studies are actually misunderstandings about the aims and power of research in general. For example, if the critique of a case study is that it can't accurately or adequately add to the scientific development of the field, Merriam points out that the true problem is that "formal generalization is overvalued as a source of scientific development; the force of a single example is underestimated" (p. 53).

A full and rich analysis of a case, done with thick descriptions and attention to researcher positionality (Milner, 2007), can provide "a means of investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon" (Merriam, 2009, p. 51). Following Geertz (2004), thick description attempts to capture a

> multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render….it is like trying to read…a manuscript – foreign, faded, full of ellipses, incoherencies, suspicious emendations, and tendentious commentaries, but written not in conventionalized graphs of sound but in transient examples of shaped behavior. (p. 150)

As always in a case study, the ultimate aim is to fully understand the case by writing an account that captures the complexities of the case. A variety of data streams provided understandings of the nature of the case, including the larger context of the course, the goals and approaches of the teacher, student reactions and responses, classroom relationships between the various participants, and the impact of the class on the teacher and students.

Setting and Participants

Jaclyn Simpson's social studies classroom welcomed students on the second floor of a recently renovated historic redbrick school building originally constructed in the early 1900s. Located in the sixth grade section of West Middle School, the hallway that led to her classroom contained the usual rows of lockers and various bulletin boards with academic themes, motivational slogans, and student work. The segregation of sixth graders into their own physical space on campus indicated that the school climate was carefully constructed and that the special needs of sixth graders were specifically considered since they were new to both the building and to middle school.

In Jaclyn's visually rich classroom an entire wall of windows afforded plentiful views of the Western sky. Other walls and bulletin boards were decorated with powerful visual images of war, art, inspirational quotes and important student information about assignments, due dates, and extracurricular opportunities. There was very little wall space that wasn't utilized to highlight some aspect of social studies instruction. For example, in a prominent position at the front of the room, between the whiteboard and the classroom door and in the sightline of all students every day, Simpson had made a grouping of handmade signs. The uppermost sign read "Social

Studies Is" and below it followed a list of social studies disciplines such as history, geography, government, sociology, gender studies, and economics. The collective inclusion of the various social sciences indicated that Simpson conceptualized her courses as an exercise in social education as opposed to social science. It was a visual representation of the scope of content that social studies includes and that, taken together, collectively constitutes social studies. Though I never witnessed her discussing the sign with students, its prominent location indicated its importance to the class climate. Additionally, because she took the time to create a handmade visual representation of the social studies it seemed that she wanted her students to understand the broad scope of social studies.

Jaclyn's teacher desk sat at the back of the classroom, but in nine weeks of observation she was never spotted sitting there. Instead, she spent each class roving the room or running media and presentations from her "perch" at the front of the room where her laptop and interactive white board were located. Individual student desks were always arranged in small groups to facilitate discussion and sharing. Periodically, Jaclyn rearranged the desks, but their pod like organization was consistent, indicating a commitment to discussion and group processes.

Jaclyn's classroom management style is best described as "all business" and began even before the first bell rang for second hour. Students were greeted, hugged and "high-fived" as they entered each day. Despite a morning class time, Jaclyn created an energetic classroom environment in part through her own infectious enthusiasm. A loud "Good Morning, Class!" was the opening cue every single day, to which all responded "Good Morning, Ms. Simpson!" Throughout the observations, as typical in

any middle school setting, students were sometimes distracted and all weren't always on task. However, over the course of nine weeks, gauged by my own experiences in the classroom, student engagement in lessons seemed better than average.

Student voices were not only welcome but required. For example, students were expected to address each other formally when speaking to the class by standing and stating, "Ms. Simpson and class, I think…" In the first days of the course, students were asked to practice with each other until it became second nature. Tempered with generosity and sincerity from Jaclyn, the class ritual indicated that Jaclyn was committed to ensuring all student voices were heard and respected.

This study examined Jaclyn's second hour global education course entitled *Why Wage War?*, which focused on the concept of human dignity during times of violent conflict in human history. Jaclyn's classroom experience included ten years of work in both elementary and middle school settings, with a three-year period as a district G/T coordinator in a neighboring school district. She also worked as a teacher educator at the local university where she taught a social studies methods course for preservice teachers. In addition to her regular teaching requirements, Jaclyn was a site representative for the district teachers union and an active professional development facilitator at local and regional conferences. Overall, Jaclyn would be considered, by any measure, to be a successful and supremely capable educator.

The school site where Jaclyn worked, West Middle School, is situated in a large public school district serving 15,000 students in a mid-size city of approximately 100,000 inhabitants. The city houses a large university, which brings a significant amount of ethnic and cultural diversity to the community, though the city maintains a

73% Caucasian majority. West Middle School is one of four middle school sites in the district, serving approximately 621 students in grades six through eight. In 2011, the student population of West Middle School closely mirrored that of the district as a whole, which was 71% Caucasian, 7% Black, 1% Asian, 9% Hispanic and 12% American Indian, with 55% qualifying for Free and Reduced Lunch programs. In 2012, West Middle School performed at or above the state average on state standardized tests but slightly below that of the district average. In 2012, the state introduced a complex and controversial school accountability performance index to evaluate the performance of schools and districts across the state (Oklahoma Center for Education Policy, 2013). In the first year of this evaluation system, West Middle School scored a B alongside one other district middle school. The other two middle schools in the district received an A and C rating respectively. The district also received a B, making West Middle School statistically consistent (within this measurement) with the district as a whole.

As per district policy, each middle school must provide time in its daily schedule for student remediation in core subjects. At West Middle School, this 45-minute period is called "Extensions" and students have a menu of courses to choose from each nine weeks period. Why Wage War is one of many extension classes offered at West, along with band, pre-engineering, family and consumer sciences and others. When students struggle in their core classes they are taken out of their extension classes, sometimes multiple times in a week. Subsequently, Jaclyn often experiences continuity issues as her roster varies day to day, especially at the end of each grading period when students are frequently pulled out to improve their grades in core classes. Since its inception three years ago, the course has had an overrepresentation of boys, only recently leveling

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out with an almost equal representation of boys and girls. In this class, there were eighteen students enrolled, with eleven boys and seven girls.

Teachers at West Middle School are encouraged to create extension courses and Jaclyn took the opportunity to design *Why Wage War?* Her decision was based in part upon her experiences with the American Red Cross program as well as her personal interest in global issues which she stated began at an early age:

> I've always been that kid…I always kind of had this justice streak….I remember being in sixth grade reading all of those things in the encyclopedia cause I wanted to know what everyone was talking about…I remember Farm Aid, We are the World…I remember watching that stuff and feeling like I needed to do something about it. When I became a teacher it just kind of pressed on me even more that there's a bigger world out there. (Interview, 10/21/13)

Many students opt into the course, and its popularity over the last three years resulted in the addition of new sections as well as a second teacher. After taking the Level I course in the sixth grade, students may opt into a Level II course, and in eighth grade they can enroll in a Level III course. Each course builds upon the foundational curriculum established in Level I by studying the topic of war through specific points in World History via young adult literature. For example, in Level II, students delve into the issue of child soldiers in World War II with the novel *Soldier X*, by Don Wulfsson. On multiple occasions during the study, the eighth grade class joined Jaclyn's sixth grade class for collaborative discussions and lessons, resulting each time in a boisterous room full of middle school students.

Site policies require the extension course to be academically challenging and engaging, although there are no grades recorded in the grade book and student progress is indicated on progress reports and report cards as S/U. As a result, Jaclyn had a great

deal of academic freedom in the development and enactment of the course curriculum. Despite her relative freedom, she still took exception to school policies that she felt interfered with the success of her program. For example, a site policy implemented during the study required students who tested as Gifted/Talented (G/T) to be enrolled in special pre-determined extension classes such as a History Day course, Performance Band/Choir, and Botball. The COGAT test used to assess G/T identified approximately 15% of the student population at West Mid High as G/T, though based on her previous experience directing a district G/T program, Jaclyn believed that true G/T students are limited to the top 2%. In previous years Jaclyn's students represented a much broader academic range. However, this year, as a result of the new policy, 100% of her students were considered below the G/T level, and an increasing percentage of students were served on IEPs.

Central to Jaclyn's course was the American Red Cross Exploring Humanitarian Law (EHL) program, which constituted the curriculum. EHL is an internationally disseminated curriculum developed by the International Committee of the Red Cross (ICRC), focusing on International Humanitarian Law (IHL), also known as the Geneva Conventions. Created for students from fourth through twelfth grades, the curriculum centers upon major themes such as human dignity, humanitarian action, and responses to disasters caused by violent conflict. "EHL focuses on the role that "bystanders" play in mitigating the suffering of victims, whether the individual is a victim of violence in armed conflict or the victim of school bullying…Central to the EHL program is the idea that all human beings have a right to be treated with human dignity" (Woglom & Pennington, 2010, p. 255).

Though not specifically designated as such, the EHL program certainly qualifies as global curriculum since its primary focus is the international body of laws that regulate war, their theoretical underpinnings and their application in conflicts around the world. As stated previously, it is not always necessary to create an entire course or curriculum centered on global issues for global education to occur. In fact, global education is often simply integrated into preexisting required content. However, the course in this case was completely centered on global issues.

The EHL curriculum was structured around five modules, each with a number of lessons, also known as explorations. Jaclyn taught each module in sequential order and worked through the material over the course of an entire nine-week grading period. In Module One, students explored the meaning of human dignity, humanitarian action, and what it means to be a bystander within the context of a wide variety of historical sources. In Module Two, students were introduced to codes of war over time and a summary of International Humanitarian Law (IHL). Also, Module Two included explorations about child soldiers, landmines and other banned weapons. In Module Three, students considered IHL from the perspective of combatants in the field of battle, including a Vietnam-era case study on war crimes at My Lai. Module Four introduced the concepts of justice through examinations of the Nuremberg Tribunals and more current iterations of war tribunals such as truth and reconciliation committees in South Africa. Finally, Module Five asked important questions about citizen/community response to humanitarian crises during war or natural disaster. In the final Module students considered the specific needs of the displaced and grappled with a major project of planning and creating a refugee/IDP camp for 10,000 inhabitants. This final

piece of the curriculum came full circle as students were reminded of the discussions of human dignity and the role of bystanders that they studied in Module One. Jaclyn named the course *Why Wage War?* and supplemented the course with young adult literature and current events, but the EHL program made up the majority of the curriculum.

The EHL program was supported in the United States by the International Services division of the American Red Cross, headquartered in Washington, D.C. Both Jaclyn and myself had participated in multiple Red Cross EHL teacher trainings and became trainers of teachers ourselves. Approximately six weeks into the nine-week study, the American Red Cross eliminated the EHL program at the national level, resulting in the layoffs of key teacher contacts in Washington, D.C. and the end of all professional development and support for teachers utilizing the program. According to the cancellation announcement, the program was defunded because the curriculum was not being utilized in American classrooms, as indicated in an internal audit conducted by the American Red Cross in 2013. The cancellation of the program was communicated via email to thousands of teachers on the EHL list serves and came as a sudden shock to those such as Jaclyn who were actively utilizing the curriculum. The curriculum materials were (and still remain) available for free online, but supplementary support was effectively ended.

Methods of Data Collection

The data for the study fit into two broad categories: data and documents that provided context for the study and those that were specifically relevant to the research question. State, district and site accountability reports were used to establish an

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understanding of the school site in relation to other sites and districts in the state and served as contextual documents. Additionally, an evaluation of state social studies standards documented the relationship between the case in question and its position within the constellation of social studies courses offered and required by law. Photographs and sketches of the school and classroom were used to help reconstruct the setting during the analysis and writing process. Collectively, these documents provided essential contextual data for the case.

Resources that provided information specific to the research question included classroom observations, semi-structured in-depth interviews with Jaclyn, and document analysis of relevant lesson plans, curricular materials, classroom artifacts and student work. The first of multiple rounds of teacher interviews occurred prior to classroom observations and provided important background information about Jaclyn, including her perspectives, experiences and opinions on the topic of education in general and global education specifically. The draft questions for the interviews were heuristic in nature and were written to elicit meaningful information regarding Jaclyn's overall teaching philosophy as well as her experiences and engagement with global education. Questions included the following:

- What is your educational background, including college?
- How do you think learning works?
- How do you define global education?
- What is important to you about global education?
- What does it mean if someone is a global citizen?
- How did you become interested in global education?
- What is the framework of your global education course?
- What were the processes you had to go through to get your global education class started at your school?
- What have been the responses from students, parents, and administration to your global education course?

Because the case in question was a singular course that lasted for only the second nine weeks of the academic calendar, classroom observations were conducted multiple times per week from October through January. Table One lists all observation dates as well as semi-structured interviews. Data from classroom observations consisted of audio recordings and my written field notes. Field notes were *reflective* (Merriam, 2009) as they contained researcher comments that

> include the researcher's feelings, reactions, hunches, initial interpretations, speculations and working hypotheses. These comments are over and above factual descriptions of what is going on; they are comments on questions and thoughts about the setting, people, and activities. In raising questions about what is observed or speculating as to what it all means, the researcher is actually engaging in some preliminary data analysis. (p. 131)

My written field notes in conjunction with audio recordings allowed me to test initial assumptions, descriptions and observations against later evaluation of audio recordings, providing me with multiple ways to observe the classroom.

Interview or Observation	Date
Initial interview with Simpson	10/21/13
Class Observation	10/29/13
Class Observation	10/30/13
Class Observation	11/1/13
Class Observation	11/7/13
Class Observation	11/11/13
Class Observation	11/12/13
Class Observation	12/2/13
Class Observation	12/4/13
Class Observation	12/12/13 (no audio)
Class Observation	12/16/13
Class Observation	12/19/13
Class Observation	1/7/14
Class Observation	1/9/14
Class Observation	1/10/14
Final interview with Simpson	3/9/14

Table 1. Interview and Observation Dates.

Throughout the study, numerous informal conversations with the teacher occurred during and after observations and via email and were similarly notated in the field notes, but are not listed in Table 2. A final semi-structured interview with Jaclyn was conducted at the end of the study and provided an opportunity to revisit observations from classroom events, address any emergent themes, and conduct member-checking of preliminary findings. All interviews were notated and/or audio recorded, with one exception as noted in Table 2.

Qualitative research data are complex and variable and therefore challenging to organize (Marshall & Rossman, 2010). Accordingly, data were collected and organized in a manner that was systematic and facilitated the analytical process. All interview and observation data were secured on a password-protected computer and i0s device and participant names or identifiers were redacted. Additionally, all participant identities and school and district sites were given pseudonyms to protect anonymity.

Data Analysis

The case study researcher must make efforts to connect findings to theory rather than presenting them as statistical generalizations. Consequently, it is important for the researcher to have a predetermined methodology for data analysis at the outset of the study in order to facilitate both the organization and the interpretation of data throughout the study (Yin, 2009). Data were collected with specific theoretical assumptions in mind as outlined in Chapter Two, leading to a decision to rely on interviews, classroom observations and samples of teacher and student work as the primary data streams. Because of the exceptional quality of the teacher in this study,

deliberate choices were made to collect data that would capture the course as a whole, as opposed to focusing solely on teacher behaviors.

An initial determination was made to maintain close contact with the data from early stages by reviewing and coding concurrent with ongoing collection in an effort to "treat the evidence fairly, produce compelling analytic conclusions, and rule out alternative interpretations" (Yin, 2009, p. 111). Recordings were reviewed multiple times, once just after each observation and again during the analysis and writing phases of the study. Large sections of the observations and interviews were transcribed where they illustrated the emergent themes.

Stake (1995) refers to the analysis of case study data as a "search for patterns and consistency, for consistency within certain conditions, which we call "correspondence" (p. 78). My field notes attempted to capture patterns of consistency and correspondence in three ways. First, I sought to capture them as descriptively as possible. Then I attempted to research reflectively, speculating as to meanings and motivations behind what I observed. Finally, my field notes included theoretical connections that emerged from the first two categories.

