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**ENCOUNTERING AND ACCOUNTS OF “THE OTHER:” TEACHERS’ PERCEPTIONS  
AND CURRICULAR PLANNING FOLLOWING AN IMMERSION ABROAD**

A Dissertation in

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by

Jennifer Lane-Myler

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The dissertation of Jennifer Lane-Myler was reviewed and approved\* by the following:

Stephanie Serriere  
Associate Professor of Social Studies and Women's Studies  
Dissertation Advisor  
Co-Chair of Committee

Joseph Valente  
Associate Professor of Early Childhood Education  
Co-Chair of Committee

Mindy Kornhaber  
Associate Professor of Education Theory and Policy  
Committee Member

Jeanine Staples  
Associate Professor of Language and Literacy and African American Studies  
Committee Member

Rose Mary Zbiek  
Professor of Mathematics Education  
Director of Graduate Program

\*Signatures are on file in the Graduate School

## ABSTRACT

While intercultural immersions can have significant impacts on the personal and professional lives of teachers it is important for immersion providers, like the Fulbright-Hays program, as well as the research community to have a clear picture of *how* teachers are using these experiences to teach within their classrooms. This study highlights the experiences of three teachers who partook in the same four week Fulbright-Hays program to Tanzania. Critical discourse analysis (Gee, 2011) was used to deeply explore each participant's perceptions of Tanzania, the Fulbright-Hays program, and global education. In addition, exploration of participants' intended and enacted curriculum was analyzed. Despite being exposed to similar experiences while preparing for and participating in the immersion experience in Tanzania, each teacher attuned to different stimuli, as evidenced in each teacher's blog postings and interview utterances. Likewise, each teacher wrote and enacted lessons in a very unique fashion. The enacted lessons ranged from placing an emphasis on the history and geography of the Swahili Coast to critical examinations of children's literature. Importantly, the ways in which each teacher responded to the program was significantly more complex than the premise that 1) teacher travels, 2) teacher learns global education, 3) teacher teaches global education to her K-12 students.

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## Chapter 1

### Introduction

The vast majority of teachers in the United States identify as White, middle class, women (Quezada & Alfaro, 2007). This relatively homogenous group of teachers serves a very diverse student population (Smith, 2000). As the racial, cultural, and class based differences between American teachers and the students that they serve have increased so have the calls for teacher preparation in multicultural and global education (NCATE, 2008; NCSS, 2001). Higher education and teacher professional development programs have responded to these calls in a variety of ways including: offering or requiring stand-alone multicultural education classes (Sleeter, 2001), integrating multicultural concepts across programs of study (Villegas & Lucas, 2002), and offering intercultural immersion experiences (Stachowski, Bodle, & Morrin, 2008). While the frequency of these offerings is increasing their impact is still not fully understood (Biraimah & Jotia, 2012).

Intercultural immersion experiences, or extended lived experiences within communities that are significantly different in racial, social, economic, or cultural composition than one's home community, are rising as popular choices for increasing the global awareness of the U.S. teaching population. The lived and affective components of intercultural immersions have helped these programs emerge as some of the most touted programs for increasing multicultural and global perspectives for teachers within the literature (Cushner & Mahon, 2002; Quezada & Alfaro, 2007; Sleeter, 2001). Although previous research has explored pre-service teachers' experiences abroad in programs such as student teaching abroad (Cushner & Brennan, 2007; Marx & Moss, 2011; Quezada & Alfaro, 2007; Stachowski, Bodle, & Morrin, 2008) few studies have explored intercultural immersions of experienced teachers (Biraimah & Jotia, 2012; Garii, 2009). The lack of research on experienced teachers is significant because practicing teachers may have more developed pedagogical beliefs than pre-service teachers (Murphy, Delli, &

Edwards, 2004). In addition, the research that has been conducted on practicing teachers' experiences with intercultural immersions have focused almost exclusively on the teachers as learners of global education and have largely ignored their willingness and abilities to teach global education after their immersion experience.

This study contributes to the field by deeply exploring the impact of an intercultural immersion experience on three practicing U.S. public school teachers. First, I sought to understand the teachers as *learners* of global education and inquired to deeply understand any perceptual shifts that the teachers had relating to the intercultural immersion experience. Second, I sought to understand the educators experiences as *teachers* of global education by examining the ways that each *intended* to integrate global education into their curriculum following an intercultural immersion experience as well as the ways in which they navigated the socio-political environments of their schools to *enact* global education within their classrooms.

### **Research Questions**

According to the United States Department of education the Fulbright-Hays Group Project Abroad programs (explained in detail below) are “designed to help integrate international studies into an institution's or school system's general curriculum” (par. 4). Integrating international studies into a curriculum requires participants to first learn about global education and then to incorporate global education into their pedagogical repertoires. Both of these unique goals, learning global education and teaching global education, present challenges to teachers, yet the stated intent of the Fulbright-Hays program implies that a trickle-down global awareness may occur, whereby the teacher will travel abroad, experience the culture of a new place, and then will be able to integrate this new knowledge into her curriculum and school system.

This dissertation study was based on the premise that each teacher-scholar is a unique being who will attune to different aspects of her experience abroad and will create, confirm, or dismantle previous

beliefs about the world by engaging in the experience. This study sought to deeply explore the perceptions of three practicing teachers who spent four to five weeks as Fulbright-Hays scholars in Tanzania. My goal was to understand the connections between each teacher's perceptions and the ways in which she *intended* to integrate her experiences as a Fulbright-Hays scholar into her curriculum and pedagogical repertoire. I was also interested in understanding the ways in which each teacher perceived that she *enacted* the curriculum within her unique teaching context upon her return to the United States. Specifically this study was guided by three research questions:

- 1) How did each teacher perceive Tanzania, the Fulbright-Hays experience, and global education?
- 2) Following the Fulbright-Hays experience, what curriculum did each teacher design and intend to teach to her K-12 students?
- 3) Following the Fulbright-Hays experience, what curriculum was reported as enacted and what was reported as untaught?

The first question was written to guide my inquiry into understanding the teacher as a learner of global education while the second and third questions relate to the educator as a teacher of global education.

### **Conceptual/ Theoretical Frame**

To conceptualize this study I was influenced by Gee's (2011a; 2011b) language-in-use theory. Language-in-use aligns with my goal of complicating an interventionist narrative of immersion abroad experiences because it holds the assumptions that 1) discourse is a social practice that both constructs and is constructed by the social world, 2) power is created, re-inscribed, enhanced, and taken away via utterances, 3) language cannot be neutral, and 4) analysis of language highlights underlying assumptions about roles, power, identity, and social structures. The assumptions within language-in-use are important

for each of my three research questions because each question is interested in what the teachers are *doing* with their language.

The first question begins to examine teachers as independent agents who are more complicated than a trickle-down interventionist approach to global awareness allows. By exploring this question I uncovered the unique perceptions of each teacher following a month long experience in Tanzania as a Fulbright-Hays scholar. For the purposes of this study, I define the perceptions of teachers as the attitudes and beliefs found within the utterances of participants. I was specifically interested in utterances which demonstrate the creation, confirmation, or dismantling of previous beliefs about Tanzania, the Fulbright-Hays, and global education. To answer this first research question I looked for evidence of teachers' perceptions within their blog postings (written while in Tanzania), their newsletter article (written approximately six months after their return to the United States), their photographs of Tanzania, their original units of lesson plans (written shortly after participants return to home), their unit overviews, and semi-structured interview data.

The second question explores the *intended* curriculum of each teacher. For this study, I define the *intended* curriculum as the curriculum that each teacher purposefully designed to teach within her own classroom following her experience abroad in Tanzania. *Intended* curriculum is related to William Pinar's (2012) conception of curriculum which emphasizes the complicated conversations which combine one's self and academic content. Specifically Pinar (2012) discusses autobiographical ways to understand one's lived experiences. Using language-in-use allowed me to contextualize my second research question via its emphasis on the teacher's intended discourses of teaching and learning about her lived experiences in Tanzania.

Each Fulbright-Hays participant was required to write a unit of lesson plans submitted to the United States Department of Education. The purpose of the unit was to show the teacher's plans to integrate her experience in Tanzania into her classroom curriculum. The lessons were also supposed to be written so that other teachers could use the plans within their own classrooms. To explore the *intended*

curriculum of each teacher I analyzed each teacher's unit overview, each lesson plan within her unit, and semi-structured interview data.

More broadly, on top of the micro-aspects of language, I sought to understand research questions one and two in larger-grain analysis in relation to Butin's (2005) conceptions of weak and strong multiculturalism and Hanvey's (1982) understanding of global education (both of which are explored in depth in chapter 2). Hanvey proposes five different elements of global education: state of the planet awareness, awareness of human choice, knowledge of global dynamics, perspective consciousness, and cross-cultural awareness, which can be viewed as fluctuating between a "weak" and "strong" version of multicultural education. A "weak" version of multicultural education is defined as difference, deference, or respect based education of "the other" while "strong" iterations include social justice, and an emphasis on structural inequities, power, and advocacy (Butin, 2005). Hanvey, Butin, and Gee's language-in-use share an emphasis on discourses about "the other" as well as power, identity, and social structures.

Finally, with research question three, regarding teachers' perception of *enacted* curriculum, language-in-use allows me to conceptualize each teacher's assessment of the way she actually taught "the other." Enacted curriculum, as defined by Porter and Smithson is "the actual curricular content that students engage in the classroom" (p. 2). It is important to note that Porter and Smithson use the idea of enacted curriculum to describe teacher adherence to scripted curriculums. I, however, use the term to describe the similarities and differences between what each teacher planned to teach and what she felt capable of teaching within school environments that encourage adherence to scripted curriculums. This particular question was written following two pilot studies which both showed a discrepancy between the *intended* and *enacted* curriculums of Fulbright-Hays scholars. In both pilot studies, the teachers revealed that the political realities felt within their classrooms and schools impeded their intended curriculums.

To further contextualize question three, I sought to understand the five elements identified by Tye & Tye (1992) in relation to enacting global education within K-12 contexts. Tye and Tye (also explored in detail in chapter 2) cite: time, state, and district demands (including policy, resources, and standardized testing), district ethos, personal choices and private lives, and sociopolitical pressure as important

components impacting the implementation or lack of implementation of global education in K-12 classrooms. These elements may help contextualize why some of the teachers' intended curriculum is not enacted within the classroom.

Although the relationship between Gee (2011a; 2011b) and Tye and Tye is less direct than Gee's connection to Hanvey and Butin I find the two to be complimentary. Using Gee's language-in-use and Tye and Tye's identified challenges aided me in understanding each teacher's agency within her classroom and school, in addition to understanding her conceptualization of how she taught about "the other." To explore this question I used semi-structured interview data, the unit of lesson plans, photographs of Tanzania used as a teaching tool in the classroom, materials for lessons (ex.: PowerPoint presentations), and additional teacher provided evidence of Tanzania or global education (ex: a second article written about April).

The conceptual framework for this study is graphically visualized below. Figure 1-1 shows Gee's language-in-use theory along with the four assumptions associated with language-in-use connected to each of the three research questions. Below each research question is a list of data sources that were used to help answer each research question. Each research question is color coded and the corresponding data sources are as well. Data points that exclusively address one question are the same color as the question they help answer. Data points that help to address more than one question are shaded to reflect this dual usage. For example the unit overview is shaded green because it helps to answer both research question one (colored yellow) and research question two (colored blue). Below the first two research questions and their data sources the conceptualizations by Hanvey (1982) and Butin (2005) are represented. Likewise, Tye and Tye (1992) are shown below the third research question and its data sources.

Figure 1-2 shows the relationship of Butin's (2005) "strong" and "weak" versions of multicultural education in relationship to Hanvey's (1982) five dimensions of global education,

while figure 1-3 shows the five factors identified by Tye and Tye (1993) as impacting the implementation of global education within K-12 classrooms. Figures 1-2 and 1-3 are intended to be an extension of Figure 1-1, completing the visualization of my conceptual framework.

Following the figures related to the conceptual framework of this study, I will further explain the Fulbright-Hays program.

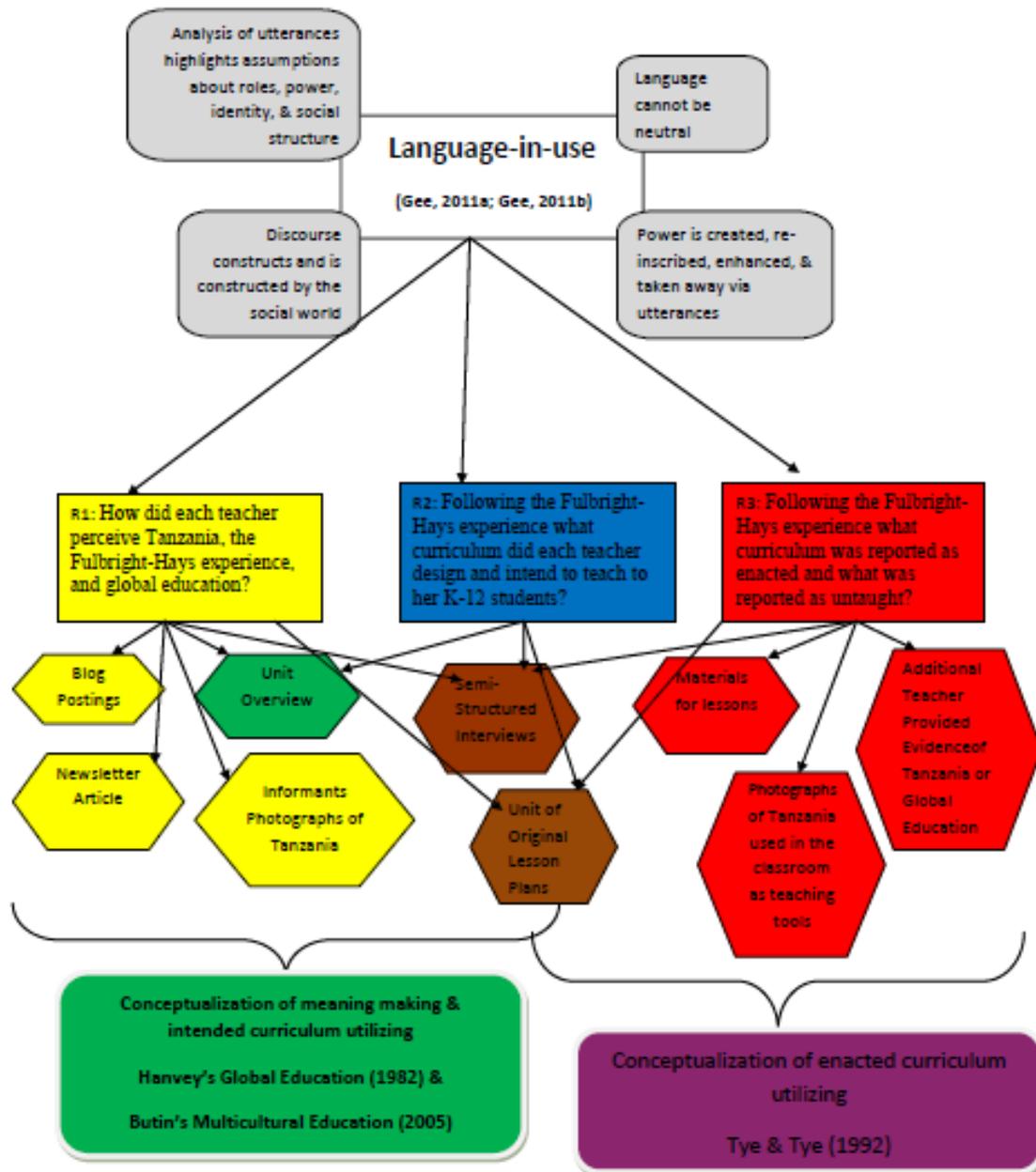


Figure 1-1: Conceptual / Theoretical Framework: Overview

Figure 1-2: Conceptual / Theoretical Framework: Research Questions 1 & 2

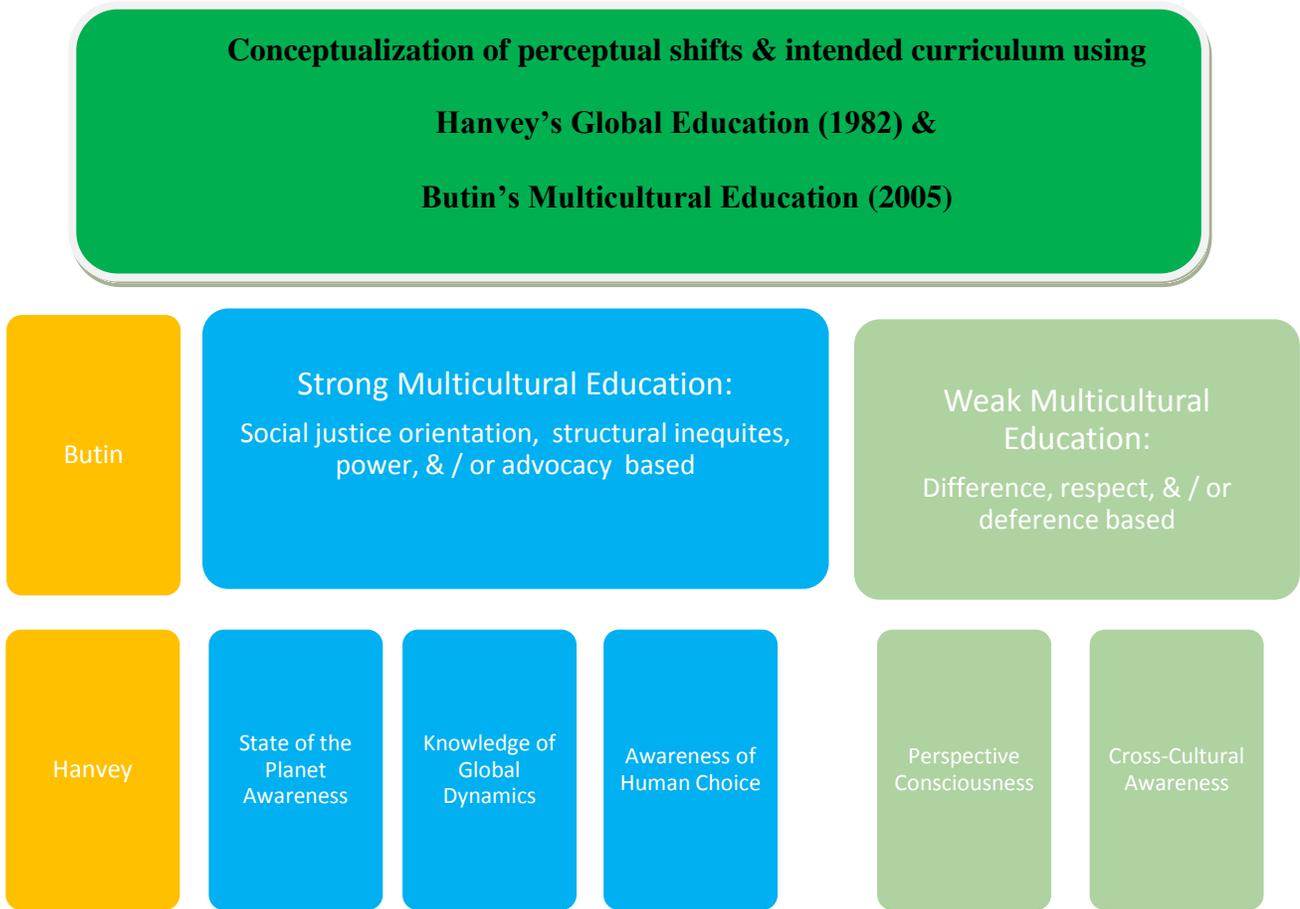
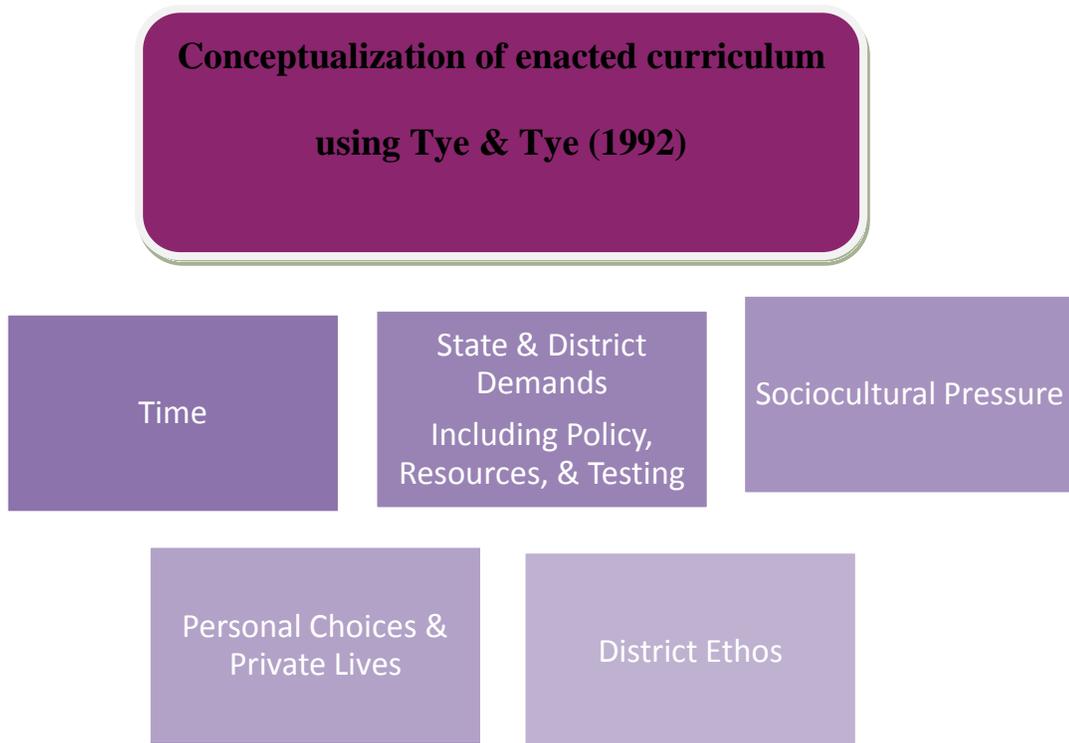


Figure 1-3: Conceptual / Theoretical Framework: Research Question 3



### **Description of Fulbright-Hays Group Project Abroad Program**

The Fulbright-Hays program has its roots in the Cold War era. During the Cold War the United States Congress passed the National Defense Education Act (NDEA). The intention of this act was to increase the United State's educational capacity in math, science, foreign languages, and area studies. Specifically relating to the Fulbright-Hays, Title VI of the NDEA provided capital for research on less commonly taught languages and area studies. Area studies, like the term "international studies" (discussed more thoroughly in chapter 2) which is currently used by Fulbright-Hays program, emphasizes a deep understanding of a singular place. It includes the study of the language(s), history, and culture of one country or a small region (Bates, 1997). Title VI was designed as a domestic capacity building act (Office of Postsecondary Education, 2011). This was of political significance because of the ongoing Cold War with Russia and the subsequent mistrust and competition between the nations.

During the 1960s Senator J. William Fulbright persuaded Congress to pass the Mutual Educational and Cultural Exchange Act of 1961. This act was designed to be the international counterpart to Title VI of NDEA. The Mutual Educational and Cultural Exchange Act (henceforth referred to by its contemporary common name of Fulbright-Hays) provided funding for doctoral dissertation research abroad, faculty research abroad, and group projects abroad. In addition, during the early phases of the Fulbright-Hays, funding was also provided for foreign curriculum consultants and a teachers' abroad program. Although these programs have been

eliminated, their intended target populations of elementary and secondary school teachers have been absorbed into the program that I studied, the Group Project Abroad program (Office of Postsecondary Education, 2011).

Today the Fulbright-Hays Group Project Abroad program is a 1.3 million dollar grant program run through the Department of Education. Institutions of higher education, state departments of education, private nonprofit educational organizations, and combinations of these groups are eligible to apply for grants of up to \$125,000 each (Department of Education, 2013). The grants are designed to support “overseas projects in training, research, and curriculum development in modern foreign languages and area studies for groups of teachers, students, and faculty engaged in a common endeavor. Short-term projects may include seminars, curriculum development or group research or study” (Department of Education, 2013, par. 7). Within this study it is my intention to illuminate both the possibilities and the challenges related to this goal.

To receive funds through the Fulbright-Hays program applicants must focus learning on one of seven geographic regions including: Africa, East Asia, South Asia, Southeast Asia and the Pacific, the Western Hemisphere (in Central and South America, Mexico, and the Caribbean), East Central Europe and Eurasia, and the Near East. Grant applicants who include K-12 teachers and administrators as at least 50% of their participants are given priority as are applicants that focus on one of the 78 less commonly taught languages identified by the Department of Education (Department of Education, 2013).