In the analysis phase of the study, field notes were analyzed alongside interview transcriptions, student work and artifacts utilizing open coding. Open coding was used to identify themes and categories in discrete "chunks", which usually constituted one classroom observation, interview or collection of student work. As themes emerged, they were repeatedly put in play towards the broad research question, which sought to capture the larger context of the course, the aims and approaches of the teacher, and ways the course was sustained over time. If the theme did provide insight regarding the

question, it was highlighted and tested against other pieces of data and future observations. During the analysis process I was mindful of the outstanding example that Jaclyn set as a teacher and worked to analyze data in ways that did not prioritize her skills above other aspects of the course. Some early themes that emerged included:

- Sense making
- Global awareness
- Creating community
- Active teaching
- Disequilibrium
- Questioning
- True generosity
- Moral issues
- Connections to student experiences
- Student voice

Careful consideration was given to alternative or rival explanations throughout the process of analysis. Throughout the analysis phase, which was, as stated above, concurrent with data collection, I explicitly sought alternative explanations for observed phenomenon and recorded patterns. Conducting analysis concurrent with continued data collection enabled me to sustain the momentum and focus of the study and helped me to maintain close contact with all of the data as the study progressed.

Following Geertz (2004), the writing process itself also constituted analysis. Textual representations of my findings created fictions "in the sense that they are 'something made', 'something fashioned' – the original meaning of *fictio* – not that they are false, unfactual or merely "as if" thought experiments" (p. 155). The process of outlining, drafting and editing my descriptions, codes and themes placed them into an account, which is wholly my own and framed by my experiences as both a student and a teacher.

Confidence and Trustworthiness

Interpretive research requires "disciplined subjectivity" on the part of the researcher; therefore multiple methods of ensuring trustworthiness were used during the collection and analysis of the data (Creswell, 2012; Marshall & Rossman, 2010; Merriam, 2009). First, research was conducted twice a week over a nine-week period, though school holidays and special events shortened some weeks. My regular presence in the classroom was an effort to build relationships and diminish the possibility of participants providing what they perceived to be desirable responses or performances. Additionally, repeated observations and interviews ensured adequate engagement with the data, or saturation of information. During the analysis and writing phases of the study, my interpretations of events, texts and conversations were vetted via member-checking (Creswell, 2012; Merriam, 2009; Schwandt, 1997; Stake, 1995) to clarify and confirm accurate interpretations. Sections of the findings were provided to Jaclyn on multiple occasions to ensure that I had accurately interpreted or summarized participant's ideas, beliefs and actions.

Triangulation of observation data alongside interview and document analysis added more facets to the interpretation and enhanced trustworthiness (Creswell, 2012; Stake, 1995). Revisiting theoretical assumptions that shaped the contours of the study also provided important opportunities to reevaluate my own attitudes, assumptions and interpretations. This exercise in reflexivity revealed and foregrounded my own etic perspectives and is consistent with the interpretive nature of the qualitative approach (England, 1994; Fine, 1994; Merriam, 2009). As the analysis of data produced generalizations, I entertained multiple alternative understandings in order to "test"

conclusions. I was also mindful of the prior personal relationship I had enjoyed with

Jaclyn and my own familiarity with the EHL curriculum. Every effort was made to "tell

quite a bit about the case that almost anyone, who had our opportunity to observe it,

would have noticed and recorded, much as we did" (Stake, 1995 p. 110), However, this

was done with the understanding that other researchers might have highlighted other

aspects relative to their own theoretical assumptions and experiences.

CHAPTER FOUR: FINDINGS AND ANALYSIS

In small groups of four or five, normally boisterous middle-school students spoke in quiet but intense tones about the placement of tents and sanitation facilities in a refugee camp. As they worked, they asked question after question of each other: "Where should we put the children's tents?" "How many water points do we need and where should we put them?" "Can we put latrines this close to the tents?" Student groups discussed, debated, did the necessary math calculations, and eventually represented their solutions in the form of a camp map on poster paper.

As each group presented their map to the class, they were asked to share their struggles and successes. Some groups were proudest of the placement of their clinics and first aid stations, while others thought their networks of roads in the camp were especially well placed. Struggles reported by the groups were numerous and included how to house so many people in temporary shelters on such short notice, the placement of sanitation facilities, acquisition of materials for the camp, and securing provisions for 2,000 unaccompanied children.

This massive problem-solving task was the cumulative activity in a nine-week course during which students learned about the history and application of International Humanitarian Law (IHL). As they moved through the curriculum, they were presented with a multitude of tough topics such as the role of the bystander when human dignity is threatened, the impact of landmines on civilian populations, the difficulties associated with rehabilitating child soldiers and the needs of civilians displaced during violent conflict. What practices and interactions over the last nine weeks contributed to the ability of young American students - who themselves had never experienced such dire

conditions - to relate to global issues? This study sought to answer these questions by capturing a snapshot of global education in practice, including the larger context of the course, the aims and approaches of the teacher, and ways it was sustained over time.

The purpose of this chapter is to describe and analyze the data collected. First, I will consider the community of learning I observed and ways in which it reflected Paulo Freire's ideas of dialogical communities. Secondly, I will examine the implicit curriculum at work in the course and its connection to moral education, and finally I will consider care ethics and ways in which care became globalized throughout the course. The themes often echo one another, and their connections will also be highlighted in the narrative analysis.

It is worth reviewing here the sequencing of the Exploring Humanitarian Law (EHL) curriculum that served as the framework for the course, as analysis will not proceed chronologically through the course but thematically. The EHL curriculum, designed to instruct students in the history and application of International Humanitarian Law (IHL), is structured around five modules, each with a number of lessons also known as explorations. Jaclyn taught each module in sequential order and worked through the material over an entire nine-week grading period. In Module One, students explored the meaning of human dignity, humanitarian action, and what it means to be a bystander in a variety of historical vignettes. In Module Two, students were introduced to codes of war over time and a summary of the broad strokes of International Humanitarian Law (IHL). Module Two also included explorations about child soldiers, landmines and other banned weapons. In Module Three, students considered IHL from the perspective of combatants in the field of battle, including a

Vietnam-era case study on My Lai. Module Four introduced the concepts of justice for war crimes through examinations of the Nuremberg Tribunals and more current iterations of war tribunals such as truth and reconciliation committees in South Africa. Finally, Module Five asked important questions about citizen/community response to humanitarian crises during war or natural disaster. In this Module students considered the specific needs of the displaced and grappled with the major project of planning and creating a refugee/IDP camp for 10,000 inhabitants.

It is also worth noting that because students were removed from the class regularly to work on other core class work, the classroom dynamic changed frequently. On some days, only a dozen students were present, while on other days Simpson's entire class as well as the seventh/eighth grade *Why Wage War?* class worked collaboratively on lessons. Despite fluctuations in numbers and dynamics, some students stood out as frequent contributors, and their responses and actions constituted much of the classroom discussions.

Steve frequently spoke on issues of justice and fairness. His parents were both attorneys and in parent/teacher conferences they had expressed to Simpson their concern for issues of social justice. Their influence was frequently reflected in Steve's comments. Rebecca had loud and proud opinions. She had so much to say so often that Simpson consciously moved the conversation away from her at times. Rebecca also frequently changed her mind on the issues under debate, indicating that she was still trying to figure things out in her own head and heart. Craig was a repeat student for Simpson, having taken her regular social studies class previously and having had an older brother go through *Why Wage War*? He was what Simpson referred to as a

"social studies type", one that is naturally interested and inclined to the subject matter. Ben had also been in Simpson's regular social studies class and expressed an interest in all things related to war. Finally, Mary who had family in Mexico, was eager to share her opinions and never shied away from answering questions. Over the course of the observations, this core group of students was the easiest to observe as they spoke often and without reserve. In whole class and small group discussions, many other students spoke and shared, but upon reviewing the audio recordings, these core students stood out in their willingness to give their opinions. They appear frequently in the transcripts and in the analysis as a result.

Community of Learning

If learning is relational, constructed and reconstructed then the qualities of the learning environment must be carefully attended to ensure educative experiences. If a learning environment is welcoming, fair and honest, then it is likely that learners will grow in both their subject matter knowledge and their own personal development. Conversely, if a learning environment is competitive, hierarchical and punitive, then it is likely that learners will absorb little and grow even less. A healthy learning community can function in multiple ways and be constructed via many different strategies. Most often, the presence of a community feeling in the classroom is the result of explicit actions and aims of the teacher and the data support that premise. Simpson explicitly crafted the classroom environment in ways that allowed for student ownership, collaborative discussion and emotional safety.

On the third day of the course, the lesson began with a discussion on the many possible causes of war. After students researched the causes of historic and current

global conflicts on laptop computers, Ms. Simpson asked them to call out their findings

for inclusion on a master list. Many causes of war were reported including

independence, religion, power, and resource control. Simpson added all responses to

the class list as they were called out, but she paused when Doug suggested that the war

on drugs in Mexico would bring about an end to violence. This comment gave Ms.

Simpson pause and she asked her entire class a tough question:

> Simpson: Can war be used to stop violence?
>
> Some students: [emphatically] Yes!
>
> Other Students: [equally emphatically] No! War is violence!
>
> Steve: It does for a period of time.
>
> Simpson: What do you mean, Steve?
>
> Steve: When someone wins a war, they don't fight for a while, but they will go to war again.
>
> Simpson: [writing the question on the board] We need to struggle with that question this semester, don't we? Can war bring peace? We need to struggle with that.

Here, Simpson drew student's attention to a paradox that has troubled citizens and

statesmen alike for centuries: the relationship between war and peace. Naming and

emphasizing the paradox in such a way created what Parker Palmer (2007) calls a

moment of "electric charge" that kept students in a state of creative tension,

encouraging thoughtful conversation. As students shared their ideas, Simpson never

supplied an answer, or even hinted at one as she facilitated the exchange amongst

students.

More specifically, this exchange was an early indicator of the quality of the learning community as it illustrated healthy dialogue at work. In *Pedagogy of the Oppressed*, Paulo Freire (1970) describes dialogue as the

> encounter in which the united reflection and action of the dialoguers are addressed to the world which has to be transformed and humanized, this dialogue cannot be reduced to the act of one person's "depositing" ideas in another, nor can it become a simple exchange of ideas to be "consumed" by the discussants…It is an act of creation. (pp. 88-89)

For Freire, dialogue is the foundation of transformative pedagogies that have the potential to work against oppression and injustice and empower students to interrupt and dismantle oppressive systems and structures. Because transformative pedagogies ask learners to consider power and the structures that perpetuate it, Freirian educators must consider their own power and privilege and be open to minimizing the power differential that exists between students and teachers. Exploring power differentials in the classroom is difficult to accomplish in many educational situations, and extremely so in a traditional U.S. middle school, where conformity to school policies and procedures is paramount for both teachers and students. Simpson's classroom community repeatedly engaged in meaningful and transformative dialogue. Efforts made by Simpson to create and sustain a dialogical community, both consciously and unconsciously, represented a step towards education for transformation.

Freire suggested that dialogical communities are authentic and transformative when love, humility, faith, trust, hope and critical thinking are cultivated (Freire, 1970). What follows is an analysis of Freire's six qualities as observed and interpreted during the study.

Love

Love is a complicated construct. It does double duty in the English language as both a verb and a noun indicating its complexities in our society. One may possess, demonstrate, or witness love, and it may be expressed on a broad spectrum ranging anywhere from kindness to intense passion. Freire believed that love was central to a healthy dialogical community, and many aspects of love were found to be present in Simpson's teaching and subsequently in the classroom culture.

The arrangement of student desks in conversational pods and Simpson's own physical presence moving from group to group (never behind her own desk) illustrated her purposefulness in fostering a community that valued discussion and group processes. Additionally, in the first days of the course, Simpson dedicated multiple class periods to growing community in the classroom. For example, on the first day students sat with an elbow-partner and generated a list of ten things they had in common. Pairs then joined with other pairs and in groups of four and then eight, generating commonalities to share with the entire class.

After sharing their lists and adding some of her own shared interests, Simpson asked students why they thought she asked them to do this activity. Students responded that they understood it was to get to know one another, but Simpson specified, "This class is different. We have to know each other and trust each other because we are going to discuss some very intense topics." The personal sharing activity was one of many in the first weeks of the course where students were asked to share personal information with each other. When debriefing each activity, Simpson continually reminded them that respecting differences was necessary for participation in the course.

Creating a foundation of respect for differences and diversity indicated that care for

community, an aspect of love in Freire's framework, was foremost in the mind of the

teacher.

Palmer (2010) refers to purposefulness in constructing a healthy classroom

community as an act of hospitality wherein "one participates in the endless reweaving

of a social fabric on which all can depend…the teacher's hospitality to the student

results in a world more hospitable to the teacher" (p. 51). In this sense, hospitality

functions as an act of love as it opens a safe space for learners to share their ideas. The

loving environment in this classroom was not one of gushing sentimentalism, but rather

one in which a respectful climate was engineered and maintained in order for loving

kindness to be possible. Simpson herself never used the word love to describe her

approach or aims, but it was, nonetheless, a quality of the classroom.

Simpson's hospitality and willingness to listen to her students was made clear

from the moment they walked into her classroom, as evidenced by the trail of old

students who frequented her room between classes and the almost constant presence of

students who were troubled or in trouble with the school administration. The classroom

was a haven for students for whom the school could not find a satisfactory place.

Though not on her roster, these seemingly random students were found frequently at

desks in her room working on their homework and sometimes participating in her class

discussions. Many students seemed to understand that Ms. Simpson was a sympathetic

and supportive adult in their lives. Hugs and smiles were an everyday occurrence.

During my observations it was often difficult to confer with Simpson before or after

class due to the line of students who were eager to ask a question, tell her a story, or get a hug.

Simpson frequently received feedback from parents expressing appreciation for her class and her loving care for students. One example that Simpson shared involved a student who was struggling academically in all of his classes, getting into trouble due to his father's PTSD diagnosis, and experiencing abusive events at home. After fleeing the home and living in a shelter with his mother, he was suspended for stealing a telephone at school. At a parent conference, the mother told Simpson that her class was the only place at school in which her son felt he could talk about his life experiences and that Simpson's classroom space was very important for her son. The head principal communicated similar feelings in an email after observing her classroom:

> Words can't begin to express how stunned I was this morning in your class. Despite overbearing accountability mandates, pressures from local, state, and federal requirements, and an increasing trend to create a stifled learning environment, you have managed to create a place where highly rigorous learning takes place in a truly open and engaging atmosphere.
>
> Your accomplishments with this extensions class is nothing short of amazing. Thank you for creating such a tremendous place for our students. (Email Communication, 5/7/2013)

In another example that reflected the theme of love, Simpson facilitated a whole class discussion on what it means to have human dignity. Students first discussed human dignity with their elbow-partners and then shared their thoughts with the class. When Simpson asked the class to explain their definitions of human dignity, Rebecca raised her hand:

Rebecca: I looked it up on Google.

Simpson: [laughing] What did Google say?

Rebecca: [stumbling over many words in the definition] Dignity is a term used for moral, ethical, and political discussions to signify that a being has an innate right to be valued and receive ethical treatment as an extension of Enlightenment era concepts of inherent rights.

Simpson: So what does that mean?

Rebecca [laughing]: I have no idea.

Simpson: OK…Jack, why don't you give it a shot.

Jack: The right for everybody to be valued.

Simpson: Who has the right to be valued?

Jack [and other students]: Everybody. You! Me!

Simpson: [writing comments on the board] The right of everybody to be valued. Craig, you said not everybody. So who should not be valued?

Craig: But not everybody should be valued, like rapists, criminals.

Simpson: So you would exclude people who have committed crime?

Craig: Death penalty crimes should mean you aren't entitled to human dignity.

Simpson: [to class] So would you exclude people who have committed violent crimes?

Ben: But people still valued Michael Jackson even though he committed crimes. And what about parents who don't teach their kids, it's not their fault if they were raised bad.

Simpson: So you are saying everybody should be valued no matter what?

Ben: Yes….how they were raised, how they were taught to act, people that they were around.

Simpson: So you are saying that we should consider those things? What are you thinking? [Ben appears stumped.] Keep thinking about that. [to the class] What do you guys think? Should human dignity be for everybody?

Ben: Also, you have to think about like Hitler. If he was raised that way cause his parents were abusive to him and um…and if his parents had been better to him he might have turned out good instead of trying to take over the world.

Simpson: Well, Hitler did try to take over the world and he did put into action some horrible things. But does he still have value as a person?