### **Description of the 2011 Tanzanian Fulbright-Hays Group Project Abroad**

The 2011 Tanzania Fulbright-Hays Group Project Abroad program was administered through the University of Warm Places' (UWP) African Studies Institute and coordinated by Dr. Upendo<sup>1</sup>. Dr. Upendo was born and raised in Tanzania and maintains significant cultural and relational ties to Tanzania. She maintains a home in Tanzania and spends most of her summers in the country. Between 1994 and 2011 Dr. Upendo received six Fulbright-Hays awards, spanning the course of 10 years (some grants were multi-year awards) to take UWP students, K-12 teachers, and scholars to Tanzania to study the Swahili language and culture.

Applicants for the 2011 Tanzania cohort filled out an online application and participated in two interviews. After applicants were accepted into the Tanzania cohort they were required to take part in seven 1-2 hour long orientation sessions. Those who were not local to the University of Warm Places were able to use Skype to participate in the orientation. The meetings covered basic information on travel (obtaining visas, immunizations, safety while abroad), information specific to Tanzania (including lectures on the government, culture, climate, and history of Tanzania), and information on specific destinations within Tanzania (including the Ngorogoro Crater, Zanzibar, Dar es Salaam, etc.). Participants were also given readings and online tasks to complete regarding the Swahili language and the history and culture of Tanzania.

The program itself was four weeks in length and covered five regions of Tanzania (Arusha, Dar es Salaam, Kilimanjaro, Tanga, and Zanzibar). Approximately half of the participants, including two of the three participants in this study and myself, remained in

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<sup>1</sup> Dr. Upendo's name and university affiliation have been changed to protect the identity of the informants

Tanzania for a fifth week to climb Mt. Kilimanjaro at our own expense. The four weeks covered by the program placed a special emphasis on learning Swahili, studying the biology of Tanzania, and studying childhood and schooling in Tanzania. Participants took part in Swahili classes during the first week of the program as well as Tanzanian “culture classes,” which were formal courses taught by local community members primarily covering with the history and school system of Tanzania.

Participants visited both primary and secondary schools on the mainland of Tanzania and in Zanzibar. They taught lessons in English to students at private charitable organizations as well as public schools. Participants were given the opportunity to meet with principals, district-level education ministers, as well as federal-level educational administrators. The group visited orphanages, centers for street children, and women’s empowerment groups. Community-based learning was included via trips to open air markets, Masaai villages, the Oldupai Gorge, and an artisan factory that employs mentally and physically challenged adults. Participants explored the biology of Eastern Africa via nature walks with native guides, tours of the Ngorogoro Crater, and the Serengeti.

Much of the program was coordinated by a third party provider, the African Centre for Outreach, Research, and Educational Programs (ACOREP). In addition to handling many of the logistical concerns of traveling with a large group ACOREP employees who traveled with the group, served as Swahili tutors, cultural guides, and friends to the Fulbright-Hays scholars.

Most days included mid-afternoon group meetings, conducted over tea. Almost all meetings included a discussion regarding the unit plans that were being individually developed by

participants for integration into the K-12 school system as well as reminders to write entries for the group blog.

Although the 2011 program is now more than three years old, I was interested in learning about the ways that the participants were continuing, or conversely, had discontinued, using the immersion as an impetus for thinking about global education. As the Department of Education is spending approximately 1.3 million dollars per year on this program and has the mission for teachers to transform school systems it is reasonable to assume that their goal is for educators to continue to be influenced by the program for many years following the immersion.

### **Selection of the Fulbright-Hays Program for this Study**

I chose to investigate the Fulbright-Hays Group Project Abroad program because of its long history and its accessibility to practicing teachers. Two major factors that may dissuade a teacher from participating in an intercultural immersion experience are cost and time away from home (Salisbury, Umbach, Paulsen, & Pascarella, 2009). The combination of the relatively short nature of the Fulbright-Hays program (4-6 weeks) as well as the grant monies associated with the program allow for participation in the Fulbright-Hays program by teachers who may otherwise be unable to partake in an intercultural immersion experience. Approximately 160 participants are awarded the Fulbright-Hays grant each summer (District of Columbia Public Schools, 2015).

Previous research on the Fulbright-Hays program is limited and has primarily assessed teachers' international competency by measuring participants' country knowledge as well as their skills with foreign language on pre and post-experience exams (Biraimah & Jotia, 2012).

Additional research on intercultural immersion experiences and practicing teachers has yielded similar findings to research conducted on pre-service teachers including: professional growth, wider understandings of teaching communities, and learning from unexpected challenges (Garii, 2009). Both sets of researchers who studied practicing teachers called for more research on in-service teachers following intercultural immersion experiences (Biraimah & Jotia, 2012; Garii, 2009).

### **Study Overview**

In this dissertation study, I used the theories of Gee, Hanvey, Butin, and Tye & Tye to explore the concepts of perception, intended global education curriculum, and enacted global education curriculum in relationship to the Fulbright-Hays Group Project Abroad experience of three public school teachers. In this paper, I will first review the academic literature related to global education, intercultural immersion experiences, and implementing global education in the P-12 classroom. Next, I will describe the methodology applied to this study. I will then offer the stories of three teachers who were 2011 Fulbright-Hays scholars to Tanzania. I devote a chapter to each teacher and deeply explore each teacher's perceptions of Tanzania, the Fulbright-Hays, and global education, her intended curriculum, and her perspective on the curriculum she enacted. Chapter 7 includes cross-case analysis and chapter 8 offers implications for teachers, administrators, intercultural immersion program providers, and educational researchers. Throughout this dissertation, I occasionally use the term "American." Although I recognize that this term describes the continental affiliation of people across the Northern and Southern

Americas, within this dissertation it is used to describe the nationality of the teachers and students of The United States of America. This research is important because of its emphasis on experienced, rather than pre-service, teachers as well as its emphasis on educators as both learners and teachers of global education.

## **Chapter 2**

### **Literature Review**

As the Fulbright-Hays Group Project Abroad programs are “designed to help integrate international studies into an institution's or school system's general curriculum” (U.S. Department of Education, par. 4), it is important that research explores this assumption of transfer.

Integrating international studies into a curriculum requires teacher-participants to first learn about global education themselves and then to incorporate global education into their pedagogical repertoires. This literature review begins with the premise that being a learner of global education and a teacher of global education are two distinct goals. Each of these goals presents challenges for the teacher-participants. The extant bodies of literature related to the teaching and the learning of global education for Fulbright-Hays participants are explored within this chapter.

The Fulbright-Hays Group Project Abroad program frames their work using the term “international studies.” As a field of inquiry, international studies relates to the exploration of a singular place, including the culture, history, geography, and language(s) of that place. Within existing literature international studies often refers to in-depth area and language studies (Kirkwood, 2001; NCSS, 2001). As the Fulbright-Hays program sends teachers to one country to learn about the history and culture of that singular place, using international studies to situate their work is suitable. However, as I was interested in the ways in which teachers use their experiences abroad to generate interest both in the singular country that they visited, as well as in

the larger world, I situate the Fulbright-Hays program instead within the broader field of global education (defined and situated in detail below).

I will begin this review by conceptualizing global education. This is of importance because of the multitude of uses and definitions prevalent in academic research. I will next review the literature specific to global education and teacher development. Specifically, I will look at three commonly used programs within higher education and teacher professional development: stand-alone courses, teacher preparation programs infused with global education, and intercultural immersion experiences. Then, I will look at the challenges associated with learning global education regardless of the program that is used. Finally, I will explore the second goal of the Fulbright-Hays program: incorporating global education into P-12 education.

### **Defining and Situating Global Education**

Within the United States P-12 education system, teaching about the world has been theorized and empirically studied by scholars using the term *global education* (Merryfield, 1996; Noddings, 2005; Cushner & Brennan, 2007). Broadly speaking, global education refers to teaching and learning about diversity within international communities. Recently, however, global education has become an exceptionally diverse field with advocates of peace education (Smith & Fairman, 2005), ecological education (Noddings, 2005), and education abroad (Cushner & Brennan, 2007), all using the term to situate their work. The vastness of the field is both a source of strength and weakness. On one hand, the ultra-inclusive nature of global education, which theoretically could refer to the entire human experience, makes the term essentially

unusable and meaningless; on the other hand, the field draws strength from a variety of academic traditions including but not limited to psychology, ecology, history, anthropology, and sociology (Gaudelli, 2003).

After surveying the literature, Gaudelli (2003) cites eleven different definitions of global education widely used within academic literature. Theorists have used a “borrow and add” approach to create and refine their definitions of global education (Gaudelli, 2003). While some scholars have conceptualized a skills-based (Kniep, 1986) or values-based approach (Smith & Fairman, 2005) the majority of conceptualizations are inclusive of knowledge, skills, and disposition (Biraimah & Jotia, 2012) which aligns with the National Council for Accreditation of Teacher Education (NCATE) framework (NCATE, 2008).

Further complicating a bracketed understanding of global education is the difficulty of cleanly separating the field of global education from multicultural education. Both fields share an emphasis on similar skills and dispositions including teaching multiple perspectives, understanding the “other”, and addressing stereotypes and prejudice. While each field has a rich history -- including scholars such as James Banks (1994; 2009), Gloria Ladson-Billings (1995), and Sonia Nieto (2004) in multicultural education and Robert Hanvey (1982), Merry Merryfield (1996; 2001), and William Gaudelli (2003) in global education -- research spanning the last two decades shows that P-12 practitioners are unlikely to separate the fields within their pedagogical practices (Biraimah & Jotia, 2012; Gaudelli, 2003; Merryfield, 1996). This merger is spurred both by similar underlying values as well as standards calling for training in both fields by

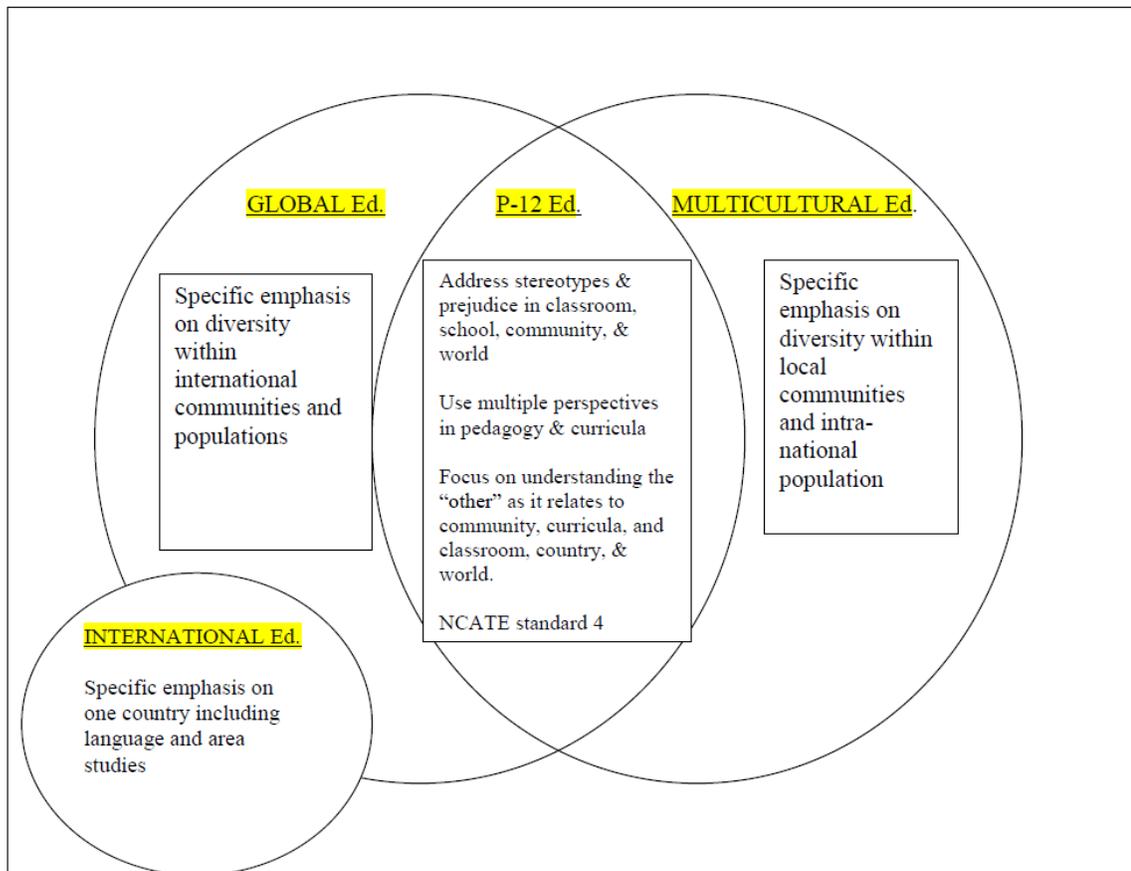
NCATE. In 2008, NCATE adopted six unit standards for teacher education including an entire standard (standard 4) devoted to diversity. NCATE explains the emphasis on diversity writing:

One of the goals of standard 4 is the development of educators who can help all students learn or support their learning through their professional roles in schools. This goal requires educators who can reflect multicultural and global perspectives that draw on the histories, experiences, and representations of students and families from diverse populations (NCATE, 2008, p. 36).