Steve: Yes, cause he's a living being. He's a living person so he deserves the rights of everybody else.

Simpson: So you are saying that everybody deserves rights just because they are human?

Steve: I think people in jail shouldn't be valued but when they are out of jail then they are valued again.

Simpson: So you are saying that they are valued as long as they are an active member of society? Or a productive member of society?

Steve: I think even if you are in jail you should still be valued cause even if you are in jail, people shouldn't just beat you with like sticks and torture you and stuff.

Simpson: So you are saying that even if you have maybe made a mistake and you gotta go pay that punishment, you should still be treated as a human being and not like a dog or some kind of animal.

Rebecca: I actually go with both sides but I really agree with him [Steve] cause they might put you in jail if you had not done it. But like if you are like going to jail for trying to get food for your family and you steal something you should still be part of society. [bell rings]

Simpson: Great conversation everybody! Write down your thoughts and bring them back tomorrow!

The exchange on the topic of human dignity illustrated Simpson's initial attempt at introducing the concept of love for humanity on a universal scale to students. This existential topic became a constant theme throughout the rest of the course. As Simpson rephrased and echoed student responses back to them ("So you are saying…") she led them to more complex understandings of what it means to inherently possess

human dignity and human rights. The idea that all of humanity has certain shared rights and qualities was a first step in understanding love.

Similarly, Simpson demonstrated love for her students and then asked them to contemplate and discuss love as it relates to distant others, such as refugees or child soldiers, via other lessons on human dignity and human rights. The subtext of love for one another began from the earliest discussions of human dignity and continued throughout the curriculum concluding with the task of designing the refugee camp, which was evaluated based upon how well it upheld human dignity for its inhabitants.

Writing about engaged pedagogy, bell hooks encourages teachers to consider the role that eros plays in the classroom. Where the current accountability climate has often pushed love to the margins, hooks says that "acknowledging eros in teaching means acknowledging that the classroom is a space where passionate bodies come together" (hooks in Dimitriadis & Kamberelis, 2006, p. 148). Echoing this idea, Freire writes that love "is at the same time the foundation of dialogue and the dialogue itself…love is an act of courage, not of fear, love is commitment to others" (p. 89). Data revealed that love was both a quality of the classroom community as well as a topic of discussion central to the curricular content.

Trust

Trust is also central to a dialogical community within the Freirian framework, and like love, trust is a complicated concept. Within education policy debates, it is an intensely contested topic. In the ongoing accountability climate, or what is often referred to as an audit culture, many believe that a neoconservative and neoliberal agenda is working to redefine public institutions such as schools and health care as

market-driven institutions. Within the language of the market, trust in schooling, teachers and even students is diminished as accountability, measurability and oversight, resulting in micromanagement of curriculum and instruction, drives policy (Apple, 2005). Over the years, many argue that the accountability agenda has worked to de-skill and de-professionalize teachers (Apple & Teitelbaum, 1986; Giroux, 1985). Despite the intense forces that devalue trust in our schools, it was witnessed in a variety of ways within this classroom.

Freire suggests that an environment of trust is the natural consequence of a healthy dialogical community in which love, humility and faith work together to create horizontal relationships. From the very first days of the course, Simpson worked to build trust by offering and modeling what Freire calls true generosity to her students. Where false generosity consists of acts that give the appearance of alleviating oppression while still perpetuating oppressive social orders, true generosity "lies in striving so that these hands - whether of individuals or entire peoples - need to be extended less and less in supplication, so that more and more they become human hands which work and, working, transform the world" (Freire, 1970, p. 45). Freire's ideas should not be misread as a "sink or swim" attitude towards marginalized groups. Freire is not suggesting that the oppressed "pull themselves up by their bootstraps" without assistance or support; however, he recognizes that true liberation cannot be merely handed to the oppressed by others. It must be generated organically and from within oppressed groups so that their own actions become liberatory.

I observed multiple moments of true generosity that demonstrated Simpson's sincere trust in students. She frequently opened up about her childhood, sharing her

identity as a "fighter" and the problems she had "controlling" her mouth and temper. When she shared embarrassing and unflattering stories about herself, she always connected them back to the lesson or conversation at hand and always asked students if there were times in their lives that they also felt this way. In her sharing, she dared to highlight unpleasant aspects of herself, and in so doing, demonstrated her trust in students. In the Freirian lexicon, Simpson was building "horizontal relationships" based upon mutual trust and understanding which, in turn, helped to ensure honest dialogue amongst participants. Horizontal relationships were most evident with regard to academic and intellectual freedom in the classroom culture, but less so with regard to the overall power structure of schooling itself.

Simpson frequently drew back the curtain on what many teachers really think, what her life was like outside of the classroom, or the behind the scenes workings of school. For example, during a discussion on the meaning of human dignity, Simpson shared the unflattering story of a Native American student at West Middle School who experienced racist bullying and verbal abuse and subsequently left their school. In another moment, students were asked to write about a time that they witnessed human dignity being denied at school, and Simpson let them know that it was acceptable to include times when they saw *teachers as the perpetrators*. On another day, she shared insider information with students by revealing that the faculty at West Middle School was actively discussing *and disagreeing* on strategies to address student motivation. Later, she offered that some people pretend that moral decisions are easy to make when it might not be "black and white" all the time.

In her final interview she remarked on the unique relationships that the course

Why Wage War? provided her:

> In this class I get to be more "me" and not necessarily the teacher, I feel more human and the content is more humane. If I didn't work at a school that allowed me at least one class that I could control and be creative and talk about things that actually matter, I would not be teaching anymore. I know that. I couldn't do it…At this point, I've got nothing really to prove. I'm very comfortable… And I tell the kids, just because you have seen me now doesn't mean you know me how I was or when I was thinking like you or in a different situation. And it isn't flattering but it's real. …I don't mind going back. What happens in this class is that they know me and I know more about them.

Here, Simpson obliquely refers to the ways that curriculum standardization limits teachers in their approaches, while highlighting the satisfying intellectual and emotional payoff inherent in courses that allow teachers freedom to create, debate and challenge traditional curricula and pedagogies. She felt freer to construct meaningful personal relationships with students when she was provided the freedom to create as a teacher.

Simpson's openness served as an example and as a cue that allowed and encouraged students to be open to one another in the act of dialogue. Discussion, in both small and large groups, was the single most observed instructional practice in the classroom, and its daily use provided repeated and plentiful opportunities for students to engage with one another in substantive conversation. One example of trust amongst students occurred when the class read a primary source case study about a combat officer who had to decide if his men should be allowed to torture prisoners to get potentially life-saving information. This was a dilemma for the officer because the prisoners were likely responsible for the deaths of some of his men (see Appendix A). Simpson recounted the way in which the class discussion revealed vulnerability on the part of two male students:

There are times where they almost choke on their emotions…I remember one time during the dilemma about a commander and if your soldiers were doing something, what would you do? And some could really put themselves in that place and say if that were my friend, I might do that. I'm not gonna lie…one time, this kid was standing right by his best friend and he said, "If this were him…" [pointing to his friend] and all of a sudden he choked up and his friend looked at him and just patted him on the back. And I almost started weeping you know. Cause he said, I would probably let them beat them [the prisoners]. I would probably let it happen.

Often, class conversations involved students sharing their opinions about topics such as love, revenge, justice and human dignity. A safe and open classroom space enabled trust to flourish.

Humility

Another quality of a dialogical community is humility, which requires an honest appraisal of power in an educational setting. According to Freire, arrogance or notions of superiority that one often assumes as a teacher or witnesses from teachers (or from anyone in a position of power) are threats to dialogical communities. Freire poses this in the form of a question, "How can I dialogue if I consider myself a member of the in-group of 'pure' men, the owners of truth and knowledge, for whom all non-members are 'these people' or 'the great unwashed?'" (p .90). He goes on to explain that engaging with others dialogically means meeting at a "point of encounter" where "there are neither utter ignoramuses or perfect sages; there are only people who are attempting together to learn more than they know now" (p. 90). A willingness to reconsider assumptions about the power of the teacher in relation to the student was repeatedly observed.

As students grappled with concepts of human dignity and humanitarian action in the first week of the course, Simpson supported them and included herself when she

affirmed "*We* must struggle with that this semester…" Here she explicitly established

that the struggle was not just for students, but that they were clearly on a learning path

together. Simpson's actions represented a "dialogical exchange in which our ignorance

can be aired, our ideas tested, our biased challenged, and our knowledge expanded, an

exchange in which we are not simply left alone to think our own thoughts" (Palmer,

2007, p. 79). As they moved through increasingly intensifying content, Simpson

frequently referred to the "struggle" they were facing on a variety of topics. However,

she rarely, if ever, offered solutions or answers of her own to their questions. In fact,

she often purposely complicated the dilemmas by playing the devil's advocate and

leaving them to "Think it out".

A major component of critical pedagogy is the acknowledgement and

dismantling of the teacher/student power differential, and the critical pedagogue may

find the renegotiation of power particularly difficult if they work within a rigidly

structured schooling system (Ellsworth, 1989). Simpson indicated explicitly and

implicitly that student voice was valued, and she openly attempted to minimize her own

power as a teacher, as evidenced in her willingness to admit her own lack of

understanding on certain topics and her own struggles with the dilemmas they

discussed. However, at the end of the day, they all still worked within a system that

placed Jaclyn's power over and above that of her students.

Describing her unique relationship with students, Simpson said:

> I can't really ask them to reveal their thoughts and complex things if they think
> they're going to be judged or if they think I'm perfect. Because if they think that
> I'm perfect, a lot of times I need to share with them that I don't know what I
> would do in this situation. I hope I would do the right thing, but I am not
> sure….I feel like you can't ask someone to be vulnerable or take any kind of
> risks without divulging some first. It's not flattering and no one is perfect and

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hopefully kids understand that…One thing I can say is that I feel my students know me better than almost anybody. I spend a lot of time with them so they know me better than the faculty. They just do….they get me more than the people I work with because our conversations are more real than the people I work with.

Freire's "points of encounter" amongst equals were frequently observed during classroom discussions. For example, a lesson towards the end of the course in which students considered the usefulness of the rules of war and the prosecution of war crimes began with a Four Corners discussion activity. As Simpson read statements such as "All rules should be obeyed" and "People with power should make all the rules", students took a stand on each statement by moving towards one of four signs (Strongly Agree, Agree, Disagree, and Strongly Disagree) posted around the room. Once there, students discussed in small groups why they took the position and then Simpson facilitated a whole class discussion, continually repeating student responses aloud and asking students to explain and clarify their positions to one another and the class as a whole. She began with simple statements about rules that could apply at school or in the community, and then posed more complex content specific statements about the rules of war such as "Perpetrators of war crimes should be tried by the winners of the war." For each statement, students "voted with their feet" and moved around the room to continue the discussion. This exercise required students to consider and reconsider where the authority to create rules in daily life or laws for war comes from.

Ultimately, the discussion demonstrated Simpson's appreciation for diverse student opinions as well as her faith that young learners could and should think about issues related to power, authority and justice in their school lives and in the broader

global community. Writing about teachers who are able to craft dialogue, Marker

(1993) states:

> Teachers who are transformative have a clear understanding of the domination
> that is a product of their personal educational experience and their daily
> environment in the school. They are aware how this domination works against
> democracy in the classroom. The struggle therefore becomes an external and
> internal struggle to overcome domination and relinquish power. The main
> challenge for social studies teachers is to establish a democratic dialogue in an
> institution that is inherently ademocratic. (p. 144)

In the example of voting with their feet in Four Corners, the actual physical

activity of standing in a variety of vantage points in the room literally indicated that

every single person's lived experiences in the classroom were valued and equally

important. Simpson orchestrated the discussion, but did not interject her own opinions

or try to sway student responses. Not all class discussions had a physical element of

positionality, but they almost all reflected the spirit of the idea.

Humility was also observed on the final day of the course when Simpson

distributed course feedback forms to students. Asking for student feedback on the

content and structure of the course is not required and is, in fact, often absent in many

classrooms, but Simpson expressed to her students that their input was especially

valuable in how she and the other *Why Wage War?* teacher craft the course going

forward. In her request to students she stated:

> Please give as many details as you can. This helps us when we go back to the
> drawing board and rework things, we do read your input. We do take it
> seriously, we do want your opinion. So please give us as much information as
> you possibly can…was there a specific topic that you wanted to know about that
> we didn't get to…we do not think that we have got the lock on teaching. We're
> pretty good but there's always room for improvement. So we want to know if
> there are any suggestions that you have. It's been a while since we've been
> students, that's just real. So if you could add any other thing that you would like
> we would like your feedback as we prepare for our next courses…be

thorough…feedback from you as a student oftentimes means more than feedback from another teacher. Just sayin'. Sometimes as a teacher we look at things certain ways and student feedback is very beneficial because you are the people in the seat. (Interview, 10/21/14)

The feedback forms were designed to assess what each individual student learned from the course and to implicitly hand the torch to students by asking them what they would teach others about war (see Appendix B). This subtle question encouraged students to think of themselves as teachers to their peers or parents. In conversation, Simpson told me that she and her teacher partner had constructed the second and third levels of the course specifically based upon student feedback. For example, the decision to add young adult fiction on the topics of World War II and Vietnam were a direct result of student feedback in previous semesters.

Why Wage War? was not tested by district/state assessments, nor was student work graded, which enabled Simpson to work outside of the usual accountability stress factors and provided room to assess student learning with qualitative feedback as opposed to traditional exams. Simpson's popularity, her skills as a teacher and her confident personality ensured that most student responses would be positive and affirming. Her request for feedback did not represent a major risk, but by soliciting suggestions for improvement, and actually utilizing some of their ideas, Simpson maintained her commitment to a dialogical community.

Faith

Faith, a quality most often associated with religious endeavors, is also a key quality of a healthy community of learning. Writing of faith in the classroom, Freire (1970) asserted that dialogue with others requires "faith in their power to make and

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remake, to create and re-create…"(p. 90). For Freire, faith represents a belief in the abilities of the human spirit inherent in every single being. It requires an acknowledgement that, although individuals may have difficulty acknowledging and exercising their own power due to perceived limit-situations and actual oppression, this can be changed. Freire tells us that teachers must recognize these factors and respond to the challenge by affirming faith in learners and their abilities to discuss, debate and reflect on complex issues, especially those relative to power and privilege. Without faith in the ability of learners to consider and reconsider, classroom dialogue becomes a "farce, which inevitably degenerates into paternalistic manipulation"(Freire, 1970, p. 91). In Simpson's class, a clear example was found in the Four Corners debate on the legitimacy of rule-making and breaking.

By choosing to present intense global issues such as landmines and child soldiers as problems with feasible and potential solutions, Simpson helped students explore without becoming mired in hopelessness. Freire referred to this as problem posing education and stated that it requires faith in the ability of students to handle the content and strategize about solutions (Freire, 1970; Houser, 2007). A firm belief in the capabilities of the learner is the foundation of education for transformation and emancipation. Of course, not all students will necessarily move from understanding to action, but the Freirian educator must believe that all students have the *potential* to do so. This is a fundamental ideological premise upon which critical pedagogy is based and represents faith in its most basic form.

It is worth noting here that Simpson named her course *Why Wage War?* She could easily have named the course *Exploring Humanitarian Law* (the name of the

curriculum itself). Instead she titled the course with a powerful question. In the first days of the course, students explored various wars across the globe in history. They discussed why wars are started and what their consequences have been. During these lessons, Simpson referred students time and again back to the title of the course: Why do we wage war? What are its consequences? What are our responsibilities during war? Classroom discussions were never intended to produce absolute answers. Rather, they engendered an ongoing and meaningful conversation with students about the universal issues that have surrounded war since time immemorial. Simpson's willingness to engage young learners with intense questions represented her faith in the ability of sixth graders to think, consider and critique at a meaningful level.

The ultimate expression of Simpson's faith in her students came when the class studied the My Lai Massacre and the moral dilemmas associated with it. This lesson was difficult emotional and psychological territory to explore with eleven and twelve-year old children and could easily have been left out of the course. In my experiences as an EHL teacher educator, I encountered many teachers who simply skipped the My Lai lesson, even with older learners. By opting to work through this particularly challenging piece of the curriculum, Simpson demonstrated both her skills as a teacher and also her faith in the ability of students to tackle intense topics. The lesson on My Lai will be described in greater detail as it pertains to the second finding of the study, moral education.