Within this justification, NCATE also acknowledges the overlapping goals of multicultural and global education within P-12 education and calls for teachers who are prepared to reflect the knowledge and disposition of both multicultural education and global education. Further, Merry Merryfield (1996), a key figure in global education, argues for less differentiation between the academically distinct fields of multicultural and global education. In her work *Making Connections Between Multicultural and Global Education: Teacher Educators and Teacher Education Programs, a collection of essays compiled by teacher educators*, Merryfield (1996) suggests that the underlying values and goals of each field are similar and include diversity, equity, and interconnectedness and that these values can be applied at the local, national, and global levels. She argues that due to the overlapping goals a natural merger of these fields is already occurring within the P-12 setting. The literature review in this chapter mirrors the overlap in the foundational goals and the P-12 implications of multicultural education and global education, drawing from each field which is recognized both by scholars and accrediting institutions. The figure below visually represents the relationships between global, multicultural,

and international education. It also depicts an overlap of global and multicultural education within the realm of P-12 education.

Figure 2-1: Situating P-12 education within global, international, and multicultural education



### Use of Hanvey and Butin for contextualization

Because of the exceptionally broad conceptions of global education within the literature I have created a layered conceptual framework of global education for this study. As this study

sought to understand teachers' perceptual shifts as well as their intended and enacted curriculum following an intercultural immersion experience in Tanzania, I was particularly influenced by Hanvey's (1982) conception of global education as well as Butin's (2005) conception of strong and weak multiculturalism. Using Hanvey and Butin allowed me to unpack all forms of global education expressed within their utterances of my informants.

Hanvey proposed five dimensions of global awareness including: *perspective consciousness*, "*state of the planet*" awareness, *cross-cultural awareness*, *knowledge of global dynamics*, and *awareness of human choices*. Hanvey (1982) contends that each of these dimensions can be viewed on a spectrum of acquisition arguing that they are "not a quantum, something you either have or don't have. It (global awareness) is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others" (p. 162).

Although many different iterations of global education have emerged after Hanvey, a review of the literature shows that the constructs that Hanvey identified in 1982 remain the most prominent in the literature (Gaudelli, 2003; Myers, 2006). I find Hanvey's (1982) explanation of global perspective to be useful for this study of teachers' perceptions because it is complimentary to Butin's (2005) "strong" and "weak" conceptions of multicultural education. According to Butin:

Weak versions of multiculturalism emphasize notions of cultural pluralism in order to promote a climate of respect, honor nontraditional habits of mind and practice, and treat others with the dignity and deference due within the diversity of our mosaic (read: *not* melting pot) culture. Strong versions of multiculturalism emphasize social justice in order to problematize claims to "objective" knowledge, dispute asymmetrical relations of

power between dominant and nondominant groups, and advocate for more equitable opportunities and outcomes across economic, educational, and political spheres (p. 92, emphasis in original).

Here, Butin (2005) describes “weak” versions of multiculturalism as those building social inclusion and deference and “strong” versions as those that relentlessly trouble the status quo and enact social justice in real life:

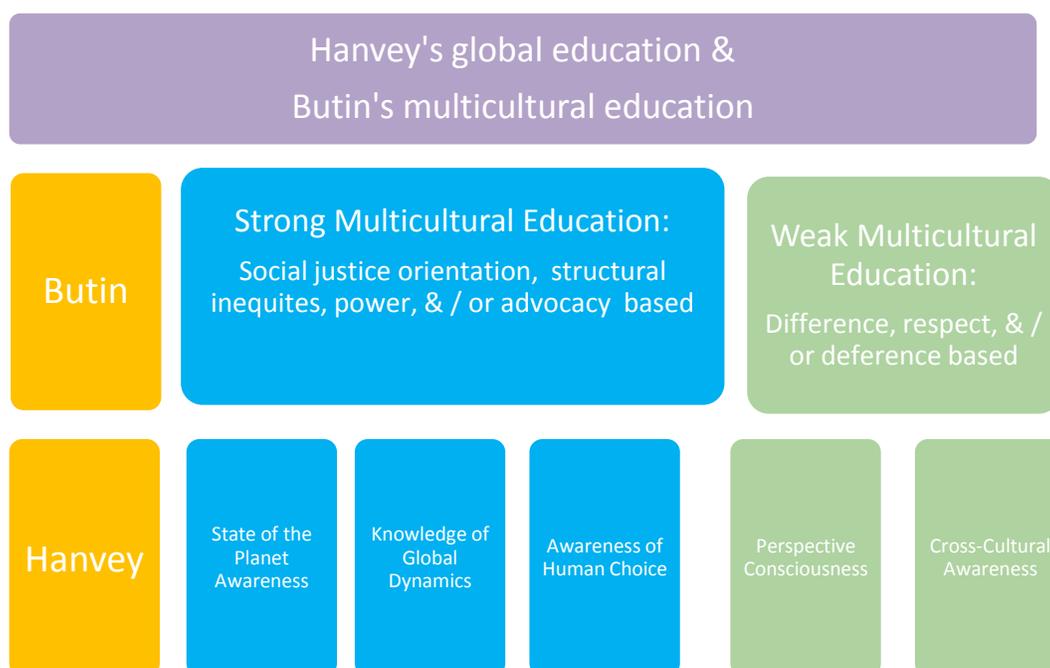
Using Butin’s (2005) understandings of multiculturalism, Hanvey’s (1982) five constructs fluctuate between the “weak” and “strong” conceptions. I find the constructs of *perspective conscious* and *cross-cultural awareness* hover in the difference or “weak” multiculturalism arena. *Perspective conscious* involves understanding that people have perspectives that are shaped by their environments while *cross-cultural awareness* deals with the understanding that diversity of ideas and practices exist in human societies around the world (Hanvey, 1982). Both of these are clearly tied to cultural pluralism as well as a cosmopolitan conception of “getting used to” the other (Appiah, 2006).

However, Hanvey’s (1982) other three constructs can be viewed as elements of strong multiculturalism. *State of the planet* awareness includes the ability to question the structures of the world. *Knowledge of global dynamics* includes understanding the consequences of social systems and systems of change while *awareness of human choice* involves awareness of the problems that choice brings as consciousness and knowledge grow. These three constructs clearly grapple with issues of structural inequities and power.

The following figure displays the relationship that I describe between Butin's (2005) conception of "weak" and "strong" multiculturalism and Hanvey's (1982) dimensions of global awareness. While I believe that the relationship that I describe is useful for deeply considering the variety of utterances that were found within the cases of this study, it is also important to recognize that some utterances may span multiple constructs and fluctuate between being "weak" and "strong."

Hanvey suggests that each of his dimensions have a spectrum of acquisition. Likewise, in some instances a dimension originally categorized as "weak" may include social justice, power, or advocacy and thus in practice demonstrate "strong" multicultural education. On the other hand, a lesson written to teach about social inequities which does not include steps for action may be considered "weak" if it does not trouble the status quo.

Figure 2-2: Relationship of Hanvey and Butin



Because the concepts endemic to global education and multicultural education are notoriously difficult to teach (Canfield, Low, Hovestad, 2009; Gaudelli, 2003; Merryfield, 2001; Sleeter, 2001; Takimoto Amos, 2010), I find Hanvey's (1982) constructs of global perspective acquisition particularly useful. I find them useful because they include both difference based multiculturalism and a more critical approach to global perspective acquisition. As this study sought to understand teachers' perceptual shifts both during the Fulbright-Hays experience and in subsequent lesson planning, using Hanvey and Butin allowed me to unpack all forms of global education. In the next section I will describe three ways that teacher education programs have endeavored to promote global perspectives within their candidates.

### **Global Education & Multicultural Education within Teacher Education**

The National Council for Accreditation of Teacher Education (NCATE) devotes an entire unit standard to diversity within teacher education programs. This is of significance because NCATE has just six unit standards. NCATE elaborates on the diversity standard by stating, teacher preparation programs should seek to prepare “educators who can reflect multicultural and global perspectives” (NCATE, 2008, p. 36). Further, the leading academic body for social studies education, the National Council for the Social Studies (NCSS) also supports the inclusion of global and international education within social studies curriculums in their position paper on global citizenship (NCSS, 2001).

Higher education and teacher professional development programs have responded to the NCATE and NCSS standards to teach global education in their teacher preparation programs by offering or requiring stand-alone multicultural education classes (Sleeter, 2001; Takimoto Amos, 2010), integrating multicultural concepts across courses and programs of study (Bruce, Podemski, & Anderson, 1991; Villegas & Lucas, 2002), and offering intercultural immersion experiences (Quezada & Alfaro, 2007; Sleeter, 2001; Stachowski, Bodle, & Morrin, 2008). In this section, each of these approaches is highlighted to build a fuller understanding of the current state of global education within teacher education programs. This is important because Fulbright-Hays scholars are first challenged to be learners of global education.

### **Stand-alone multicultural / global education classes**

Offering stand-alone multicultural education classes is one of the most commonly used methods of teacher preparation programs to increase the multicultural or global competencies of their teacher candidates (Takimoto Amos, 2010). Bruce, Podemski, and Anderson (1991) suggest that multicultural teacher education courses can introduce students to global knowledge by studying international scholars, learning to question assumptions, and learning about current events from global vantage points.

While specific pedagogical strategies like writing autobiographies, cultural exchanges via email exchanges, simulations of unequal opportunity, teaching about White privilege, and engaging students in debate seem to raise awareness about race, culture, and discrimination, they can also perpetuate stereotypes and generalizations (Sleeter, 2001). Sleeter (2001) also acknowledges that gains made may disappear quickly as a result of short-term coursework and that little research follows the teacher from the multicultural class into the P-12 classroom. In addition, Gorski (2008) found that few multicultural teacher education courses move beyond the celebration of diversity and cultural pluralism in his analysis of multicultural teacher education syllabi, thus remaining within the realm of Butin's (2005) "weak" iteration of multicultural education. Finally, Villegas and Lucas (2002) raise the concern that individual multicultural classes are often optional or taught with varying degrees of effectiveness so that students may graduate from teacher preparation programs without any significant understanding of multicultural or global education. This concern is one of the reasons that some scholars are advocating for an integrative approach.

### **Integrative multicultural / global approach across teacher education**

An integrative approach, or the infusion of multicultural concepts throughout required teacher education coursework, is a second common approach used to teach multicultural and global education within teacher education (Bruce, Podemski, & Anderson, 1991; Villegas & Lucas, 2002). Advocates of this approach believe that the entire teacher preparation program can (and should) help students move toward a global and multicultural perspective (Bruce, Podemski, & Anderson, 1991; Villegas & Lucas, 2002). Bruce, Podemski, and Anderson (1991) write that it is a “mistake for one area to bear the sole responsibility for (this) commitment” (p. 24) and argue that every class can benefit from integrating global issues into their curriculum.

One challenge of this approach, however, is that it relies upon multiple instructors to implement the fluid concepts of multicultural and global education. Smith (2000) identifies this as a problem, specifically citing concern over a lack of a common understanding of multicultural goals and a lack of assessment on the effectiveness of this type of program; because there may be a lack of consistency within programs utilizing an integration model, students report feeling that the information is of “little relevance” (Smith, 2000 p. 156) to their teaching. Addressing this concern, Villegas and Lucas (2002) challenge the teacher education community to create a vision for multicultural teacher education and place multicultural and global education at the center of the teacher preparation program as opposed to fitting multicultural education goals into existing courses.