Hope

In a course that focuses on man's inhumanity to man during times of armed conflict, content became intense very quickly, especially for middle school students.

Topics such as child soldiers, landmines and atrocities like My Lai could have left

students emotionally shattered and with feelings of futility. The idea that there is hope

even in dire situations is absolutely essential. As Freire (1970) tells us, "dialogue cannot

be carried on in a climate of hopelessness. If the dialoguers expect nothing to come of

their efforts, their encounter will be empty and sterile, bureaucratic and tedious" (p. 92).

Throughout the course, Simpson was very careful to acknowledge both the emotional

and cognitive appropriateness of the content. Her focus on solutions and the potential

for student agency in the face of global conflict issues was a constant theme.

For example, when studying the impact of landmines around the world, students

also explored solutions to the landmine crisis, such as the use of specially trained

African pouch rats that sniff out mines and genetically engineered flowers that bloom a

special color if plastic explosives are in the ground. Following their exploration of the

land mine issue and potential solutions, students designed a mine-awareness campaign

for their school with websites and information for other students to learn more about the

problem.

In the culminating refugee camp activity, students watched videos about the

Syrian refugee crisis and interviews with Balkan and Sudanese refugees. They read

first-hand accounts of humanitarian aid workers who sought to alleviate suffering in

distant parts of the world. As part of the lesson, Simpson included information on

careers in the field of humanitarian response, both at home and abroad. A focus on

hope was reflected in her comments about what she saw as a key aspect of the course:

> I've had kids who become interested in prosthetics and now they are into that
> and I'm like, I don't know anything about that but let's call somebody. People
> who want to know more about what it would be like to be a diplomat so it's
> almost spawned into careers….what would it be like to work in a refugee

camp?…How would you counsel kids who have been child soldiers? Can they be rehabilitated?…and they [kids] are asking these hard questions that I don't know the answers to but they want to know….It's been really interesting to see how these kids approach it…who they are and what they bring to it. And what they emphasize. (Interview, 10/21/13)

The focus on hope and love is also in keeping with Palmers' suggestion that truly healthy dialogue exists in a "charged" classroom space that does not shy away from the intensity of real life. He writes that

> If students are to learn at the deepest levels, they must not feel so safe that they fall asleep: they need to feel the risks inherent in pursuing the deep things of the world or of the soul. No special effects are required to create this charge -- it comes with the territory. We only need fence the space, fill it with topics of significance, and refuse to let anyone evade or trivialize them.
> (Palmer, 2007, p. 78)

Indeed, just as war and violence was a central theme throughout the course, so too was human dignity and hope.

Critical Thinking

The final essential aspect of a Freirian dialogical community is critical thinking. Freire (1970) writes that "only dialogue, which requires critical thinking, is also capable of generating critical thinking" (p. 92). It is important to note that Freire is not referring to critical thinking frameworks such as Bloom's Taxonomy, which are often the focus of educational research and pedagogy. In his interpretation of critical thinking, Freire is referring to the ability to critique and analyze a situation with the aim of transformation. Explaining how learning has become sterile and irrelevant to students, Simpson touched on this issue in her initial interview. She stated that when students get to school:

> they start to struggle with learning and I think it's the confines of how we teach and how we present the learning process. I think it's really about problem posing, about the bigger questions. I think we've reduced learning to such a small level that it's hard for kids to really grasp…it starts with engagement and

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curiosity and questions and tackling those things that we see in the natural world or that we see in the world that we wanna know about. And I think the more that we can do that as educators, to connect those things, I think it starts to happen and it starts to pop. (Interview 10/21).

For Freire, learning becomes more engaging once students are encouraged to see connections, enabling them to engage in a language of critique with the world that surrounds them.

This particular type of critical thinking is directly related to Freire's ideas of critical consciousness, or the liberation of individuals from being treated as passive objects to becoming active subjects with the power to name and change their world. Discovering critical consciousness requires healthy dialogical communities and pedagogies that reveal and dismantle structural oppression in order to promote equity and justice. Simpson's unwillingness to simplify complex dilemmas for students, and her gentle but firm insistence that they grapple with intense issues, indicated her attempts to develop their critical consciousness.

Developing and practicing the language of critique with students takes time, patience and practice. It can easily devolve into simple acts of criticism without attention to the language of hope and possibility. Simpson commented on her relative freedom to slow down with students:

> I think I am different in this class. I'm a lot lower key than I am in my regular social studies class, and maybe that helps them with the curriculum because I'm not amped all the way up…I think maybe that helps because if I were as amped up as I was in my regular social studies class it would be too much because my intensity would…kind of like in an emergency you try to stay calm, know what I mean? Because if you get all hysterical, you just create hysteria. The content itself is enough for that…it's enough to take in, enough of an assault on the senses and mind without me adding further to that…
>
> [I am] forcing it and driving so hard in my social studies content class, but [in this class] I feel like the curriculum speaks for itself and I can't force that the

way I could force my way through other things. Because the thinking is different, and that's why I keep telling the students "This is hard. This is hard because you are grappling." They are so used to finding that one, right way, that multiple choice answer, so the struggle is there. If they felt like I was trying to force them to an answer, they wouldn't get it. The teacher in me wants to drive it and push that button, but I don't. (Interview, 3/19/14)

In Simpson's class the dialogical community was built consciously and unconsciously by Simpson and, once established, was co-constructed by students. When I sent Jaclyn a broad overview of preliminary findings for member checking, her comments on dialogue and discussion in the classroom referenced the teacher and student dynamics:

I think this one [dialogue] has become more of a struggle over time. I am not sure how much our kids talk to each other, making it more important to implement and facilitate in the classroom. I want the students to be able to express themselves face to face, as there is so much to learn and observe when they are sitting in community looking at faces, hearing voices, etc. Dialogue is intimate in many ways as it takes a lot of courage to share ideas in the open. I feel like the teacher has to really model a lot of honesty in that regard, as a model of what isn't often seen in many settings anymore. (Personal Correspondence, April 17, 2014)

Commitment of this kind requires real courage, which Simpson demonstrated through her classroom choices and interview responses. Her bravery in light of increasing standardization, testing and accountability is notable.

As stated previously, global education requires intensity of content alongside safe spaces for students to land and rest from the weariness of the world. It requires knowledge about the world combined with attitudinal skills such as respect for others and appreciation of multiple perspectives. Global education requires attention to hope and possibility, attention to positionality and agency for students. Through the crafting of a healthy learning community, these targets were all touched upon. The data suggest

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that one possible approach to global education is a process of dialogue within a healthy learning community.

Implicit Curriculum: Moral Education

Simpson: Can anyone summarize for me what the Bystander Effect is for me?

Craig: Mrs. Simpson and class, some people, when they see something happening, they don't wanna help because they think somebody else will take care of it…sometimes they just don't wanna get involved.

Simpson: Right. So that's the Bystanders Dilemma: To act or not act. How many of you have been in a situation where you had that choice and it was really quick and you were like 'Do I get involved? Or do I not get involved?

 [Many hands shoot up.]

Simpson: By show of hands, how many of you have seen someone's human dignity attacked with words?

[Almost all hands go up.]

Over the course of the lesson, students developed definitions of human dignity, humanitarian action and bystanders in remote situations and personal situations. Moreover, the lesson exemplified many others in the course in which students were asked to decide upon the best action in morally ambiguous situations. Moments such as this revealed an implicit curriculum at work in the classroom. The explicit curriculum consisted of the curricular materials provided by the Red Cross, but a purposeful secondary curriculum was enacted as well, with the aim of developing morally responsible youth. It is the implicit curriculum of moral education that constitutes the second major finding of this study.

Attending to the moral development of children in public schools has a long history in American education (Christenson, 1977; Ellenwood, 2007; Kaestle, 1984;

Marker, 1993; Noddings, 1988; Rippa, 1992; K. Simon, 2001b). Writing about the

moral traditions in American schools, Nel Noddings (1988) states "An honest appraisal

of American traditions of schooling reveals that academic skills have long been thought

of as a vehicle for the development of character"(p. 216). For example, for decades

McGuffey's readers combined curriculum in the "3 Rs" with morally religious lessons

such as "In Adams fall, we sinned all." As this example indicates, from its inception,

moral education has often crossed over into moral indoctrination; causing many to

question its aims and place in secular American schooling.

The tradition of moral education working alongside academics has shifted over

the generations from Judeo-Christian frameworks commonly seen through the turn of

the last century, to secular, cognitive, and gender-based moral frameworks introduced

by scholars like John Dewey, Lawrence Kohlberg and Carol Gilligan in the second half

of the century. A brief overview of relevant theories provides context for further data

analysis.

John Dewey and Moral Education

In the first half of the 20th Century, John Dewey wrote extensively on the moral

dimensions of education, extolling us to question those theories that assume a universal

approach to morality, many of which were being promoted in American schooling at the

time as a way to ensure more "upright" citizens. Dewey insisted that moral decisions

are best made through repeated practice that over time develop into moral habits of

mind. Reflecting his constructivist educational philosophy, Dewey believed that moral

education should center on the *processes* of habitual action as opposed to a one-size-

fits-all moral theory, such as utilitarianism or Kant's deontological ethics. Since, for

Dewey, the primary end of schooling is participation in social life, the school must

engage in explicit and implicit moral education so that it can meet individual students

where they exist in their daily existence. He writes that

> we believe in moral laws and rules, to be sure, but they are in the air. They are something set off by themselves. They are so very 'moral' that they have no working contact with the average affairs of every-day life. These moral principles need to be brought down to the ground through their statement in social and in psychological terms. We need to see that moral principles are not arbitrary, that they are not 'transcendental' that the term 'moral' does not designate a special region or portion of life. We need to translate the moral into the conditions and forces of our community life, and into the impulses and habits of the individual. (Dewey, 1909, p. 58)

One learns moral behavior, in the Deweyan sense, when one engages in moral

inquiry through practice in deliberation and choice. For Dewey, moral development

begins when people consciously recognize that they are experiencing a moral dilemma.

Once identified, individuals then deliberate over multiple moral actions and make a

decision reflecting their own deliberative thinking. In this way, every moral decision is

unique in the universe and to the individual because every individual will approach a

moral dilemma differently (Dewey, 1909; Hildebrand, 2008). As a result, moral

development can only be measured through the growth of the individual and could

never be measured on a scale or instrument. Dewey's approach also allows for moral

customs within a society to evolve and change over time, in contrast to other ethical

models, which suggest a standard and unchanging template for moral life.

In the classroom, deliberation is exemplified through what Dewey called

"dramatic rehearsal" in which students are engaged in "picturing the details of proposed

moral dilemmas rather than focusing on 'the' solution to them" (Hildebrand, 2008, p.

78). Inquiry and deliberation enacted as dramatic rehearsal in the classroom captures

what is most powerful about Dewey's moral inquiry. Hildebrand summarizes this

nicely when he writes that Dewey's ideas require us to "reconsider and reconstruct even

the moral values and ends at stake, questioning the purposes people use to direct their

conduct and why such purposes are good. Moral inquiry not only discovers morality, it

makes it" (Hildebrand, 2008, p. 79).

Dewey's thoughts on the moral dimensions of schooling were particularly

relevant in Simpson's classroom. The processes of habitual moral deliberation and

dramatic rehearsal were observed repeatedly and will be described and analyzed

throughout the narrative in this section.

Kohlberg's Theory of Moral Development

The work of Lawrence Kohlberg has, according to some, had the biggest impact

on moral development theory in the 20th Century. Utilizing Piaget's stages of cognitive

development, Kohlberg's model suggests that moral development proceeds along

similar lines and stages, following cognitive capabilities. Ellenwood (2007)

summarizes Kohlberg's six stages of values education:

> In the first two stages, preconventional thinking, young people make their moral
> decisions either on the basis of fearing punishment, attraction to reward, or
> "trade-offs", as in, "I'll scratch your back if you'll scratch mine." In the next
> two stages, conventional thinking, early adolescent decisions are made primarily
> on the basis of conformity either to standard norms or to the sense of duty one
> has to maintain the social order by obeying laws and authorities…In the highest
> two stages of moral development, post-conventional levels, decisions are made
> with an eye toward change in the social-legal contracts rather than a more rigid
> emphasis on "law and order". In addition to what is democratically and
> constitutionally agreed upon, each individual is also recognized as being able to
> make right and wrong a matter of personal values. The highest stage of post-
> conventional thinking is according to one's behavior with universal-ethical
> principles such as justice and respect for the dignity of individuals. (p. 31)

Though heavily influential, Kohlberg's work is not without detractors. Kohlberg believed that only a small percentage of adults actually reach stages five and six, leading some to question the ability of adult teachers to be fully moral adults and thus capable of encouraging or modeling moral development at the highest levels with their students. Others criticize Kohlberg's approach as too analytic and charge that a stage-based model places too many restrictions on what is essentially an immeasurable and qualitative phenomenon. These critics hold that Kohlberg's model has a tendency to devolve into strict analytical exercises in best-possible choices in difficult situations without ever requiring individuals to commit (publically or privately) to a "correct" action. Many believe that this inevitably leads to dilemmas becoming exercises in moral relativism with students never grasping that values decisions are "…real, intricate, and humane judgments demanding a consistent respect for subtlety and complex interplay of emotions, conflicting values, interpersonal relations, and factors that remain unknown or vaguely known" (Ellenwood, 2007, p. 32).

Feminist theorist Carol Gilligan challenged Kohlberg's research on the grounds that it was based on male-only subjects and subsequently disregarded alternative approaches to moral dilemmas. Her resulting theory introduced feminist care ethics as a model for moral education. Gilligan's approach will be addressed further as it relates to the third finding of this study.

Moral Education as an Aim

Following the work of Simon (2001), moral education was observed in this classroom whenever students were tasked with determining "how human beings should act (or should have acted) in situations that involve the well-being of oneself, of other

human beings, of other living things, or of the earth" (p. 7). Occasionally, questions associated with moral growth extended into existential quandaries, and these moments were also considered as examples of moral education at work.

Simpson's clear intent to address the moral development of her students was first evidenced in an email communication to me at the outset of the study. Following an after-class discussion regarding the different ways in which the sixth and eighth graders struggled with moral dilemmas, Simpson followed up with an unsolicited email containing information that she thought I would find interesting on Kohlberg's moral development theories. Her interest in and knowledge of Kohlberg as a theorist indicated to me that she was influenced by his work and that she evaluated her students' moral development, at least in part, according to his framework.

When asked about her emphasis on moral development in the concluding interview, Simpson explained that she was first introduced to the work of Kohlberg during her time as a district Gifted and Talented (GT) coordinator. She also clarified her own aim of moral education in her classroom:

> I used to think, when I first started teaching, that you shouldn't push values or morals onto kids. And I don't think that I do, but I do get them to think about it. To stop and think, to push pause long enough before you do something to think about what are the repercussions of that for me, but not just for me but for others who will have to deal with the consequences of my action or inaction. To stop and think about that. And a lot of times kids will stop and say, "How will this affect me? Will I get detention or go to the principal's office?" If you leave it here, it never is bigger than them. And that's OK for little kids who are ego driven…but when you get to this stage, you need to start looking beyond just you, to expand the circle out. So absolutely, I try to do that and…I'm not even ashamed now. I'm out. Yes, I am trying to teach morals. (Interview, 3/19/2014)

Though Simpson used the word morals as a noun, implying that perhaps there are specific morals or moral attitudes she was teaching, her actions in the classroom

indicated a focus on the processes of moral development. In the same conversation, she

went on to explain why she felt moral education was necessary in our society:

> If they aren't doing this in science, then I'm concerned. I was watching a
> documentary about Oppenheimer…and he said at one point, while they were
> testing it [the atom bomb] that they were afraid they would blow up the entire
> atmosphere and the world might end…the whole concept of the Faustian bargain
> that for knowledge or whatever -- and I believe this is happening in education
> because of all this testing -- that we are selling our soul and losing big time.
> And we're gonna wake up one day -- in the not so far away future -- and say
> "Wait a minute, we really messed up. We thought this was it, we sold our soul
> to the testing company and to ALEC and Bill Gates reforms and lost our moral
> compass". (Interview, 3/19/2014)

As written, the EHL curriculum and lesson plans do address moral development

in learners through the pedagogical tool of dilemma scenarios. The EHL curriculum

guide states that

> The learning materials are based on real-life situations and show how IHL aims
> to protect life and human dignity during armed conflict and to prevent or reduce
> the suffering and the devastation caused by war. By studying situations
> involving actual people – their behavior and the dilemmas that they often have
> to face – participants develop a new perspective and begin to understand the
> need for rules during war as well as the complexity of their action. (ICRC, 2012)

The findings indicate that Simpson elevated moral education to a major aim of the

course. In this regard, the curriculum worked as a vehicle for assisting students in

developing moral decision making through repeated practice.