Understanding the benefits and drawbacks of stand-alone courses and integrative approaches to learning global and multicultural education is imperative because many Fulbright-

Hays scholars have previously been exposed to these programs in their teacher preparation programs or within professional development programs. Due to the challenges that are commonly associated with these styles of learning multicultural and global education, several scholars have suggested that lived experiences in intercultural immersion experiences may be the most effective means of learning global and multicultural education (Cushner & Mahon, 2002; Quezada & Alfaro, 2007).

### **Intercultural immersion experiences**

A third way that higher education and professional development programs are teaching global education is via intercultural immersion experiences. Community-based, intercultural immersion experiences are emerging as some of the most touted programs for increasing multicultural and global perspectives (Cushner & Mahon, 2002; Quezada & Alfaro, 2007; Sleeter, 2001) and are increasing in popularity. Intercultural immersions are extended lived experiences within communities that are significantly different in racial, social, economic, or cultural composition than one's home community.

These professional development experiences can include both domestic experiences and international experiences (Cushner & Brennan, 2007). Domestic experiences include those on American Indian reservations and within urban or rural communities. International experiences include student teaching abroad programs, study abroad programs, and professional development programs such as the Fulbright-Hays program. The Pennsylvania State University, for example, now offers four intercultural immersion programs for teacher candidates split between domestic

and international experiences including: early field experiences in urban and rural settings, semester long student teaching internships at the Pierre Indian Learning Center (an American Indian boarding school), semester long student teaching internships in Scandinavian countries, and short term student teaching (5-7 week placements) in the student's choice of fifteen countries.

Identified benefits of intercultural immersion experiences include the opportunity for teacher candidates to view the world through multiple realities and cultural lenses (Quezada and Alfaro, 2007). Marx and Moss, (2011) suggest that international experiences are particularly beneficial for teacher candidates because individuals are forced to work within a school that may have a different dominant culture than is common in U.S. schools. Further arguing that even in U.S. schools that are very diverse, the dominant ideology of how things "should" operate remains a comfortable norm for many student teachers.

While immersed teacher / candidates are challenged to see the lens with which they view the world, which is often a new experience for them. Because many teacher / candidates identify as members of the majority culture (Quezada & Alfaro, 2007) and they have been socialized in U.S. schools, their behaviors and reactions are often automatic. Experiences in different contexts may help the teacher /candidate see alternative educative practices (Cushner & Mahon, 2002). This unfamiliar experience creates the opportunity to examine how and why international and home schools operate the way that they do within each context (Marx & Moss, 2011).

Additionally, in immersion experiences, the community itself provides a learning tool which may be as important as the teaching experience held within the community. Living in an unfamiliar setting allows teachers, particularly those who identify as members of the racial and

cultural majority, to experience being a minority and navigating ways of behaving and being in unfamiliar settings. A benefit specific to international immersion experiences may be that teacher / candidates are unable to retreat to culturally familiar norms (Sleeter, 2001). Smith (2000) reports that having lived experiences as a minority may enhance an individual's capacity to teach in a culturally sensitive manner.

Likewise, in a study of returned student teachers, Cushner and Mahon (2002) found evidence that student teaching abroad increased student teachers' empathy. Returned teachers were particularly empathic with students from a minority culture within U.S. schools. They reported an increased understanding that beliefs, views, and experiences are not universally shared as well as an understanding of the amount of time required to learn to navigate within a new culture, indicating growth in *cross cultural awareness, perspective conscious, and awareness of human choice*. In addition, returned teachers reported a strong belief in multicultural education including culturally responsive pedagogy. The experience also helped reduce teacher candidates' beliefs in stereotypes and increased world-mindedness (Cushner & Mahon, 2002).

Furthermore, teacher candidates that partook in student teaching abroad reported increased self-efficacy (Cushner & Mahon, 2002). Unlike many study abroad programs in which U.S. students travel in a group with other Americans, teaching abroad is a more individualistic pursuit. Individual teacher / candidates are truly immersed within the host country's culture. This challenge can give students the space to live on their own, navigate travel within an unfamiliar setting on their own, and work on their own. This challenge often results in increased resourcefulness, persistence, and adaptability. The increased self-efficacy is noteworthy because

teaching requires these same skills: self-efficacy, resourcefulness, persistence, and adaptability (Cushner & Mahon, 2002).

Research specifically dedicated to practicing teachers is less prevalent than research exploring pre-service teachers' experiences with intercultural immersion (Biraimah & Jotia, 2012). Much of the research that has been conducted with practicing teachers has resulted in findings similar to that of research conducted on pre-service teachers. One reason for these similarities may be because the research has been focused almost exclusively on teachers as *learners* of global education rather than as *teachers* of global education. The lack of research on in-service teachers is significant because recent research has shown that practicing teachers may have more developed pedagogical beliefs than pre-service teachers (Murphy, Delli, & Edwards, 2004). Therefore, the lack of differences reported between pre-service and practicing teachers may be a reflection of asking questions exclusively dealing with teachers learning global education rather than a lack of differences in teacher practice following immersion experiences.

Biraimah and Jotia (2012) did study U.S. teachers who participated in the Fulbright-Hays program; however, they primarily assessed the teachers' international competency by measuring their participants' country knowledge as well as their skills with foreign language on pre and post-experience exams. The second portion of their study began to move beyond international studies and into the realm of "weak" global education by reviewing the teachers' beliefs about bringing "bias-free educational materials" (p. 9) into their classrooms and becoming more familiar with the diversity of worldviews that the students in their U.S. classrooms may possess.

Other research on practicing teachers followed new teachers into international teaching experiences with the Peace Corps and within international schools (Garii, 2009). This research has yielded similar findings as research conducted on pre-service teachers, including evidence of professional growth, a wider understanding of teaching communities, and learning from unexpected challenges. Both sets of researchers who studied practicing teachers called for more research on in-service teachers following immersion experiences (Biraimah & Jotia, 2012; Garii, 2009).

Although growth along Hanvey's (1982) dimensions of global perspective acquisition can occur in multiple ways, intercultural immersion experiences are emerging as popular choices in teacher education. Researchers are uncovering benefits for teacher candidates as diverse as increased self-efficacy (Cushner & Mahon, 2002), cultural sensitivity (Smith, 2000), and the ability to see dominant cultural values within schools (Marx & Moss, 2011).

One significant challenge associated with this immersive approach to learning multicultural and global education is the often prohibitive cost for students to travel to a community that is significantly different than one's home community (Salisbury, Umbach, Paulsen, & Pascarella, 2009). Grant monies associated with the Fulbright-Hays program are able to mitigate this challenge for teacher candidates involved with this program.

### **Challenges within Global Education**

Regardless of the approach that a university or professional development program takes to promote global education to teachers, acquiring a global perspective is notoriously challenging

(Canfield, Low, Hovestad, 2009; Gaudelli, 2003; Merryfield, 2001; Sleeter, 2001; Takimoto Amos, 2010). Some of the difficulties of teaching global education within higher education and teacher development are due to the poorly defined nature of the field (Gaudelli, 2003), the political orientation of the field (Smith, 2000), as well as the challenges students face both cognitively and affectively in global education (Takimoto Amos, 2010). Learning about concepts like White privilege and questioning the concept of rugged individualism is challenging work (Takimoto Amos, 2010). Highlighting this challenge, programs that intend to raise awareness about race, culture, and discrimination can also perpetuate stereotypes and generalizations (Sleeter, 2001).

Another problem associated with learning multicultural and global education is a relatively quick loss of gains in cross-cultural understanding (Hennington, 1981 as cited in Sleeter, 2001). Coburn (2003) found that with brief trainings, such as what stand-alone multicultural education or global education classes offer, teachers and teacher candidates are likely to “‘gravitate’ toward practices that are congruent with (their) prior practices” (Coburn, 2003 p.4). The research conducted by both Shulman (1986) and Coburn (2003) suggests that teachers with limited training in new areas often feel lost and unable or unwilling to adapt to new reform.

In addition, studies of pre-service teachers’ have shown that the teachers’ personal backgrounds influence what is taught and how it is taught regardless of whether or not these are the best choices for their students (Noordhoff & Kleinfeld, 1993 as cited in Smith, 2000). According to Smith (2000) much of a teacher’s capacity for teaching with an intercultural lens

stems from three things: 1) his or her race, gender, and class, 2) his or her prior experience with diverse living experiences, 3) and his or her belief in individualism. Students who come from a marginalized population, have worked or lived in a racially or ethnically diverse community, and hold a critical lens to rugged individualism, begin with higher capacities to engage with multicultural education (Smith, 2000; Sleeter, 2001).

However, the overwhelming majority of U.S. teachers are White middle-class women (Quezada & Alfaro, 2007). Most of these teachers have not had the experience of living in culturally diverse environments or working with culturally diverse populations (Quezada & Alfaro, 2007). In fact, Cushner and Brennan (2007) found that the majority of teachers' life experiences occur within a sixty mile radius of their homes. Many White teacher /candidates claim to be "culturally blind" meaning that they do not believe that race or culture makes a difference in the schooling experience. Teachers with this orientation claim that "all people are the same." However well meaning, teachers with this philosophy can inhibit the growth of racially and culturally diverse students by failing to acknowledge the role race, ethnicity, and culture play in learning (Quezada & Alfaro, 2007).

Although significant challenges do exist for learners of global education, teacher education programs are moving forward to meet the NCATE and NCSS standards to prepare teachers who are able to "draw on the histories, experiences, and representations of students and families from diverse populations" (NCATE, 2008, p.36). Fulbright-Hays scholars are further challenged to integrate global education into their P-12 school system and curriculum (U.S. Department of Education, par. 4). The next section of this paper will examine global education

within P-12 education. An exploration of this literature is important because within this dissertation I seek to understand each participant as both a learner and a teacher of global education.

### **Challenges Within P-12 Global Education**

Initially, I was going to review the state of global education in P-12 education prior to examining the challenges that are associated with this teaching. However, divorcing the state of global education from the challenges of teaching it in the P-12 setting has proved to be virtually impossible. Moreover, I seek to understand not only the teachers' global learning but their implementation of it. While few researchers are looking at the implementation of global education in the P-12 classroom (Biraimah & Jotia, 2012) those who are engaging with this research are primarily focusing on the problems and socio-political challenges that teachers face (Myers, 2006). While an emphasis on challenges may seem like a pessimistic perspective, Gaudelli (2003) reminds us in his seminal work *World Class* that highlighting and exploring problems is often beneficial because it forces us to critically examine our current practices. I would like to highlight some of the difficulties associated with P-12 global education because Fulbright-Hays scholars are first challenged to grow in global perspective themselves and then they face the second challenge of implementing this perspective into their pedagogical practices.

In addition to the challenges highlighted in teacher education, researchers identify several challenges specific to teaching global education within the P-12 setting. I again utilize Tye and Tye (1992)'s five common constraints of teaching global education to organize this section of my

literature review: 1) finding the time in the curriculum to teach global education, 2) managing state and district demands 3) district ethos, 4) conflict between personal choices and private lives, and 5) outside sociopolitical pressure.

Finding the time to teach global education was the most commonly cited concern of Canadian elementary school teachers across provinces in a study on the implementation of the newly mandated global education curriculum (Mundy & Manion, 2008). One principal in Alberta, Canada summed up this conflict by stating:

I think global education is critical, but so is meeting the needs of different learners, so is teaching the kids how to read when they don't come with readiness, et cetera. I can go on and on. So when you say, how important global education is, it is critical, but so are these twenty other things....where do we fit it in? (Principal - Alberta as cited in Mundy & Manion, 2008 p. 960).

Related to the challenge of finding time is the second identified challenge: state and district demands. Tye and Tye (1992) used the term "state and district demands" to encompass teacher evaluations and standardized testing. The Canadian teachers surveyed by Mundy and Manion (2008) told researchers that resources were directed toward tested subjects and that they did not have the support nor the funding to teach global studies. Provincial education leaders confirmed literacy and numeracy as the top priority for the Canadian educational systems and thus directed resources toward those subjects (Mundy & Marion, 2008).

Likewise, in the United States, researchers have found that time spent on social studies instruction (often the home of global education) has drastically decreased following the

enactment of the No Child Left Behind (NCLB) legislation (Burroughs, Groce, & Webeck, 2005; Rock et al., 2006). In the post-NCLB era, U.S. elementary school teachers self-report spending approximately 30 minutes per week on social studies education (Burroughs, Groce, and Webeck, 2005). Further, elementary teachers estimate that they “briefly and superficially” cover just 60%-80% of the state social studies standards (Burroughs, Groce, & Webeck, 2005 p. 15). Teachers attribute the lack of emphasis on the social studies to the pressure that they feel to have their students “pass” state exams in math and English language arts.