One illustrative example was during a discussion of Ancient Greek war codes.

Simpson screened a clip from the film *Troy* depicting the return of enemy dead to their

commanders during the Trojan War and as a whole class they discussed the role that

war codes played in the scene. Simpson then asked students to write about their own

personal codes for living an ethical life. Here, she took the EHL curriculum, which

touched only briefly on Greek war codes, and expanded upon it to create an opportunity

for personal moral development on the part of students

> Simpson: If you had to create a code for yourself. What would be the rules you would follow? Maybe this is something that your family believes in? When I was younger and I did something wrong, I would use the classic -- "Well they did it" -- excuse. Anybody use that excuse? [students nod and affirm.] My parents' come-back was always "I don't care what 'they' do, *we don't do that*." [Simpson continues talking as students are writing down their codes.] So what are some things that maybe your family has taught you, some values that you have? What's a code that you yourself live by? What are some things that you believe that you shouldn't do and maybe some things that you should do? Because Hector [in the Troy clip] has a code. It imposes limits, some boundaries. And it gives you something, kind of like a purpose.

> Teghan: Ms. Simpson and class, my family says never be disrespectful and that basically means don't be disrespectful to anybody, to your elders or to other people you don't know.

> Mary: Defend your family…my sister goes to this school, she's in 7th grade. And because my sister goes here, if she ever got picked on, I would defend her and be on her side and make those people, like leave her alone.

> Simpson: Ok, so family is family. Like, I can talk about my sister, but you can't talk about my sister. Kind of like that? I've got a little sister, and we were the same way, we would defend each other, even when we were in college…We would totally have each other's backs against other people, but we fought like cats and dogs ourselves.

> [Simpson calls on a succession of students to share their personal codes]

> Sarah: Don't pick a fight.

> Alex: Don't pick on little kids and try to be happy.

> Craig: Always throw the second punch and women are always right. [class laughter]

> Ben: I was just sitting here thinking, and I'm not sure. I'm just trying to think about it.

> Craig: Respect your elders.

> Steve: Treat people with human dignity and don't hurt people.

This exercise in thinking about personal moral codes was both enlightening and entertaining. It also crossed into discussions of an existential nature as it asked what it means to live and share a good life with others. While a few students struggled with meaningful and serious codes and seemed unable or unwilling to understand the concept, others seemed to zero in on what was important to them personally. Simpson never belittled or criticized any of the student generated codes, though some were decidedly less mature, and she let the conversation about how we choose to live our lives evolve. Following the discussion on personal codes, Simpson returned to the *Troy* video clips and picked up the lesson about codes specific to war as illustrated in the film.

In another example, during the first week of the class, Simpson facilitated a whole class discussion on the qualities of a humanitarian act. She began with this question:

> Simpson: What are the characteristics of a humanitarian act?
>
> Steve: Ms. Simpson and Class, a humanitarian act protects someone's life or dignity whenever you are at risk of your own.
>
> Simpson: What do you mean by risk?
>
> Steve: Like your own safety or life.
>
> Simpson: OK. So if you choose to get involved, there could be a risk to you. So a humanitarian act protects someone's life or human dignity, may involve risk and may be done for who?
>
> Jack: Someone you know or don't know.
>
> Simpson: So it could be an enemy, a stranger, someone you don't know? Cause -- lets be real about this, if it's our friend, we're probably gonna get involved, right?

Immediately following the discussion on the complexities of the relationship

between humanitarian action and the bystander effect, the class watched a *"What Would*

You Do?" segment from a nationally syndicated news service. In the series, various

social experiments are engineered in which a hidden camera captures the behaviors of

individuals placed in socially difficult situations. In this episode, entitled "My Kid

Would Never Do That!", teen actors purposefully used racial slurs and stereotypes to

describe other teens. The hidden cameras captured the responses of selected teens (the

bystanders) in order to illustrate the impact of peer or social pressure. As the

experiment unfolded, parents of the bystander student watched in a remote location and

were asked to comment on their child's response, or lack of response, to racist

language. Stopping the video frequently to discuss vocabulary like discrimination and

stereotype, Simpson provided time to breakdown the experiment and check for student

understanding. During the lesson, Simpson asked students to predict the behaviors of

the bystander in the situation and discuss their ideas with their partners. After revealing

the end of the experiment, in which most teens failed to object to blatantly racist

language, Simpson debriefed the scenario with students and asked:

Simpson: It is hard sometimes?

Whole class: (in chorus) Yes!

Simpson: Guys, no one's saying it is easy. I think sometimes in school,
teachers make it sound like it's easy. And they say, --"You should just do the
right thing. Just stand up to the bully." But guys, a humanitarian act that
protects someone's human dignity, it involves a real risk. So let me just tell
you now, I will never belittle those situations. Because that is hard to do.

Perhaps the most focused and intense moments of moral development came

when they studied IHL from the perspective of combatants in Module Three. After

lessons in Module Two linking human dignity and humanitarian action to historical war codes and creation of the Geneva Conventions, students were tasked with understanding the rules of war in combat contexts. Multiple non-fiction dilemma situations reflecting Dewey's dramatic rehearsal, were included in the lesson and each created opportunities for students to analyze the layers of details within each situation before deciding upon the best course of action.

   For example, in the dilemma *800 Prisoners and Little to Live On* (see Appendix C), students became officers in a unit that had just captured 800 prisoners of war. They were located in a desert area, had dwindling rations, and could barely feed their own men. After reading the scenario, students deliberated first in small groups and then as a whole class about the best course of action: Disarm and release them? March them to the next city for imprisonment? Let them die in the desert?

   Many of the dilemmas placed before students described violations of humanitarian law. Understanding war crimes from the perspective of perpetrators can be highly problematic, especially for young learners. Noddings captures the essence of the problem when she writes that trying to understand the mindset of perpetrators may lead to "forgiving the unforgivable. Others…think that understanding is essential if our purpose is prevention. Precisely because we care deeply for all children, we want them to be neither victims nor perpetrators. They must not become the victims of miseducation" (2004, p. 140). Throughout the dilemma discussions Simpson emphasized that ordinary people in difficult situations might make immoral decisions. She asked the students - via the dilemma scenarios - to place themselves in the shoes of

combatants and reflect on the choices they might make. Other than this guidance, students were left to arrive at the best course of action.

As they dialogued about the dilemmas, Simpson continually referred students back to earlier conversations about human dignity during times of war. The repeated practice of examining the details of moral dilemmas reflected Dewey's process oriented theory, where the aim is to develop more moral beings by establishing moral habits of mind. It also reflected a post-modern approach to curriculum in that students were engaged in a pedagogy of process that enabled them to arrive at their own "truth" regarding moral decisions.

The My Lai Case Study

Examining the rules of war from difficult combatant perspectives prepared students for the culminating activity in Module Three, a case study of the war crimes at My Lai. Resisting the tendency of moral education to become overly analytic and context-free, Simpson provided days of contextual information before asking students to consider moral dilemmas at the core of the My Lai massacre. Because few students had background knowledge on the Vietnam War, Simpson reviewed the Vietnam Era and engaged the class in a close reading of a case study about the actions of Charlie Company at the village of My Lai on March 16, 1968.

Simpson frequently stopped the reading to ask pointed questions about the sequencing of events and possible motivations at My Lai:

> Simpson: [Reading from the shared case study text] "Exactly what Captain Medina said has been the subject of debate. He remembers his words like this: I did not give the instructions as to what to do with women and children in the village. Some of the soldiers agree that this was the case. But others are convinced that Medina ordered them to kill everyone in the village."

Simpson: So the question is how or why is that happening? They all heard this man talking, but how is it that they don't exactly know what he said or that they had a conflicting account of what he said? What are some possible reasons?

Heather: Some people might have misunderstood him…because that could be interpreted in multiple ways.

Simpson: Keep going…

Heather: Certain people could have thought other things about the order they got from their commander.

Simpson: So you are saying that the interpretation of "destroy the village" could have multiple meanings depending on who you are and how you are feeling? We know that some people have that revenge thing going. Has anyone ever had that emotion? Has anyone ever stewed about a way to get somebody back?

[Hands go up]

Alex: In the video that we watched, he [a Charlie company soldier] said he went blank. So maybe somebody forgot what he said because of emotions and rage.

Craig: Maybe they are trying to cover up what they did.

Simpson: So you are saying that they know they did it but now they are trying to pass the blame and say that's what somebody told me to do?

The discussion of vengeful feelings as it related to the My Lai incident provided

Simpson with an opportunity to connect to the lived experiences of students. Once

again demonstrating openness with her students, Simpson shared a personal story of

revenge from her own life, including bad decisions she made as a young adult. They

then discussed how maturity and stress might impact the decisions young soldiers make

in combat situations.

Following whole class discussions, Simpson handed out identity cards to each

student with the name and information of a real individual associated with the My Lai

massacre (see Appendix D). Each card listed the military rank and actions of the person prior to the actual event and asked targeted questions about what action that person should or should not take. In pairs, students discussed their identities and their responses to the questions. Afterwards, students examined a chart highlighting the chain of command in Charlie Company to help contextualize the military environment.

Simpson then screened a documentary video that included first-hand accounts by perpetrators and witnesses, as well as photographs of victims at My Lai. Students were directed to watch for the individuals on their cards and to pay attention to the choices their individuals ultimately made on that fateful day. As the video unfolded, some students learned that their persons committed grave offenses, while others learned that their individuals acted to stop the violence directed at civilians in the village. Simpson frequently stopped the video to discuss the event, clarify for students what was happening, and gauge emotional reactions to the content.

Most importantly, Simpson stopped the video to discuss the little known actions of U.S. helicopter pilot, Hugh Thompson, who landed in the midst of live fire in an effort to save Vietnamese civilians. Ordering his gunner to fire upon - his own - American troops, the pilot left the chopper armed only with a sidearm and approached a fellow U.S. officer on the ground to negotiate the release of trapped civilians. At this tense moment, Simpson stopped the video to discuss the moral and legal implications of the order to fire upon your own men. The students were completely engrossed in the story of My Lai and Hugh Thompson. It was the most intense quiet I witnessed in nine weeks of observation. Simpson was careful to debrief and discuss and she took time to

solicit and answer all of her students' questions. When the bell rang, students solemnly left the classroom.

On the final day of the My Lai case study, Simpson asked students to consider what should have been done in the aftermath of the My Lai Massacre. Students contributed ideas to a chart identifying the pros and cons of exposing what happened in the village. After discussing with an elbow partner, students volunteered information for the class list. Working together, the class created the list in Table Two:

Pros of Exposing	Cons of Exposing
Prevention of future crimes	People in Vietnam will hold a grudge
Help to change the army	The perpetrators will be mad at you
Protect others	Someone might get jail time
Whistleblower will be a hero	EVERYONE could get in trouble; even the innocent
	U.S.A. could lose credibility around the world

Table 2. Class Chart on My Lai

For the better part of 45 minutes, students debated and discussed the pros and cons of revealing the truth at My Lai. They discussed it from the perspective of an enlisted man and as an officer. Few agreed at any point, but Simpson kept the conversation flowing and respectful. They read together about a soldier who was not in Charlie Company but whose conscience troubled him so much that he petitioned for an official investigation. Simpson shared the dramatic story of a group of U.S. soldiers who planned to assassinate fellow soldiers who had carried out the atrocities. Simpson then posed the final (and perhaps most complex) moral dilemma to the students:

> Simpson: Was the cover up of My Lai worse than the actual crime? People didn't tell. It didn't come out until much later, right?

> Ben: The cover up is worse than the crime because it could happen again if not told.

Heather: Soldiers who were there were lying about killing innocent civilians, and no one was court-martialed or anything.

Mary: The crime was worse because the cover up wasn't as bloody and didn't involve death as much as the crime.

Rebecca: [with a lot of feeling] The crime was worse! You're talking about innocent people here dying, because of this one stupid guy who lost a solider and brought all of his guilt onto all of these people….that crime was brutal and bloody. So the crime, BY FAR, was worse.

Craig: The crime is worse 'cause the cover up isn't as bloody as the crime.

Heather: [to Craig] But you are still living with the guilt, and you won't get punished for what you did.

[Students all talking at once about the question]

Simpson: [in an effort to bring them all together] So you are saying that sometimes people need to be punished for peace…is that what you are trying to say. Rebecca?

Rebecca: Sort of. You killed hundreds and hundreds of people, and you are living with that. And the Vietnamese, they know about it, and Charlie Company knows about it.

Rebecca: [muttering from the back row] Ooohh…this is getting my stress up!

Ben: It's better to tell a small lie than a big truth. Just for like the people's sake, and I know it was bad at My Lai but if you told about it in the U.S. there would be a bunch of stuff about it exploding, and it would be really bad in both places.

Steve: [emphatically] But that's not a small lie!

Steve: I think the cover up is worse because if it does come out, it could backfire and eventually come back on the president. Makes it worse for everything.

Alex: I think the cover up is worse because we went over there and killed them, and then we are lying to try and not get in trouble…our intelligence was wrong, and we are just trying to not get in trouble.

This ongoing exchange between students revealed moral education in action. Students were forced to weigh action and inaction and the costs associated with those decisions, and through the conversation, they were faced with opposing viewpoints and disagreement. Some students became heated in their reasoning and justification, and as the bell rang, their conversations continued in the classroom and into the hallway.

The data indicate that moral education was a clear aim of the teacher. Simpson worked to raise the global consciousness of her students via lessons on IHL, while simultaneously developing their abilities to handle complex moral dilemmas within their own life experiences. She provided extensive and repeated practice in the process of making moral choices, continually connecting these situations back to her own life and the lives of her students. Her understanding of the stages of moral development as expressed by Kohlberg was clear, but she also designed lessons that utilized the Deweyan processes of dramatic rehearsal.

Teaching Care

Each time Simpson introduced a global issue or topic in class, she connected it in some way to personal student experiences, revealing underlying structures and connections amongst issues. This aspect of the course reflects the third major finding: globalizing care.

Care, specifically caring for others, was a running theme throughout the course and the coursework required students to consider care and empathy on macro and micro scales. There were many moments when students were asked to discuss care for others in particularly difficult situations such as violent conflict. Students were asked to telescope from local to global and back again on many global issues, indicating an

attempt to develop a caring attitude in students on multiple levels. During member

checking of preliminary findings, Simpson referred to this as an effort to "close the

distance between people all over the world" (Personal communication, April 17, 2014).

For example, in the lesson vignette that follows, students read about codes of war that

were hundreds of years old and from regions of the world far removed from their own

experiences, yet they personalized their conversations by connecting it to their own

lives and feelings.

The task before students was to consider historic codes of war from Antiquity,

as well as pre-colonial Asian and African cultures and identify the boundaries of war in

various cultures and historical epochs. After listing their findings on the whiteboard,

which included examples like not targeting civilians, firing upon places of worship and

caring for wounded combatants, Simpson asked the students which boundaries they

would "take off" the list or eliminate. In small groups, students debated which

boundaries were the least important and one group of girls struggled with the rule about

caring for enemy wounded.

> Simpson [addressing the entire class but specifically asking the all-girl group]: So what rule would you eliminate from this list?
>
> Mary: Well, my dad's side of the family is from Mexico and so I know some people down there and if we went to war with them, and some people were fighting against us that I knew, I wouldn't want to kill them.
>
> Simpson: So the rule of war you were struggling with was that the wounded should be cared for regardless of side?
>
> Rebecca: That should just be on the other side because that's their responsibility.
>
> Craig: They are wasting their supplies on somebody else when they could use them on their own men.