Interestingly, while the lack of standardized assessment in social studies education has been attributed to its lack of emphasis in P-12 classrooms (Mundy & Manion 2008; Burroughs, Groce, & Webeck, 2005; Rock, et al., 2006) teachers from states that do test social studies with high-stakes standardized exams (such as Texas, Mississippi, and soon to include Pennsylvania) express concern that the standardized testing has reduced social studies to a fact-based enterprise. Teachers in states with social studies exams report feeling pressure from principals and district officials to teach only what is on the exam and focus on test preparation (Burroughs, Groce, & Webeck, 2005).

Pennsylvania will begin requiring high stakes testing in social studies with the class of 2017 (Pennsylvania Department of Education, n.d.). Under the Pennsylvania Department of Education (PDE) students will be required to pass at least one social studies Keystone Exam. Eventually, the Keystone Exams will be offered in civics and government, United States history, and world history, however, the civics and government and world history exams will not be field

tested until the spring of 2015 and their availability to Pennsylvania schools has not yet been announced.

It is difficult to presume that Hanvey's (1982) conception of global perspective acquisition will easily be integrated into these high stakes exams. Perspective consciousness, cross-cultural awareness, state of the planet awareness, knowledge of global dynamics, and awareness of human choice are difficult to assess via multiple choice exams. Therefore, if global education is included in the tested curriculum it will likely be related to Butin's (2005) conception of "weak" multiculturalism (Burroughs, Groce, & Webeek, 2005).

The third identified challenge for global education in P-12 settings, district ethos, is defined by Tye and Tye (1992) as the school districts' "special culture or unique personality" (p. 117). Tye and Tye used district ethos to discuss leadership styles of building administrators and superintendents. They suggest that teachers with administrators who supported global education are more likely to emphasize it in their classrooms than those who have indifferent or opposing administration.

Also related to district ethos is the context in which a school is situated. Both Gaudelli (2003) and Burrough, Groce, and Webeck (2005) found significant differences in the global and social education of schools based, in part, on their socioeconomic statuses. Schools situated within communities of lower socioeconomic statuses were more likely to use didactic and test-prep pedagogies, whereas relatively affluent schools had more flexibility to teach with a concept based approach (Burrough, Groce, & Webeck, 2005). Burrough, Groce, and Webeck (2005) report this irrespective of urbanicity; however, in Gaudelli's study (2003) one low-income rural

school did complicate the simple correlation by relying on a project based approach to teach global education resulting in “unanimity of positive student feedback” regarding global education in this school (Gaudelli, 2003, p. 56).

Personal choices and private lives were also identified as challenges for global education in P-12 settings. Specifically Tye and Tye (1992) found that teachers have competing demands for emphasis within their classrooms. They found some teachers to be more drawn to global education than others. This relates to the challenges that higher education faces in preparing teachers to teach with a global perspective; specifically that a teacher / candidate’s background impacts the way a teacher engages with global education (Smith, 2000). Further, Tye and Tye (1992) indicate that many teachers face demands within their personal lives, such as family care, which often take precedent over working to integrate global education into their existing curriculums.

Finally, sociopolitical pressure was identified as a hindering factor for global education within the P-12 setting. Tye and Tye used Lamy’s four identified sociopolitical contexts of global education including the neomercantilist, the international-society communitarian, the utopian left, and the ultraconservative (Lamy, 1990 as cited in Tye & Tye, 1992). Those subscribing to the neomercantilist perspective believe that global education should prepare U.S. students to compete in the international marketplace, where competition trumps cooperation. Whereas, the international-society communitarian perspective is a pluralistic viewpoint that emphasizes international cooperation. Those subscribing to the utopian left believe “economic well-being, social justice, and peace are dominant domestic and foreign policy goals” (p. 62). While the

ultraconservatives believe that global education is a threat to traditional American ideals and values. Both the utopian left and the ultraconservative as small minorities within P-12 global education and yet the sociopolitical pressure that teachers experience are primarily associated with the ultraconservatives (Tye & Tye, 1992).

Providing evidence to the validity of this fear, in April of 2012, Brooke Harris, a public school teacher working at a charter school in Pontiac, Michigan was fired for helping students organize a fundraiser for the family of Trayvon Martin (Abbey-Lambertz, 2010). Jacqueline Cassell, superintendent of Ms. Harris' school told the Associated Press "teachers should focus on learning, not activism" (para. 9). The superintendent drew a firm line explaining what she deems appropriate and inappropriate for schools. Not allowing "activism" in schools is a political statement in and of itself. I offer this example as a means of highlighting the sociopolitical pressure that P-12 teachers occasionally feel while engaging with social justice and teaching "strong" versions of global education.

Gaudelli (2003) also notes a sense of anti-Americanism as a challenge for teachers in global education, specifically noting a tension in social studies education between nationalistic and global curricula. Likewise, Mundy and Manion (2008) found many provincial education leaders who questioned the appropriateness of global education. Many provincial leaders stated their belief that teaching global education should be left to the teacher's discretion, despite official Canadian curriculum which includes global education. Myers (2006) acknowledges that teachers are often placed in the center of culture wars, writing, teachers are "alternatively (being)

accused of undermining patriotism when they allow critical discussions of government policy and narrow ethnocentrism when they neglect critical examination of global issues” (p. 372).

Despite official Pennsylvania academic standards and Canadian curriculums which include elements of global education, as well as extensive academic works calling for the integration of global education in the P-12 curriculum, much of the empirical research on teacher practice highlights the challenges P-12 educators face when attempting to integrate global education into their curriculums (Burrough, Groce, & Webeck, 2005; Gaudelli, 2003; Mundy & Manion, 2008; Tye & Tye, 1992). The identified challenges of global education in teacher preparation and the discussion on P-12 global education make Hanvey’s constructs exceptionally useful for my work. In addition to looking for elements of “strong” multiculturalism, I also find the inclusion of what some scholars deem “weak” multiculturalism to be important because it allows me to theorize and contextualize all possible versions of global education echoing within the utterances of my participating teachers.

### **Conclusion**

This literature review seeks to unpack the simply written goal of the Fulbright-Hays program which states that Fulbright-Hays programs are “designed to help integrate international studies into an institution's or school system's general curriculum” (U.S. Department of Education, par. 4) by exploring the literature that speaks back to this assumption. Much of the research on educators’ intercultural immersion experiences focuses on pre-service teachers and only seeks to understand the teacher as a learner of global education. Additionally, the research

on intercultural immersion experiences largely ignores many of the challenges facing returned teachers who are attempting to implement global education into their curriculum, pedagogical practices, and school systems. Many scholars call for research on teachers' practices following intercultural immersion and this study seeks to address some of the gaps (Biraimah & Jotia, 2012; Murphy, Delli, & Edwards, 2004).

In this dissertation study I sought to understand the ways that teachers' perceptions shift from their Fulbright-Hays experiences as well as their pedagogical response to the immersion abroad. Drawing on Hanvey (1982) and Butin's (2005) work allows my research to speak directly to the field of global education, while concurrently viewing practicing Fulbright-Hays teachers as both learners and teachers of global education who are faced with significant challenges, including those identified by Tye and Tye (1993). It was my intention to capture and contextualize the meaning that each participant created as a result of her experience in Tanzania, the ways that each participant intended to translate this meaning into her practice, and the way each participant navigated the political realities of schooling to enact curriculum within her classroom.

## **Chapter 3**

### **Research Methodology**

In this chapter, I will first explore my own subjectivity by describing my experiences as a learner and a teacher of global education. Next, I will explore the use of case-study design and the selection of cases. I will then discuss the use of interviews and documents to explore the research questions. Next, I will explain the use of critical discourse analysis as a means of analyzing the data gathered from the interviews and the documents. I review measures to ensure internal validity and finally discuss ethical concerns of the research.

### **My Journey Teaching and Learning Global Education**

I was raised in a culturally and racially homogenous place. According to the 2010 census, Warren County, Pennsylvania is 98% Caucasian (United States Census Bureau, n.d.). Yet in spite of this, or maybe because of it, I took on a keen interest in what it may be like to live somewhere else or in a different time period. I read books of fiction constantly, always gravitating toward those featuring girls and women living under vastly different circumstances than I.

Through my dad's job as a businessman he often traveled throughout Europe and Asia and although he tried to ward off the barrage of questions that he knew I would ask by repeating over and over that, "conference rooms look basically the same the world over, Jen" He knew that

I would not be satisfied with this answer. Over dinners, on the nights that my dad returned home from his business trips, he would patiently submit to my questioning, answering each to the best of his ability: *What were the people like? Were they friendly toward you? Did they speak English? How did you get by without speaking their language? What was the most interesting thing that you saw? What did you eat while you were there?* Often he would throw in trivial bits of history that he had learned while abroad or personal stories of his foreign colleagues families. I ate up every word and was determined that I too would travel extensively when I was older.

Then when I was 12 years old my grandmother watched a television program where guests talked about spending their inheritance with their children and families rather than passing it down after they pass away. This idea spoke to my grandmother and she called up all 14 of her children and grandchildren and invited us to tour Alaska with her the following summer. I thought I was in heaven. All year I studied the indigenous people of Alaska, read about the geography of the state, and studied every detail of our itinerary in preparation for the big excursion. I distinctly remember stepping off of the plane in Anchorage and picturing myself as a tiny little dot on a map of Alaska. I was far from home and I was going to explore and learn during every minute that we spent there!

To my great fortune my grandma decided to take the entire group to Hawaii three years later and on a Northern European tour two years after that. By this point my wanderlust nature, which had begun as a small spark, had been kindled into a roaring fire. Although I was already interested in people from other lands and cultures, these trips sustained my interest in history, sociology, and global affairs. I can remember feeling surges of interest and excitement every

time my teachers would reference a place or thing that I had seen. I vividly remember my eighth grade science teacher giving a lesson on icebergs and my 12<sup>th</sup> grade English teacher lecturing on the Globe Theatre. I was there and these experiences made the lessons come alive!

The summer following our family excursion to Europe, I began my freshman year at Penn State. The diversity on the campus amazed and delighted me. Looking back, I of course realize that the University Park campus is not particularly diverse, but to my 18 year old eyes which had only ever shared the classroom with White farm kids the change was exciting. Beyond the simple presence of people who did not look like me, it was during my tenure at college that I began to be exposed to critical ideas.

In my educational psychology class, we watched a movie based on Jonathan Kozol's (1991) work *Savage Inequalities* which struck home for me and helped me open up to the idea of structural inequality, because for the very first time, I realized how poor my town and school system really are. The majority of my high school classmates and almost all of my friends were members of the working class or working poor. As one of a small handful of middle class children attending Eisenhower Middle Senior High School, I had believed that I was the odd one. To fit in, I learned to hide my relative wealth. I was careful about who I invited to see my house, I never bought or wore designer clothes, and I was careful to tell anyone who knew that I was traveling that it was my grandmother that had paid for everything – not my immediate family.

The realization that my town and school system faced inequities was furthered by talks with my new friends from suburban Philadelphia and Pittsburgh. They had all taken a full load of AP courses their senior year, had taken class trips abroad, held their proms somewhere other than

their high school gymnasium! *WHAT?* We didn't have the money to offer more than two versions of each required class, our field trips stopped in elementary school due to budget constraints, and we only had two computers with (limited) internet access shared by all 600 7<sup>th</sup>-12<sup>th</sup> grade students and 40 teachers.

Having seen myself as a person impacted by structural inequities I became open to learning more about it and learning to teach about it, a phenomenon noted in the research by Smith (2000). Smith (2000) reports that having lived experiences with inequity can enhance an individual's capacity to teach in a culturally sensitive manner. Penn State classes like sociology 119, which explores race relations and racial inequities in America, both fascinated and horrified me. My collegiate world history classes, political science classes, and sociology classes exposed me to a critical perspective on America's role in the world for the first time in my life.

This learning increased the dissonance that I felt. On one hand, I was angry that I didn't know any of this information before college. I was angry that these structural inequities existed in a country that I had held on a pedestal. But on the other hand, I held on to some of my conservative rural values. I continued (and continue) to work through my identity as a woman of privilege: Christian, White, middle class, heterosexual, and university educated. Yet, I also have deep ties and social relationships with the White working poor. As a rural woman the clear separation between classes that may be present in urban and suburban areas was less distinct. In my rural town, we all shared the same school system, the same Churches, participated in the same social functions, and ran in the same social groups. I was both an insider and an outsider.