Jessica: We feel like they could help them and then they should go back home and not be warring anymore.

Simpson: So what you are struggling with here is the 'regardless of side' part?

Students [in chorus]: Yeah

Simpson: But you were saying [referring to Mary] that if those were our people, our friends and family members and they were wounded and needed help, even if they were the enemy, would you want them to get the help? Is that what you are saying? So are we going to strike this rule or keep it? [students disagree loudly]

Ben: I say strike it because if I saw a wounded man and he was my enemy, I would just leave him there.

Simpson: Even if at that point they can't fight back?

Ben: Because in battle, you kill people. You don't…[pause] You kill people in battle. So why would you try to heal someone who is just going to try and kill you?

Simpson: So if that is the reality of battle, why do you think they made that rule?

Thomas: Maybe it's like, if one side has a lot of wounded and the other side takes care of them, maybe like, they will give up on war. It just shows a lot of respect to take care of the enemies.

Ben: But if you are going to take care of your enemies, then why are you trying to kill them?

Thomas: Because it can kind of stop the war.

Simpson: So how many of you say strike it? [Two students raise their hand]

Rebecca [who has now changed her initial opinion on the subject]: Can I say something? It would be really difficult to pick up one of your enemies and take them to your campground. But you know…if they are your enemy or if you are the person that is hurt, I would want them to help me. But on the other hand, they might not be such a good person and what if they try to kill you?…but I think you should help them just because of respect. It's like if your dad was hurt…[bell rings]

Here, students were engaged in the process of moral deliberation again, but this example highlights a discussion in which the topic of caring for others, particularly enemy others was central to the conversation. The ethics of care, though not an explicit aim of the teacher, was observed repeatedly and reflected yet another approach to moral education in the classroom. A brief overview of care ethics and its globalization follows to provide context for further analysis.

Care Ethics

As stated previously, the study of feminist ethics of care was a direct response to Kohlberg's work in cognitive moral education. Carol Gilligan, Virginia Held and other care theorists believed that Kohlberg's work was limited in its use of male only subjects and, as such, failed to address alternative approaches to moral choices. Additionally, on the Kohlberg measure women tended to score far lower than men, which seemed to indicate that men had a higher capability for moral growth and development. In *A Different Voice (1982),* Carol Gilligan challenged Kohlberg's findings by suggesting that the low performances of women on the Kohlberg scale were a result of the "inadequacy of the theory, not in the inadequacy of women as moral agents" (Simon, 2009, p. 25). Gilligan's response to Kohlberg became known as care ethics and proposes that some individuals - including many women - have distinct and unique approaches to moral dilemmas that are driven by relationships between individuals.

Care ethics, sometimes referred to as relational ethics, is an ethical framework focusing on the nature and nurturance of relationships. It begins with

> a social ontology of connection: foregrounding social relationships of mutuality and trust (rather than dependence). Care ethics understands all social relations as contextual, partial, attentive, responsive and responsible…care ethics is concerned with structuring relationships in ways that enhance mutuality and

well-being. Care ethics also demands attention to emotions and affective relations (of love, concern, and connection) because of the complex ways in which power is embedded within them…what is most important is that care ethics suggest different ways of theorizing politics. (Lawson, 2007, p. 3)

Gilligan and others believe that approaches to moral situations are not universal and that many women often approach moral situations in ways that work to support human relationships and connections. Their position is fundamentally different from Kohlberg's focus on the universality of justice as an aim of moral judgments. For care ethicists, caring is an essential aspect of the human condition since humans care for others in a multitude of ways, through what theorists refer to as *natural care*, best illustrated by the natural inclinations of a parent to care for a child. Care ethics are set in motion when natural caring is not a motivator. Noted feminist philosopher and care ethicist Nel Noddings (1988) explains the difference:

> The most important difference for our present purposes is that ethics of caring turns the traditional emphasis on duty upside down. Whereas Kant insisted that only those acts performed out of duty (in conformity to principle) should be labeled moral, an ethic of caring prefers acts done out of love and natural inclination. Acting out of caring, one calls on a sense of duty or special obligation only when love or inclination fails. (p. 219)

It's important to note that care theorists do not ascribe or assign caring capacities to only women. While they have been historically designated as the female domain and judged as inferior to reason, they are, and always have been, open to all. Noddings and others argue that their true power to affect global change will only occur when they are adopted, promoted and rewarded across all genders.

Globalizing Care

Care ethics is more than just a moral theory, it is also a capacity which is learned over time and these two aspects are complimentary (Robinson, 2006). Central to understanding care ethics is the relationship that exists between caring *about* and caring *for* others within care ethics. To *care about* others is to express or feel concern about those nearby or far away, but many believe this can easily "deteriorate to political self-righteousness and to forms of intervention that do more harm than good" (Noddings, 1999, p. 36). To care *for* others, on the other hand, is to act on needs, evaluate our actions and react accordingly. While care ethics was not developed specifically in light of global crises, in fact, many believe its tendency is towards intimate and parochial care, many theorists believe that it is possible and beneficial for individuals to care for and about others both locally and globally (Noddings, 2005c; Robinson, 1999, 2006; Ruddick, 1980; Tronto, 2005). Some argue that when we care about something we create the conditions in which caring for can flourish, but that ultimately, it is the act of caring for that must occur in order for the relational act to be completed.

Because care ethics is grounded in a relational ontology, the caring act must be initiated and received, in order to be completed. Completion is essential to care theory and presents a particular challenge when educating students on far-away global issues. However, Robinson (1999) and others argue that care can become globalized, if it is done in a way that goes beyond merely sympathy for distant others (Lawson, 2007; Massey, 2004; Noddings, 2005a). Globalized care is possible when it addresses social and economic disparities and exclusion through an examination of socio-political relationships (such as the exclusion of women from policy and policy making in

developing states). It critically evaluates knowledge and power structures that operate

on a global level to perpetuate inequities (such as neoliberal free trade policies that

negatively impact the Global South). Although the findings indicate that the theme of

care about others was a consistent presence over the entire course, there were key

moments during which care was expanded to unveil hierarchical structures of power.

When structural connections occurred, care was globalized.

In an early class activity, students were asked to "dump" all the information they

knew about war onto their paper inside a circle. Outside of the circle they were asked to

explain *how* they came to possess their knowledge (see Appendix B). Asking students

to list or identify prior knowledge is a formative assessment tool that many teachers use,

but the subtle extra step of asking students to think about the means of acquiring

knowledge added a new dimension to the activity.

In asking students to think about the means of acquiring knowlege, Simpson

highlighted the idea that knowledge doesn't just magically appear. Rather, it is

constructed and influenced through a variety of channels. In class discussions, Simpson

asked students to consider if *how* they came to know something about the world impacts

what information they know, and how this, in turn, impacts what they do *not* know.

"How do you know that?" was such a frequently asked question that it became a

shorthanded acronym in my field notes as "HDYKT?" Simpson's attempt to help

students understand that knowledge about the world is constructed and contextual were

best exhibited in a critique of media during a lesson on the land mine crisis.

In the land mine lesson, Simpson asked the students to watch a United Nations

commercial that sought to raise awareness of the mine issue in the United States, a

region not directly experiencing the devastating consequences of landmines which remain after war. In the commercial, which never aired in U.S. markets due to what television networks considered overly graphic content, an average Caucasian American suburban soccer mom watches her daughter playing soccer on a sunny day when a landmine explodes, injuring players and seriously wounding her daughter. Panic ensues, and the mother is heard screaming from the sidelines over and over again: "Somebody help her! That's my baby out there! Somebody help!" As the screen goes to black, copy reads: "If there were landmines here, would you stand for them anywhere? Help the UN eradicate landmines".

After viewing the commercial, Simpson led the class in a discussion about why they thought the commercial was banned in the United States and how it might impact the ability of U.S. citizens to know and understand the landmine issue:

> Simpson: We talked about how this commercial was not deemed appropriate for American television because it was graphic. It was meant to bring awareness to the issue of landmines. Raise your hand and remind us why landmines are so dangerous.

> Steve: They can be easily set off.

> Simpson: What else?

> Ben: After a war is over, no one cleans them up…then they kill innocent people who were not involved in the war.

> Simpson: So long after the war is over, the remnants of war still remain…who can tell me some problems that a family is going to encounter if they have a child who steps on a landmine? What are some of the issues that will come up if this happens to their child?

> Mary: Like, financially they aren't going to have enough money to pay for the surgery or whatever they need to help that child get better.

> Simpson: So as the child grows, what do they have to continue to get?

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Craig: New amputated leg things.

Simpson: Prosthetics is what they call that. So that can be a financial issue. What other financial issues will happen?

Jordan: It will be hard to get a job.

Steve: They can't farm their land.

Simpson: Yes, so the question now becomes how can we bring awareness to the issue of landmines? People have tried, right? Because they did this commercial, but the commercial was too quote, unquote "graphic and violent" to put on TV. Do you guys think it was too graphic to put on TV? [Simpson polls the class by show of hands and a majority believe it was not too graphic for U.S. TV]

Ben: But they have movies like that all the time that show worse. Like war movies.

Mary: This stuff happens in real life, so why can't it just be something fake to show what actually happens sometimes to kids?

Simpson: I don't know. [addressing class] What do you think? Do you think maybe it's too real?
[for the first time today, students are quiet.]

Ben: It's not very realistic because it's on a soccer field, and they would mow that grass all the time so someone would have seen the mine. I don't know why they won't show it. It raises awareness pretty good.

Simpson: So you are saying it is effective in the way that it raises awareness?

Jordan: It made it more realistic by putting it somewhere where it could happen, and that definitely makes it more effective.

Simpson: So how would you get the attention of this audience, in the United States?

Jordan: Well it's happening in everyday life over there.

Mary: People make money off of landmines and so if they said, like if somebody tried to stop the production of landmines, then like people wouldn't make money off of it and stuff like that.

Simpson: So you are saying there could be a financial reason? It's a supply and demand issue? [Mary affirms this] OK. So here's your job. I want you to do

some research on landmines, and we are going to come up with an effective campaign to educate our school about landmines. [class spends rest of the hour conducting online research into the landmine issue.]

Multiple aspects of globalized care occur here. On a fundamental level, the lesson on landmines encourages students to empathize with distant others on an issue that is far removed from their own experiences. But the lesson more closely reflects globalized care as Robinson argues, when students explore the role that media plays in limiting U.S. knowledge about landmines. The lesson worked to reveal structures - in this case American media - that perpetuate or obscure global problems.

Another structural issue Simpson addressed were the specific economic repercussions of a landmine event for those who live in rural, high poverty states. On the previous day, students viewed a video about landmines in Cambodia and the social and economic ramifications of mine events in small villages. In class conversation, students demonstrated their understanding of economic disparities in developing states by discussing the inability of families to financially support a mine victim and the victim's inability to marry, farm or work after their injury. Their conversations exemplified the beginning of student understandings that where landmines are problems, citizens face a multitude of other issues. The discussion of the complex media, economic and social structures surrounding the landmine issue demonstrated a movement beyond teaching just empathy and towards globalized care. While it did not delve deeply into the complexities of the global media machine or neoliberal economic forces that continue to impoverish the Cambodian farmer, it represented a starting place with young learners from which they could add further knowledge.

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Refugee Camp Planning

The culminating course activity of researching and constructing a refugee camp

for 10,000 inhabitants also revealed globalized care in the classroom. Students in both

the sixth and the seventh/eighth grade classes came together and explored the unique

needs of displaced persons during violent conflict or disaster. For two days, Simpson

led the class through readings of case studies and viewings of videos about refugee

needs and asked students to think about what their own needs might be if they became

displaced. Once the contextual foundation was prepared, Simpson reviewed the course

and prepped students for the refugee camp assignment:

> Simpson: This is hard stuff. This is a hard curriculum and we are extremely
> proud of you….I was in my late 20s when I took this class…so this class that
> you are taking, this information, they teach it to grown-ups. So if you thought
> that some of this was a little bit difficult, that's because it is. And so Ms.
> Foley[the 7/8th grade teacher] and I are really proud of you for grappling with
> hard situations that sometimes don't really have great solutions. We appreciate
> you for that. We are coming to the end. We've talking about humanitarian acts,
> bystanders, and child soldiers. How many of you thought that was depressing?
> [many hands go up] So that kind of brought us down, the reality that there are a
> lot of kids around the world who don't get to come to school and be bored like
> you [laughter]…We talked about the reality of combatants and we looked at My
> Lai and Vietnam…We learned that anyone of us has the potential to do some
> really bad stuff. In a bad situation, we too might make some big mistakes and
> get really confused like the people in Charlie Company. So we don't judge that
> in like a "Those are just bad people" way…So now, we are going to end on an
> up-note. We're looking at what do you do with people who have been
> displaced, civilians who have been in this war zone, and now they have to
> rebuild and they need a lot of help. And that's what we are going to look at
> today. How many of you are familiar with the term refugee?
>
> Craig: A person who either had to flee from their house or has to live
> somewhere that they don't usually live.
>
> Simpson: So they had to leave home for whatever reason, maybe it's political,
> maybe it's a war, or famine or drought. They are in another country, they are
> not a citizen of that country and maybe they didn't even want to go but
> something happened. How many of you remember Hurricane Katrina? Some of
> you remember it more than others. We had people who had to leave New

Orleans and move to different states. Now those people are not called refugees, we call those internally displaced. Which means they are still in their country but they had to move to different places, so we don't call them refugees, we call them internally displaced people.

After continued discussions about the needs of displaced people, students were grouped and given the Camp Planning Worksheet (see Appendix F). For two days, small groups researched and planned for seven areas of humanitarian need: shelter, water, sanitation, clothing, fuel, medical, and food. Student groups calculated supply amounts, made plans for acquiring supplies, and considered storage and distribution strategies.

The camp planning lesson reflected globalized care as it specifically tasked students with planning for high need and marginalized groups such as pregnant women, unaccompanied children, the elderly and those that were injured upon arrival. Simpson also highlighted global agencies in place that could serve as resources for supplies, even spending time talking about potential careers in the field of humanitarian assistance. Just as revealing global structures that perpetuate injustice exemplifies global care, so too does highlighting those global structures that work to alleviate suffering. The lesson clearly demonstrated the globalization of care as it addressed the various causes of refugee displacement and the structural dimensions of the global refugee crisis.

After two days of research and planning, groups began to plot their camps on large posters (See Appendix G). Throughout the process, Simpson never sat down. She was constantly on the move, roving from group to group to answer and ask questions of students. When groups seemed stalled, she spurred them with questions, encouraging them to "Think it out." On the fourth day of the refugee camp project, and the final day

of the course, student groups presented their camps to the class and shared their

successes and hurdles, as highlighted at the beginning of this chapter.

The culminating refugee camp activity drew upon nine weeks of dialogue,

discussion and debate on moral dilemmas during times of war, the result being

increased empathy for those impacted by global conflict issues. Their work

demonstrated that responding morally to others in need is a capacity that can be learned

and practiced over time. Though moral development may not be able to be ascertained

with any degree of certainty, I do not believe students could have engaged in the

activity with the same degree of meaning had they not had frequent and repeated

practice discussing moral dilemmas and caring responses throughout the course.

Connections amongst the Findings

In keeping with the ontological understanding that reality and experience are

connected, analysis of findings indicated certain complementary qualities. While the

format of a dissertation requires a somewhat linear reporting, it is important to consider

ways in which the qualities of classroom experiences were interrelated to further enrich

understanding of the case at hand. Moreover, in an era of increasingly fragmented and

mechanical approaches to teaching, a consideration of holistic approaches is desperately

needed in order to accurately capture the nature of educational experiences.

Careful establishment and attention to dialogical communities created safe

spaces in which students could honestly and openly explore and explain their own

moral choices. Attention to such affective domains as love, faith and empathy

demonstrated a purposeful move away from prescriptive curriculum and offered

opportunities for students to build meaningful relationships with each other, with the

teacher and with the broader world. This was possible, in part, because of the freedom Simpson had in designing and teaching an elective, non-tested course.