The disorienting feeling that I was experiencing I now recognize as a nearly inevitable part of growth in global education and is part of Hanvey's (1982) construct of *awareness of human choice*: the awareness of problems that choice brings as consciousness and knowledge grow. One way that I harnessed this energy was to think about the ways that I would bring a broader view to my rural students. I wanted to make sure that my students weren't as shocked and surprised by the world outside of Warren County as I was. I wanted to become a global educator for them.

Upon my college graduation, I was hired to teach 7<sup>th</sup> and 8<sup>th</sup> grade social studies in my home district. During my five year tenure as a middle school teacher, I strove to bring a love of culture and an empathic understanding of difference to my isolated students. In order to accomplish this I read alternative texts to the students particularly drawing on women's narratives of history, reading selection of Gail Collins' (2007) *Americas Women: 400 years of dolls, drudges, helpmates, and heroines*. I drew heavily from the Teaching Tolerance resources of The Southern Poverty Law Center (The Southern Poverty Law Center, 2013). I developed units based on social themes rather than historical "facts;" for example rather than studying William Penn and the colonization of Pennsylvania we studied the construct of colonization. I developed simulations for students to understand colonization from the perspectives of indigenous people, the colonizing power, and the colonists. Students were challenged to write from multiple perspectives about each historical event we studied. When we talked about genocide in relation to American Indians we also studied the current genocide in Darfur. Students felt impassioned enough to begin a Save Darfur club at our middle school. They wrote letters to their elected

representatives and the local newspaper, they talked with their families and community members about the crisis, and they raised funds for the National Save Darfur Coalition.

To continue my growth as a global educator, I found opportunities for myself abroad during the summer breaks from school; working in Italy at an English immersion camp during one break and in a Costa Rican school during another. I did my best to bring these experiences about life in distant places back to my classroom. Although I was able to accomplish many of my goals as a global educator, I was acutely aware of the conservative climate in which my school was situated and carefully navigated my agenda with the community values. I also recognized that as a 7<sup>th</sup> grade social studies teacher I had significantly more professional freedom than my colleagues in the district's elementary schools, or secondary math, science, or English language arts classrooms where teachers were faced with enormous pressure to teach toward the PSSA exams.

I felt so energized and excited when I was developing lessons and simulations for my students that I decided that this is what I would dedicate my life to. I would learn as much as possible and help others bring global education into their classrooms. I began researching comparative and international education programs and was offered acceptance into Penn State's doctoral program.

After my first year of doctoral coursework, I was given the opportunity to participate in a Fulbright-Hays Group Project Abroad Program in Tanzania. The month that I spent in Tanzania proved to be a formative time. During this program, my understandings of Tanzania and colonialism were greatly expanded and complicated. Experiences in places like the Upendo

orphanage brought me face to face with children living in poverty. Concurrently, I was learning about many social structures that led to some of the challenges that these specific orphaned children face. Any thoughts that I once held about easy solutions for global challenges dissipated during my time in Tanzania.

At the same time, I was surrounded by fellow teachers who were each trying to use this experience to incorporate a broader perspective into their own classrooms. The conversations that we had regarding the political and social realities that we felt as teachers as well as our desire to bring the world to our students were both challenging and encouraging. We all had different understandings of what it meant to be a global educator. We all had different socio-political contexts that we taught within. We taught different grades and different content areas in different states and yet we were united in feeling like global education deserved a larger portion of our curricular focus.

Collectively these experiences drove my interest in discovering the ways in which teachers create meaning from intercultural immersion experiences and I decided to develop a study exploring the perceptions of three of my fellow 2011 Tanzanian Fulbright-Hays scholars as well as their intended and enacted curricular responses to the program. While there are several programs available to American teachers to be immersed in unfamiliar cultures, such as teacher exchange programs and teaching in international or military schools, the Fulbright-Hays is unique in that it is accessible to many U.S. teachers based on the short nature of the summer program and the scholarship attached to the program. In addition, as a participant of the 2011 Tanzania cohort myself I was able to build relationships with the other participants and build a nuanced

understanding of the experiences that they shared in a way that reading the program materials or interviewing participants may not provide.

### **Need for reflexivity**

In the previous section, I explore my own journey as a learner and a teacher of global education and how this journey led me to this dissertation study. As a qualitative researcher, I do not seek to report “objective” research but rather I seek to understand the subjective experiences of each of my three participants. In this spirit, many qualitative researchers have highlighted the need for explicit reflexivity within one’s research endeavors (Maxwell, 2005; Walford, 2001; Wellington, 2000; Peshkin, 1988). Reflexivity involves reflecting on the interconnection of the self and the study. There are three common ways that reflexivity is tied to qualitative research including personal reasons that the research was developed (Walford, 2001), the role that the researcher and the act of research play in social investigations (Wellington, 2000), and finally the ways that the researcher represents the data (Peshkin, 1988).

Walford (2001) suggests that many studies are conducted based on the researchers own curiosity about social phenomena that they have experienced in their lives. When this is the impetus for research it is likely that the researcher already possesses a general feeling toward the research subject. This iteration of subjectivity was labeled the “non research I” by Peshkin (1988) and he warns that this may lead to a distortion of perspective by the researcher.

The second way that reflexivity is talked about in the literature involves the way that the research is influenced by the researchers’ presence. Wellington (2000) and Merriam (1998)

specifically discuss the importance of recognizing that the research process changes respondent behavior. Thirdly, Peshkin (1988) writes candidly about the ways that our subjectivity influences the outcomes of our inquiries, specifically the ways that we present our findings.

Being cognizant of reflexivity is imperative because the researcher makes key design decisions including the choice of topic, the key informants, methods of data analysis, and ultimately the way that the research is presented (Walford, 2001). Although careful reflexivity will not eliminate the researcher from the inquiry, it can serve to highlight the areas “where self and subject are intertwined” (Peshkin, 1988, p. 20). Peshkin (1988) suggests that a reflexive process should occur throughout the research design and be made explicit to both the researcher and the consumers of the research. In the previous section, it was my intention to explicitly highlight my connections to teaching and learning global education. In the section that follows, I will review the research questions and explain the multiple case case-study design.

### **Multiple Case Study**

It is important to restate that my research was guided by three research questions:

- 1) How did each teacher perceive Tanzania, the Fulbright-Hays experience, and global education?
- 2) Following the Fulbright-Hays experience what curriculum did each teacher design and intend to teach to her K-12 students?

3) Following the Fulbright-Hays experience what curriculum was reported as enacted and which were reported as untaught?

To investigate these questions, I employed a multi-case case study specifically drawing upon the experiences of three teachers. Merriam (1998) suggests that cases can be defined by their bounded unit of study and are particularly useful when researchers are interested in process-oriented questions. In this instance, the unit of study was each teacher and her individual response to the Tanzania Fulbright-Hays program of 2011. Each teacher is considered as an individual case, but the study as a whole analyzed three teachers, thus employing a multiple case design (Yin, 2009).

Case studies are useful when the researchers are interested in looking at phenomenon in-depth and within real-life contexts (Yin, 2009). Cases are of particular use when the boundaries between the phenomenon and context are not clear. As my research explores the translation of an experience into practice the boundaries between the teachers' perceptual shifts, intended curriculum, and enacted curriculum are indeed very vague.

Another advantage of the case study design is its ability to "enlighten those situations in which the intervention has no clear single set of outcomes" (Yin, 2009, p. 20). Due to the lack of literature surrounding the curricular planning of Fulbright-Hays participants, there were certainly no clear sets of predetermined outcomes. For these reasons, I employed a multi-case case study to understand the ways that three separate teachers with unique contexts, translated the experiences they shared in Tanzania into their intended and enacted curriculum.

I found the multi-case design to be an important element of the research design because each teacher shared the same group experiences, the same outings, and the same classes while in Tanzania. In addition, each teacher had the same requirements to comply with: writing articles on the group blog and compiling a unit of lesson plans. Inquiring into each individual teacher's perceptions of the experience and curricular practices with depth allowed me to see their subjective responses as well as the unique political and social contexts that each individual worked within.

### **Selection of cases**

The 2011 Tanzanian cohort included twelve participants. Seven of the participants were practicing teachers. Of the practicing teachers two taught elementary education; two taught secondary social studies (one in a public school and one in a private boarding school); one taught secondary biology; one taught K-12 gifted education; and one taught bilingual elementary education. Of the remaining five participants, one had just graduated from a teacher preparation program but had not secured a teaching placement at the time of the immersion, one was a community college art instructor, and the final three were doctoral students studying education. Two of the doctoral students were concurrently studying comparative and international education and adult education. I was the final doctoral student participant. I was studying curriculum and instruction with a social studies emphasis as well as comparative and international education.

I was interested in understanding the perceptions of practicing K-12 teachers as well as the ways that teachers integrated these perceptions into their curricular planning. Based on these

interests, I limited the invitation to participate in this study to practicing K-12 public educators. Therefore, the recent college graduate, art instructor, private school teacher, and doctoral students were excluded from the sample.

In January of 2012, I sent an email to the six practicing public school teachers asking for their participation in a pilot of this study. Three participants replied with interest including an elementary teacher, a secondary social studies teacher, and the bilingual elementary education teacher. Although the diversity of ages and content being taught by the participants were not purposeful during the preliminary pilot, I did find it to be beneficial as the diversity allowed me to illuminate the importance of context for teaching global education. For this dissertation research I used purposeful sampling (Bogdan & Biklen, 2007) and specifically invited these teachers to participate in the research. Each teacher and school in this study was given a pseudonym to help protect the privacy of each participant.

April is a third grade teacher working in the Southeastern United States. She has eleven years of experience and has worked with students in pre-K through grade three at public elementary schools. She has a dual degree in elementary education and music and enjoys integrating music into her classroom practices. April has also earned a master's degree in educational administration which she pursued after an administrator suggested that she would be a good leader. April identifies as an African American woman and is in her mid-thirties.

Ainsley is a secondary social studies teacher. She has fourteen years of experience teaching. She has worked in a Montessori school, within adult education, and at two different public high schools in the Deep South. Ainsley identifies as a White American woman and is in

her late- thirties. Ainsley recently completed her PhD in literacy education at a top tier university. Although she has finished a terminal degree she plans to remain in the K-12 classroom.

Hayden was a bilingual elementary education teacher who worked in public elementary education for 13 years. She continued working in this capacity for three academic years following the Fulbright-Hays program. During the fourth year she left K-12 education to pursue her PhD full time. She is currently teaching pre-service teachers while working toward her PhD. Hayden identifies as a Latina American woman in her early forties.

Participant Pseudonym	Teaching Assignment	Years of Teaching Experience	Racial / Cultural Affiliation	Approximate Age
April	3 <sup>rd</sup> grade elementary	11 years	African American	Mid-thirties
Ainsley	High School social studies	14 years	White American	Late-thirties
Hayden	Elementary bilingual education (3 years post immersion) Pre-service teacher education (4 <sup>th</sup> year post immersion)	13 years in K-12 + 1 year in higher education	Latina American	Early-forties

Figure 3-1: Research Participants

The twelve Fulbright-Hays participants, including April, Ainsley, Hayden, and myself, spent four weeks living, eating, traveling, and navigating an unfamiliar culture together. Two of the three participants spent a fifth week, together with me, hiking Mt. Kilimanjaro. These shared experiences helped form a bond between the cohort.

My study is unique in that I have a pre-existing relationship with my participants based on the shared experience that I am analyzing. This positionality has identifiable benefits and drawbacks. The benefits include a level of comfort that allowed me to ask more probing questions than I may have asked if the participants were strangers, a nuanced understanding of the experiences in Tanzania, and a measure of contextual understanding created by spending nearly every hour with the participants for an entire month. Potential drawbacks include the unintentional creation and inclusion of assumptions that I had already formed about participants, their schools, and their experiences in Tanzania. To help combat these assumptions, I employed member checking (explained in more detail in the validity of research section below). In the next

section, I will explain the data collection. I will draw particular attention to the use of documents and interviews within these case studies.

### **Data Collection**

In this section, I will explain and justify the use of documents and interviews within this study. I will begin by explaining which documents I used for the case studies as well as the reasons for their inclusion. Next, I will explain the use of interviews within this study. Finally, I will explain why observation of teacher practice was omitted.