Moral education as an aim of the teacher was successful partly due to her attention to positionality in the classroom. Specifically, Simpson acknowledged both in classroom conversations and in interviews that she was also on a moral journey alongside her students. As a mature and reflective adult, her own moral reasoning was certainly more highly developed than that of her students, but she acted in ways that carefully minimized the influence of her own attitudes and beliefs. Demonstrations of trust and humility - key components of a dialogical community - signaled to students that they were invited to explore their own attitudes and feelings in the classroom.

The findings also indicated that caring relationships were both explicitly and implicitly part of the curriculum. This was evidenced in the ways Simpson carefully constructed and attended to the traits of dialogical communities and provided students opportunities to build relationships with one another as well as with distant others via the examination of case studies and content that brought the world into their classroom. By connecting global issues to their own lives, Simpson tied them to global content in personal ways, sometimes by design and sometimes incidentally. These pivotal moments enabled students to understand that choosing to care is a moral choice.

Indeed, many of the qualities of this classroom exhibited what Nel Noddings refers to as relational virtues. Writing about the inadequacies of universal approaches to moral dilemmas and the possibilities of postmodern thought to reconfigure communities she states "it may be that in such communities the virtues to be prized will be relational rather than personal. Relational attributes, such as trust, good cheer, equality, peace and

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compatibility, may be more important in such communities than personal virtues, such as courage, honesty and industry" (Noddings, 2002, p. 67). The moral dilemmas explored in lesson plans touched on many virtues, but the theme of care, a clearly relational virtue, was foremost among them.

The choice of content and curriculum with a global theme and a willingness to tackle tough topics with young learners also represented a moral choice on the part of the teacher. As the creator of the course, Simpson had power to decide what was and was not taught, and she chose to open the world, in all of its pain and beauty, to her students. As Simpson worked at supporting the moral development of her students, she herself enacted and demonstrated moral choices in the construction and execution of the course.

Furthermore, attention to globalizing care via the examination of structural conditions such as the media or globalized economies worked to educate with Freirian aims in mind. Revealing global structures that perpetuate inequality and trusting young learners to analyze them is an essential first step in dismantling hegemonic structures. Globalization of care was an enacted pedagogy for liberation. As such, it constituted a moral choice in itself.

CHAPTER FIVE: IMPLICATIONS

> Studies do build on other studies, not in the sense that they take up where the others leave off, but in the sense that, better informed and better conceptualized, they plunge more deeply into the same things…Previously discovered facts are mobilized, previously developed concepts used, previously formulated hypotheses tried out; but the movement is not from already proven theorems to newly proven ones, it is from an awkward fumbling for the most elementary understanding to a supported claim that one has achieved that and surpassed it. A study is an advance if it is more incisive – whatever that may mean – than those that preceded it; but *it less stands on their shoulders than, challenged and challenging, runs by their side*.
> (Geertz, 2004, p. 167, italics mine)

This study was an attempt to capture a snapshot of global education in practice, including the larger context of the course, the goals and approaches of the teacher, and ways the course was sustained over time. Geertz's reference to the research process as an awkward fumbling reflects my own attempts at plunging more deeply into a richer understanding of global education. As such, this study runs by the side of other scholarship in global education, including the work of theorists such as James Banks, Donella Meadows, Nel Noddings, Merri Merryfield and countless unnamed teachers who globally educate every day. In this chapter, I will first outline the ways in which my findings relate to prior scholarship and close with implications for both theory and practice in the field of global education.

Connections to Prior Scholarship

The interrelated qualities of the findings suggest that educational research is enhanced via a postmodern lens. The complexities of teaching and learning are difficult, if not impossible, to quantify through objectivist and positivist assessments. It may be that they are best understood as subjective qualities that are complimentary and overlapping. For example, the curriculum moved away from the Tyler model and into

pedagogies of process, as there was very little coursework that revolved around right or wrong answers. Reflecting a postmodern ontology, "truth" was arrived at through processes, or what Palmer referred to as an "eternal conversation about things that matter; conducted with passion and discipline" (p. 106).   Students repeatedly engaged in pedagogies of process that developed moral habits of thinking, instead of submitting correct answers (Doll, 1993). The fact that the various qualities of this classroom, as captured in observations, were themselves interrelated, further reinforces the benefits of a postmodern approach to both curriculum and research processes.

This study also confirmed that global education moves into areas of critical pedagogy if it makes visible the invisible structures that produce and reinforce powerful local and global hierarchies, or what Gramsci referred to as hegemony. Global education can act to interrupt dangerous and harmful structures and support Greene's "wideawakeness" in the lives of students and teachers. Critical pedagogues argue that schools are cultural arenas wherein power is (re)negotiated every day. This was evidenced in the priority that was given to traditional, and tested, academic subjects at the expense of more transformational curriculums such as Simpson's.

The findings also support and extend much scholarship specific to global education. As noted previously, multiple studies suggest that despite need and student interest, global education is limited in both curriculum and practice. This was confirmed by the priority given to core subjects at Simpson's school, which repeatedly resulted in students being taken out of her class in order to work on test preparation and homework in other required courses.

A number of existing global education theories and approaches were directly observed in practice. For example, while there are multiple definitions of what constitutes global education, almost all include the idea that knowledge, attitudes, and action are equally important (Andreotti, 2006; Blanchard et al., 1999; J. Myers, 2006). Many scholars such as Banks and Palmer argue that knowledge of global issues without capacity or agency for action can devolve into a sterile, depressing recitation of crises, while action without a firm knowledge base can result in ineffective or counterproductive work that only reinforces colonial attitudes and ethnocentrism. The data reflect this premise, for as students explored issues related to human dignity and global conflict, they engaged in and explored pathways for engagement on local and global levels. Taken together, the knowledge/action dynamic contributed to a vibrant and active global education classroom, as evidenced in the positive feedback and growth of Simpson's program over time.

The observed approaches to global education also support what Banks (2004), and others refer to as the development of cosmopolitan global citizens who possess knowledge about the world and who exhibit attitudes such as tolerance, respect for diversity and cultural appreciation (McIntosh, 2005; Mitchell, 2007; Noddings, 2005b; Nussbaum, 1994; Rapoport, 2009b; Westheimer & Kahne, 2004). Qualities of dialogue in the classroom such as love, faith, hope and trust contributed to an environment in which students experienced tolerance and respect for one another. Meaningful dialogue enabled them to expand these attitudes towards the distant others they studied in their lessons. Moreover, the modeling of cosmopolitan attributes in the classroom via sustained and healthy dialogue, discussion and debate allowed students to better

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understand their own personal and national positionality with regard to global issues, contributing to their development as global citizens.

Additionally, students were encouraged to connect to the broader span of humanity via the consistent focus on human dignity, which was woven into all aspects of the course. In working to develop empathy and care for distant others, students were approaching a more global consciousness, or what Nussbaum (1994) refers to as an "allegiance to the community of human beings" (p. 1). Learning about the struggles of former child soldiers and the needs of displaced children were just a few moments when Simpson's students expanded their global consciousness.

The data also support the idea that the study of intense global issues with young people can be productive and successful if it also provides students with safe spaces to land. Lessons in Simpson's class engaged students in ways that evoked emotional responses while still foregrounding possibility and hope (Houser, 2007; Nussbaum, 1994; Palmer, 2007). Again, the qualities of a healthy dialogical community contributed to an environment in which young learners safely engaged with global issues in appropriate ways.

Implications for the Theory and Practice of Global Education

This study aims to contribute to global education discourse in order to advance its practice in the classroom. I now turn to the implications of the study and make suggestions for educators who are interested in integrating or expanding global education in their practice. I first outline two areas that require attention from global educators: the moral dimensions of schooling and structural understandings of society.

I will then turn to the topic of support for quality teachers in order to facilitate global education.

Awareness of the Moral Dimensions of Learning

One implication confirms that education does not exist in a vacuum and that if we are to educate for global awareness, we should consider the moral development of students and potential existential moments that may occur in the classroom. Understanding that moral education approaches in U.S. schools have often historically consisted of indoctrinating practices (Christenson, 1977; Kaestle, 1984), it should be noted that recent iterations of moral education are more likely to promote critical self-reflection, as observed in this classroom (Noddings, 2002). Conceptualizing moral education as self-reflection supports the work of many who see it as an exercise in process, practice and self-awareness. (Kaestle, 1984; Simon, 2001)

The data support the idea that teachers should (re)consider the place of moral education in our classrooms. Contemporary theorists like Parker Palmer and Nel Noddings have already called upon us to recognize this relationship, and the data support their theoretical arguments. Teachers, administrators and policy makers should consider the ways in which schooling impacts students beyond content, and teachers should have the expertise and willingness to identify moments where ethics connect to their curricula.

Moreover, the findings support the idea that teachers need not adhere to any one specific – and potentially limiting - framework for moral education. Simpson was clearly influenced by the work of Kohlberg, but she also modeled Dewey's ideas with regard to process and dramatic rehearsal, as well as the moral dimensions of care as

expressed by feminist theorists such as Robinson and Gilligan. Consistent with many of

care theorists, Simpson did not impose her own moral truths, but rather engaged her

students in substantial and sustained critical self-reflection. When teachers like

Simpson actively nurture and address the self-reflective aspects of education, they

enable students to practice moral choices, and ideally, this practice can enhance their

life outside of the classroom.

The findings indicate that when truly dialogical, engaged and caring

environments are crafted, moral education can flourish without becoming

indoctrination. Noddings affirms this when she writes that the aim of moral education

is not to

> produce people who will behave virtuously no matter how bad the world
> surrounds them. We wish such a thing could be done. But it is part of a tragic
> sense of life to recognize that this is unrealistic, and insistence on trying to do it
> just adds to the misery of life. Instead, we concentrate on establishing the
> conditions most likely to support moral life. We want schools to be places
> where it is both possible and attractive to be good. (Noddings, 2002, p. 9)

In Simpson's classroom, students had repeated opportunities to "be good" and

experience the process of struggling with moral dilemmas through sustained dialogue.

The beliefs of the teacher were minimized and the focus on process and practice in

making moral choices was maximized.

The findings also support the idea that teaching about the far away issues of

globalization without intellectually and emotionally engaging the learner in their moral

dimensions distances students instead of connecting them. Attention to the affective

dimensions of education can help learners to live more deeply examined lives and

understand action as an ethical act. The scale of global crises and their distance from

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many American students' lives can easily result in apathy or mere sympathy for others, but attention to the moral dimensions of global education can remedy this.

In their practice, teachers can seek out a variety of resources to weave into preexisting, mandated curriculums. The EHL curriculum profiled in this study is but one example of the multitude of free resources that can be layered into existing social studies courses. One excellent resource with a focus on moral education is provided by the Southern Poverty Law Center's Teaching Tolerance program: http://www.tolerance.org/. Teaching Tolerance provides a host of standards based lesson plans and materials for teachers who are interested in teaching non-cognitive behaviors alongside required curriculum. Free lesson plans about equity, justice, anti-bullying, empathy and poverty for multiple grade levels provide rich opportunities for teachers to address moral education in the classroom, as well as opportunities for practice in making moral decisions.

As the findings of this study suggest, approaching morality in the classroom should be done in purposeful ways within a specifically crafted dialogical environment. Teachers can prioritize a dialogical environment by elevating community and dialogue by dedicating class time to community building activities, as the teacher in this study did. One clear way to accomplish community in the classroom is to teach the aim, or, in other words, explicitly talk to learners about the goal of community in the classroom. By openly talking about the aim of building community, teachers send a clear message to students about its importance relative to curriculum.

Moreover, when a teacher encourages sustained and healthy dialogue amongst students in small and large groups, community is strengthened. Teachers interested in

fostering a strong dialogical environment can experiment with strategies or tools that are designed to increase quality discussion in the classroom. This might include grouping strategies such as Four Corners, as well as targeted questioning strategies. Teachers may find it necessary to "try-on" a variety of discussion strategies until they find one that fits their student needs and teaching-style, but regardless of the strategies they integrate, learners will benefit from the experience and practice of healthy dialogue.

Attention to the Structural Qualities of Global Issues

A further implication is that when global issues are examined in ways that unveil their structural dimensions, students gain a more thorough understanding of the issues. Moreover, telescoping from macro global issues to micro student experiences connects the issues to students on a personal level.

For instance, Elizabeth Heilman (2007) encourages us to understand global education as both imaginative and ethical. It is imaginative in that it should provide students with opportunities to imagine a better, more just world, and it is ethical in that it should encourage students to engage in their world in ways that promote justice for all. In achieving these two aims, she encourages us to unveil global structures of power and oppression by first asking students to consider patterns of oppression in their daily lives. She writes that "using our lives as texts acknowledges that this educational intention has personal, interpersonal, imaginative, psychological and transformative dimensions" (p. 91).

Throughout the course, Simpson encouraged students to think of their lives as texts for understanding the curriculum. Students were asked to think about human

dignity in their daily lives and on the battlefield and again when they were encouraged to write their own codes for moral living as they studied war codes throughout world history. Such approaches can support a global discourse community within a classroom and further the aims of global education.

Awareness of the structural dimensions of global education also touches on the Platonic notion of a dual reality constituted of our overt lived experiences in relation to a hidden reality, or what Plato referred to as the ideal world of forms. While Plato wrote of a firmly dichotomized dual reality, a more modern interpretation leads us to consider the dialectical and transactional relationship between the lived experiences of learners and ways in which they are impacted by the larger, and often hidden, structures that construct and influence reality. Attention to both is essential when learning about global education, and the data suggest that when combined, they can move global education from a simple examination of global topics to one in which learners are encouraged, individually and collectively, to reflect and critically evaluate their world. Teachers who practice in ways that reveal the relationships between the lived experiences of learners and the structures of global society may also find their work more fulfilling and may have students who report more authentically educative experiences.

Before this can be done in the classroom, teachers must be allowed time to learn. Providing opportunities for pre-service and active teachers to attend professional development and continuing education opportunities enables them to increase their content knowledge and, in turn, enriches their practice. In this study, Simpson attended multiple professional development sessions that focused on the EHL program, which

inspired her to learn more and eventually integrate EHL into her practice. Likewise, any teacher interested in global issues must be allowed time to explore and learn about them. Opportunities for educational travel abroad and international student exchanges can expand teacher understanding of global issues. As stated previously, there are a multitude of globally focused education consortiums, programs and initiatives that offer teacher materials, classes and trainings on a variety of global topics. Teachers need the time and opportunity to attend these trainings in order to learn about the complexities of globalization and strategies for integrating these issues into the classroom.

Support of Quality Teachers through Opportunities for Creative Practice

The findings also suggest that global education flourishes in a learning space wherein teachers purposefully attend to the qualities of a dialogical community. Love, faith, hope, trust, and humility are central to any positive learning environment, but the intensity and urgency of teaching critical global issues makes them especially important. Classrooms can become a more meaningful space for teachers as they move beyond the mere delivery of curriculum to becoming members of loving, intimate, and creative group on a shared path.

Crafting a dialogical climate requires a skilled teacher who possesses both global knowledge and an understanding of the importance of dialogue in community. Subsequently, teacher quality has a great influence on the integration and execution of global education. In the current reform climate, everyone from policy makers, to parents, to students clamor for highly qualified teachers, but there are few structures in our schooling system that truly support their development. Indeed, for decades American teachers have been systematically de-skilled, through what Giroux (1985)

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refers to as the "proletarianization of teacher work; that is, the tendency to reduce teachers to the status of specialized technicians within the school bureaucracy, whose function then becomes one of the managing and implementing curricular programs rather than developing or critically appropriating curricula to fit specific pedagogical concerns" (p. 46). In a system that continually emphasizes test scores and curriculum mandates, educators are likely to feel stifled and restricted, leading to frustration and burnout.

One way to support teachers is to provide opportunities for creative practice. Teachers who create and enact curriculum, specifically global education curriculum, are often working against the dominance of top-down hierarchies within and beyond our schooling systems that privilege and promote the status quo. This is clearly beneficial for students who will become adults in an ever more interconnected word, but it is equally important for teachers. As much as schooling trains, molds and shapes students, so too does it train, mold and shape the adults that work within it. Students *and* teachers desperately need alternatives and support in their work and when opportunities present themselves, as they did in this study, they can be powerful supports to global education. Without opportunities for creative teaching and learning, the de-skilling of future generations of teachers seems inevitable.

In her school, Simpson not only had the freedom to create a course, she was actively supported by her site administration through verbal encouragement, the financial support of staffing a second teacher, enabling the program to expand, and the requisition of student materials such as books and other ancillary items. Parents and students also supported Simpson with positive feedback. As a result, she reported

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feelings of satisfaction and pride as a teacher. Excitement about the course expressed by others (such as students, parents, administrators) created a powerful feedback loop in which their interest fueled Simpson's, which further fueled student interest and so on. The result was a vibrant program of courses at her site focusing on global education, which continues to grow in enrollment each year.

Support for creative practice must come from school administrators, policy makers, community members, students, parents and teacher education programs, since all of these groups influence how teachers view themselves as practitioners. Within teacher education programs, pre-service teachers should be encouraged to think of themselves as creative curriculum workers, as opposed to curriculum deliverers. This might be achieved through coursework that requires preservice teachers to theoretically examine the meaning of relevant concepts like curriculum, knowledge, education and schooling, as well as coursework that provides curricular design experience in which teachers envision, develop and execute more than just lesson plans. When pre-service teachers have meaningful experience in conceptualizing and developing curriculum in these ways, they will be more prepared to creatively practice in their classrooms.

Working in the Cracks

Finally, those who are interested in global education can support teachers in their efforts to (re)discover their role as "transformative intellectuals"(Giroux, 1985). In many ways, the accountability movement has mechanized and reduced teaching to delivery of measurable content, but the findings suggest that when teachers create and design curriculum, their own job satisfaction is increased and student learning is enriched. This is, of course, a tall order in the current educational climate, but findings

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suggest that there may be loopholes or entry points in schools and school systems that allow for teachers to exercise their skills and creativity in curriculum and instruction.

While Foucault (1980) rarely referred directly to education, his idea about working in the interstices of discourse is particularly relevant here. Folklorist Mary Hufford (1999) creates a nice visual image of interstices when she encourages those interested in marginalized curricula to think of themselves as being in the "cracks formed by the grid of Enlightenment ways. We may stand in the spaces of the grid, but our passion is for what's in the cracks. That the official institutions defined by the grid tend to constitute our disciplinary object as 'leftovers' rather than alternatives makes our position all the more intriguing" (p. 158). Global educators must not only locate the cracks but also work within them in ways that highlight the differential relationship between the cracks and the grid.

Foucault (1980) characterized power as a two-way relation in which individuals and groups were defined and limited as objects, but he also suggested that individuals always have capacity for resistance (Horrocks, 1997). By locating the cracks, working within them and calling attention to them, as Simpson did, educators can resist marginalization and suppression of global content, while simultaneously leading what Foucault refers to as the "insurrection of subjugated knowledges"(Foucault in Hufford, 1999, p. 158).

The concept of working in the cracks is particularly relevant to those engaged in preparing teachers for the classroom. Preservice programs can help teacher candidates explore what it means to do curriculum work on the margins. Certainly, content readiness is important, but equally important is the understanding that much more than

content acquisition happens in the classroom. Every minute of every day, students are learning explicitly and implicitly what it means to live and work together in a pluralistic society, and they are (hopefully) learning the skills and attitudes required to participate meaningfully in such a world. Preservice teachers need to fully explore the idea of schools as cultural arenas in which the status quo is often privileged and promoted, and they must understand that this privileging occurs in math, in science, in reading, in social studies, in art, in physical education, in vocational classes, and in the hallways of the school. Helping teachers to recognize and embrace working in the cracks not only enriches the professional lives of teachers (and perhaps provides a partial remedy to the pressures of accountability), but it can also have lasting positive impacts on students and our broader society.

In the pre-service classroom, teacher candidates can learn the language of critique in order to analyze curricular documents, text books and ancillary classroom materials. In their preparation for work in schools, they should continue to examine the history of schooling in American and explore the historically documented cultural conflicts that take place in the arena of public education. Pre-service teachers must also be encouraged to examine current issues related to education reform and policy and ways in which these current events reflect historical patterns. Helping young teachers better understand the history of schooling in America enables them to see more clearly the system they are entering into as new teachers and will hopefully give them the knowledge and tools they need to articulate their own beliefs and philosophies of what it means to educate for equity and justice.

In an era of increasingly interrelated global crises, the time for comprehensive integration of global education has never been more crucial. The aim of this study was to capture a snapshot of global education in practice, including the larger context of the course, the aims and approaches of the teacher, and ways global education was sustained over time. The snapshot that emerged illustrated a classroom in which a dialogical community engaged in the repeated processes of moral decision making, enabling young learners to develop and demonstrate care for others on local and global scales. The snapshot also revealed that while global education may still be a novelty within the regular school day, those who work within the cracks of the curriculum may find rewarding spaces in which to creatively teach.

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Dilemma scenario

What if she's telling the truth?

When the firing ceased, we surrounded the bunker. We were sure someone was still in there. We shouted to them to surrender. A man and two women came out with their hands up. Inside the bunker, we found two dead men, along with weapons and documents. We were sure that the man and the two women were also enemy combatants. Their bunker had opened fire on us and killed two of our men and now they were captured with weapons that were still hot! My soldiers felt like killing them in return. As the officer in charge, I had a hard time calming our guys down to get the prisoners safely back to our base.

Later, I had to stop my sergeant from abusing them during questioning. "Don't you know anything about the rules of war?" I yelled. He glared back at me. "I was just trying to shake the truth out of her," he said. "They just keep lying and not giving us one piece of information that we need."

I knew that he was right. We needed information from them, and once they were sent off to the prison camp, the opportunity to get it would be gone. We had to have their information. The

qualms I had had a few minutes before vanished. "Don't worry," I said to the sergeant, "I'll get the information."

I took the man out behind our building. He continued his denials. So I shouted, "You will talk or you will die." I fired a shot into the air and then had him hidden away. Then I took one woman out and pressed my rifle muzzle to her forehead and spoke, *Your brother refused to tell the truth. He lied and I killed him. Unless you tell the truth, I will kill you too. Where are your friends? Where do they keep their weapons?*

She claimed they were just fishing and had run into the bunker to escape from the machine-gun fire. Tears ran from her eyes as she looked directly into mine, swearing that she was innocent. Suddenly, another switch went off inside of me.

We had caught this woman and her friend red-handed. Guilt was written all over them – they had to be guilty! But suddenly I wasn't so sure. Looking down at her, watching the tears roll down her cheeks, I had a great fear that she was telling the truth.

Source: *David Donovan, Once a Warrior King: Memories of an Officer in Vietnam, McGraw-Hill, New York, 1985.*

Question: As the lieutenant, what would you do?

POSSIBLE POINTS OF VIEW TO CONSIDER:

- one of the prisoners
- the sergeant questioning them
- a soldier whose friend was killed by combatants who posed as civilians
- the enemy military leaders back at headquarters

APPENDIX A: WHAT IF SHE'S TELLING THE TRUTH?

APPENDIX B: STUDENT COURSE EVALUATION

Nam ███████
Grade 6th
Teacher ███████

Why Wage War I

What did you learn in this class, that you didn't know before you came to the class? I learn that there were child soldiers and I never thraught there were child soldier.

If you could tell another person about war, what would you tell them? That war is hard and you neds to be skilled person to join and you have to be 21 to join the army.

What did you like about the class? The x thing that I like about the class is there is a nice teacher and we got to watch videos about war and not the video where there is gurls the videos about how war affected familys.

What did you want to learn more about? I wanted to learn more about what happens to the soldier after war.

Any other suggestions for Ms. Warr███ Mrs. Unde████ thanks.

APPENDIX C: 700 PRISONERS AND LITTLE TO LIVE ON

S.3B

Dilemma scenario

Module 3: **The law in action**

700 prisoners and little to live on

A successful battle fought in the desert, far from a town or home base, was at last over. A victorious soldier remembers it.

Hunger called us out of our trance. We had now seven hundred prisoners in addition to our own five hundred men. (...) We had not any money (or, indeed, a market); and the last meal had been two days ago. In our riding camels we possessed meat enough for six weeks, but it was poor diet, and a (costly) diet, indulgence in which would bring future immobility upon us.

Source: T.E. Lawrence, *Revolt in the Desert,* George H. Doran Company, New York, 1927.

Question: What should the captors do?

POSSIBLE POINTS OF VIEW TO CONSIDER:
- other victorious soldiers
- the prisoners

World War I, Beida Bordj camp. German prisoners of war.

EHL | **Exploring Humanitarian Law**
EXPLORATION 3B: FROM THE PERSPECTIVE OF COMBATANTS

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APPENDIX D: MY LAI IDENTITY CARDS
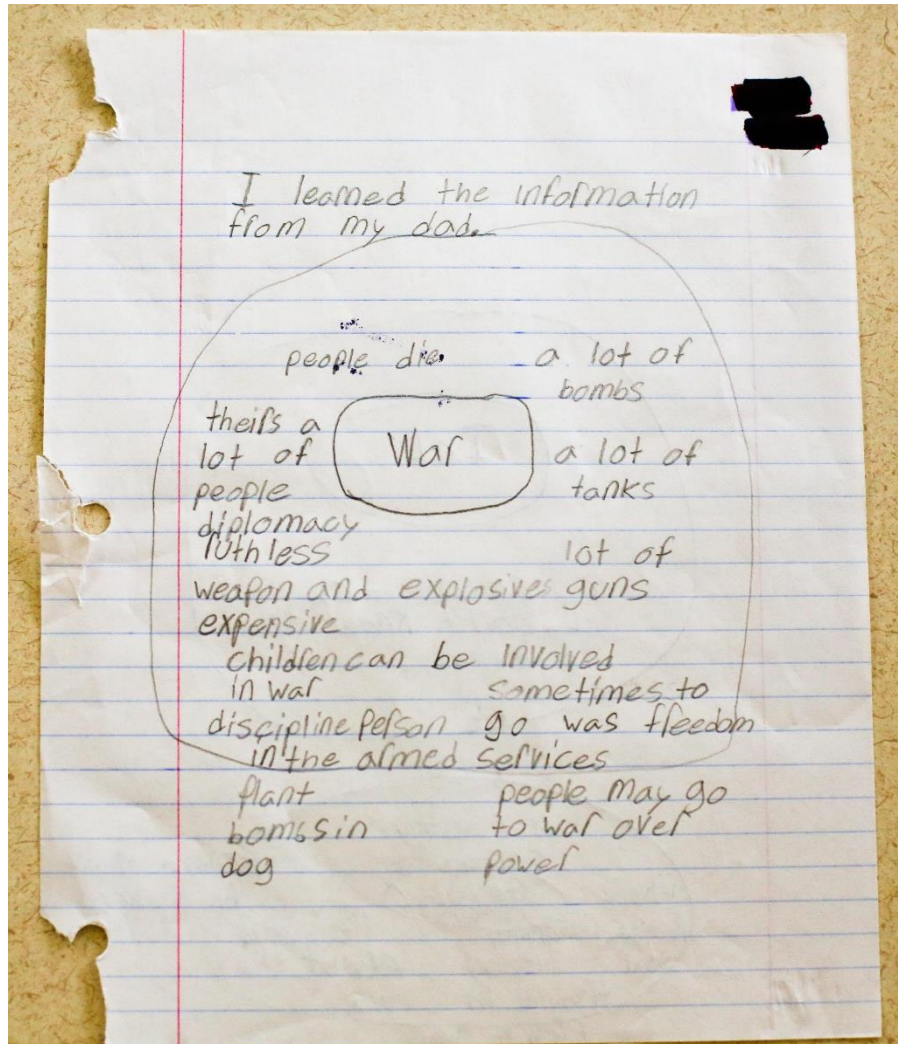
S.3D

Profile cards

Module 3: **The law in action**

PROFILE

Michael Bernhardt

Bernhardt was a 24-year-old who had one of the most dangerous jobs in the army. He was a "tunnel rat." The enemy used a system of underground tunnels to move a lot of material. 'Tunnel rats' were needed to search these tunnels, which were booby-trapped.

Although he had enlisted voluntarily, Bernhardt had a way of questioning authority that had caused run-ins with superiors. He was also fond of writing letters of complaint to US Congressmen in Washington about what was wrong with the US Army. In January and February, he had become disturbed by how he saw the men in Charlie Company treating their captives.

Bernhardt: *When I saw acts that would be called atrocities if somebody else had done them, I began to think that maybe I was wrong (...) maybe that this is the way things really were. I tried not to think like that. I tried to keep my own values together, but it was not easy. Little by little, I began to see that this group of men was getting out of control.*

Questions:
> **What might he expect to happen the next day?**
> **What do you think he will do when facing villagers at My Lai?**

PROFILE

Lieutenant William Calley

Lt Calley was the commanding officer of Charlie Company's 1st Platoon. He was 24 years old and the soldiers under his command referred to him as "as a kid trying to play war." His attitude towards the Vietnamese was summed up by a soldier who said that if Calley's men "wanted to do something wrong, it was all right with him."

He remembered Capt. Medina's briefing like this:

Calley: *He said it was completely essential that at no time [should] we lose our momentum of attack, because the two other companies that had assaulted the time in there before, had let the enemy behind him (...) which would disorganize him when he made the final assault. (...) So it was our job this time to go through, neutralize these villages by destroying everything in them, not letting anyone get in behind us...*

Questions:
> **What might he expect to happen the next day?**
> **What do you think he will do when facing villagers at My Lai?**

PROFILE

Lawrence Colburn

Colburn dropped out of school at the age of 17 to join the army. A year later, he became door-gunner on a helicopter. He served in the 123rd Aviation Battalion. On 16 March 1968, his job was to provide air support for the ground troops as they entered the village of My Lai.

Questions:
> **What might he be expecting to see the next day?**
> **What do you think he will do when facing villagers at My Lai?**

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APPENDIX E: BRAIN DUMP

I learned the information from my dad.

people die   a lot of bombs

their's a lot of people   War   a lot of tanks

diplomacy
ruthless
weapon and explosives   lot of guns
expensive
children can be involved in war   sometimes to
discipline person go was freedom in the armed services
plant   people may go
bombs in   to war over
dog   power

APPENDIX F: CAMP PLANNING WORKSHEET

Information and instructions for camp planners

Refugee population to come to this camp: 10,000 (3,000 women, 1,000 men, 5,000 young people, and 1,000 children under five)

- Unaccompanied children: 2,000
- Pregnant and nursing women: 800
- Sick and wounded: 1,000
- Widows or women whose husbands are missing: 2,000
- Disabled: 500
- Elderly: 2,000

Camp location: a hilly, open field, 200 kilometres from the nearest city

Time of year: autumn

Length of time to assist this population: six months

WATER

Count on average 20 litres of water/day for an adult. (3 litres/day = only drinking water for survival)

> How much water will be needed?
> Does the drinking water have to be treated?
> How will water be obtained for the population?
> How will water be provided?

MEDICAL SUPPLIES AND TREATMENT

Expect 100 patient consultations per day.

> How many sick, wounded or elderly people and pregnant women are in the camp?
> What kinds of medical supplies will be needed?
> Calculate the quantity of medical supplies needed.
> What medical personnel are needed?
> What procedures need to be set up?

FOOD

Consider that every adult needs the equivalent of 2,250 calories and a standard ration of almost 0.6 kg per day. This can be broken down into:

- 500 grams of wheat
- 30 grams of edible oil
- 30 grams of powdered milk
- 20 grams of sugar
- 3 grams of tea

> How much food is needed?
> How will you acquire it?
> How will you distribute it?
> Will it be necessary to cook? If so, how will it be done? What kinds of equipment will be required?
> List the various types of food you will provide.
> What will you do if you have people with special dietary restrictions (due to disease, malnutrition, religious or cultural practices, etc.)?

Recall the food distribution you saw in the video *Forced from home* and in some of the photos. Think about all of the planning that was necessary.

SANITATION

Since poor sanitation can lead to medical/health problems, your plans should consider how to prevent disease.

> How many latrines need to be constructed?
> Where will they be located?
> What tools and materials will be needed to construct them (e.g. wood, branches, zinc)?
> What are your plans for cleaning and maintaining them?
> How will solid waste be disposed of?
> Where will people wash?

Module 5: **Responding to the consequences of armed conflict**

APPENDIX G: STUDENT EXAMPLE OF REFUGEE CAMP MAP