#### **Use of documents within case studies**

One way that I sought to understand the teachers' creation of meaning from their experiences abroad was via analysis of their written documents. These documents included articles written for the group blog, articles written for the University of Warm Places' African Studies Department newsletter, lesson plans, and unit overviews written by each participating teacher. Merriam (1988) suggests that document analysis plays an important role in case studies and specifically cites those which were not written for the purpose of research as beneficial. One benefit of using these documents is that they are not altered by the presence of the researcher; rather they are written and fully formed by the informants without the intervention of the researcher. Merriam points out that this is a rare phenomenon, noting that questions that occur

during interviews and the mere presence of the researcher during observations can alter informants' behavior.

Additionally, by analyzing personal documents, researchers are able to explore the inner experiences of informants (Merriam, 1988). This is particularly useful for helping me to answer my first research question: *How did each teacher perceive Tanzania, the Fulbright-Hays experience, and global education?* Analysis of each teacher's lesson plans and unit overviews also helped me answer my second research question: *Following the Fulbright-Hays experience what curriculum did each teacher design and intend to teach to her K-12 students?* In both instances, Wellington (2000) suggests that document analysis is a useful starting point for qualitative work. However, because there is not one essential meaning to texts, interviewing the writers became an imperative next step. Both the documents and interview data was analyzed via critical discourse analysis which is explored in further detail below.

To help me answer the third research question, *Following the Fulbright-Hays experience what curriculum was reported as enacted and what was reported as untaught?* I analyzed materials used for enacted lessons (PowerPoint presentations for example). I asked for these documents after initial interviews were conducted. I used these items to further understand the ways that the intended curriculum shifted to meet the sociopolitical context of the participant's school. For example in our first interview, April spoke of a PowerPoint that she used to encourage students to join her Tanzania based enrichment cluster. She then emailed the presentation to me. I used this PowerPoint to clarify my own understanding and then asked April

about my conclusion (in this case, the use of the enrichment cluster to help US students begin to consider global finance) in our second interview.

Similar to the use of the lesson materials, I also asked teachers to provide any photographs that they have shared with their class relating to Tanzania and / or global education. In my dissertation proposal, I had envisioned this process as one in which the teacher would share a new photograph with me and we would talk through the selection and use of the photograph with her students. In practice, all three participants simply referenced photographs that I was already very familiar with, as they were uploaded to our shared blog and / or their social media accounts. The referenced photographs were then used as a tool during one of the semi-structured interviews.

Harper (2002) describes the benefits of including photo-elicitation in interviews by writing:

Photo elicitation is based on the simple idea of inserting a photograph into a research interview. The difference between interviews using images and text, and interviews using words alone lies in the ways we respond to these two forms of symbolic representation. This has a physical basis: the parts of the brain that process visual information are evolutionarily older than the parts that process verbal information. Thus images evoke deeper elements of human consciousness than do words; exchanges based on words alone utilize less of the brain's capacity than do exchanges in which the brain is processing images as well as words. These may be some of the reasons the photo elicitation

interview seems like not simply an interview process that elicits more information, but rather one that evokes a different kind of information (p. 13).

Using participant provided images to evoke conversation regarding the teachers' enacted curriculum also may have worked to shift some of the power from the researcher to the researched (Harper, 2002; Merriam, 1998). I find this to be of importance, particularly when asking about enacted curriculum, because I wanted to create norms that empowered the teachers to tell their stories of intention and enactment without feeling judged by me.

#### **Use of interviews within case studies**

After conducting a document analysis of the participants' articles and lesson plans, I set up interviews to ask clarifying questions and to allow the teacher to make her perspective known (details of *how* the documents were analyzed is described below in the data analysis section). As a fellow Fulbright-Hays scholar, I shared many experiences with the interviewees and it was important for me to be open to the informants' perspectives of the events within the interviews (Weiss, 1994). In addition, Merriam (1998) suggests that the use of interviews is imperative "when conducting intensive case studies of a few selected individuals." (p. 72).

I used semi-structured interviews (Merriam, 1998; Wellington, 2000) which is a flexible and reflexive style of interviewing. I found this type of interviewing to be an important research design element because it allowed the teachers to express themselves more freely than structured interviews permit (Bogdan & Biklen, 2007). This style of interviewing also allowed me to follow

up on topics that were unanticipated. To guide the semi-structured interview I developed an interview protocol for each participant (Lodico, Spaulding, & Voegtler, 2006). This guide was primarily based on the preliminary document analysis, a technique recommended by Bogdan and Biklen (2007). For example, after coding the documents associated with the teacher I drew out some preliminary themes. I then wrote the interview guide to ask for clarification related to the documents. Additionally, I used the interviews to ask the teacher's perspective on the preliminary themes that I developed from her documents and to gather more contextual data related to the socio-political environment of her school. I asked each teacher specific questions related to her thought process while writing her plans in addition to asking about the enactment (or lack of enactment) within her classroom.

Approximately one year before interviewing the three participants for this study, I was able to conduct a pilot interview with a fellow doctoral student who studied as a Fulbright-Hays scholar in Egypt during the summer of 2009 and returned to classroom teaching during the 2009-2010 academic year prior to starting the doctoral program. This pilot proved to be helpful because I was able to practice my questioning skills. The interview helped me understand where additional clarification was needed and the transcription and brief analysis helped me become more aware of leading questions both of which are common concerns during qualitative interview research (McMillan, 2000; Merriam, 1998; Wellington, 2000).

Over the course of four months, I interviewed each participant for approximately 45 minutes to one hour and 30 minutes on two to three separate occasions. The one exception to this was the first interview with April which took place in March of 2012. Although this interview

was originally part of a smaller research project it provided invaluable data that was included in this study. All of the interviews were conducted over the phone. Although I recognized that conducting interviews in a face-to-face interaction may be ideal for establishing rapport with the interviewee (Wellington, 2000). I found that this concern was mitigated by the established relationship that had already been formed between myself and the interviewees. Additionally, Wiersma & Jurs (2009) found little difference between in-person and phone based interviews.

After garnering permission to record the interview, each session was recorded using an iPad. Each recording was then transcribed verbatim. I will next describe how the documents and interviews were analyzed in the section titled document analysis below.

### **Omission of field observations**

Although it is acknowledged that field observations are generally considered important elements of case study design, within this particular project these observations have been intentionally withheld. A primary concern regarding observations within this study stemmed from both my pilot study and preliminary dissertation data. In both instances, the participating teachers stated that they struggled with the sociopolitical realities of schooling and felt unable to teach many of the new understandings gained from their Fulbright-Hays experiences. Based on the discussions with two separate teachers I became concerned that scheduling observations would result in performative enactments of curriculum that would not take place were it not for the scheduled. Further, I anticipated that the data collected interviews may become disingenuous if a teacher felt like she needed to “prove” her purposeful integration into classroom practice. As

a former teacher (and the daughter of a persistently stressed out teacher) I am particularly sensitive to the innumerable mandates and suggestions (which often feel like mandates) that teachers receive from politicians and academics alike. It was my goal, as a researcher, to allow my participants to share their stories regarding both their intended curriculum as well as their perspective on their enacted curriculums without concern about what they “should” be doing.

## **Data Analysis**

### **Critical discourse analysis**

To analyze the documents and interview data, I used James Gee’s approach to critical discourse analysis. Although there are many approaches to discourse analysis, most notably iterations by Fairclough (2001) and Kress (1990), I found Gee’s iteration to be the most applicable to my research because his work specifically focuses on the ways that language is used to construct knowledge in relation to educational settings (Gee & Green, 1998).

I used Gee’s iteration of critical discourse analysis (CDA) because of its language-in-use theoretical approach. This approach aligned with my goal of complicating the interventionist narrative of immersion abroad experiences because language-in-use holds the assumptions that: 1) discourse is a social practice that both constructs and is constructed by the social world, 2) power is created, re-inscribed, enhanced, and taken away via utterances, 3) language cannot be neutral and 4) analysis of language highlights underlying assumptions about roles, power, identity, and social structures (Gee, 2011a; Rogers, 2004). Using this frame helped illuminate

each of the teachers perceptions of Tanzania, the Fulbright-Hays program, and global education. Each of the language-in-use assumptions were important elements to consider while seeking to understand the curricular decisions of individual teachers incorporating their experiences abroad into their teaching. Specifically I found these assumptions to be important design elements because I was interested in the ways that the individual teacher's perceptions influenced the way she chose to teach global education. Although the interviews and lesson plan data which were used for this study were not direct reflections of the participants' teaching they helped me to better understand the intentions and underlying assumptions about power, identity, and social structures held by each participant.

I began my analysis by coding each piece of data for Gee's building tasks of language. Gee argues that these building tasks help illuminate the co-construction of social practices and language and include: *significance*, *activities*, *identities*, *relationships*, *politics*, *connections*, and *sign systems*. These seven constructs help to explore ways that language builds or enacts structures in the world. I used these constructs in the coding of the document and interview data. *Significance* relates to the ways that language is used by the utterer to make certain things significant and other things less significant. Therefore, I first coded for words and phrases that participants used to indicate significance. Next, I coded for *activities*. I did this by specifically by looking for spaces where participants sought recognition for engaging in certain activities, like teaching. Following Gee's (2011) conception of *identities*, which relates to the use of language to build ones identity in the moment in addition to exploring the ways language is used to ascribe identities to others, I then coded each data source for evidence of identity building. Another way

that Gee explains the social practice of language is through the use of language in the creation of *relationships* with others. *Politics* relates to the way that language is used to assign judgment or value to things or people. Gee uses *connections* as a means of highlighting the ways that utterers use language to either build or disavow connections between things. Finally, *sign systems* relates to the privileging or disprivileging of specific ways of knowing or understanding the world.

In my analysis, I coded for each of the seven constructs listed above. I began by carefully reading each document and coding for each of the constructs. I then copied each of the lines or phrases that were coded for the building task into a separate document. Next, I asked what the participant was doing in with her language in relationship to the building task. For example, after coding for identities within one participant's documents I pulled out all identified areas where she was talking about identities. Then, I asked what identities she was creating for herself and assigning to others within the utterances.

Using the seven building tasks as a means of analyzing the data was helpful in answering the first research question, *How did each teacher perceive Tanzania, the Fulbright-Hays experience, and global education?* The ways that the teachers used their language helped me to understand each of them more thoroughly, specifically helping me to understand what they identified as important, what they paid particular attention to, and how they assigned social goods. Looking at teachers' curricular planning using this framework aided me in understanding how they intended to use their language to build new understandings with their students. Based on the critical discourse analysis, I located inductive themes which were unique to each participant. For example, a sense of "being home" became a salient code for April, largely due to

her own consideration about her African-American heritage while in Tanzania. Using inductive analysis was an important research design element because it allowed me to remain open to fully understanding each participant's experience of Tanzania and subsequent pedagogical response (Merriam, 1998).

In the analysis chapter, I also offer a brief deductive analysis by relating the data to Hanvey's (1982) themes of global education and Butin's (2005) conception of strong and weak multiculturalism (explored within the literature review chapter). I believe that the inclusion of this deductive analysis helps my work speak clearly to the existing body of literature regarding global and international education.

In the graph below, figure 3-2, I visually lay out the research questions, importance of the research questions, data to be collected, and the analysis and methods of validity that were applied to the data. In the text following the graph I conclude the chapter by discussing the validity of this research as well as ethical concerns related to the work.

Research Questions	Importance of Question	Data collected	Data analysis & validity
1) How did each teacher perceive Tanzania, the Fulbright-Hays experience, and global education?	This question seeks to complicate the idea that the Fulbright-Hays experience acts as a simple intervention, instead viewing the teacher as an individual creator of meaning.	Blog postings; newsletter articles; unit overviews; informants photographs of Tanzania; in-depth semi-structured interviews; unit of original lesson plans	Critical Discourse Analysis; member checking; triangulation of data; convergence; coverage
1) Following the Fulbright-Hays experience what curriculum did each teacher design and intend to teach to her K-12 students?	This question is designed to understand the intentions and beliefs the teachers hold regarding the plans they designed to enact within their classrooms.	Lesson plans; unit overview; in-depth semi-structured interviews	Critical Discourse Analysis; member checking; triangulation of data; convergence; coverage
2) Following the Fulbright-Hays experience what curriculum was reported as enacted and which were reported as untaught?	This question seek to understand the implementation of each teacher's visions of global awareness following an immersion abroad	Lesson plans; unit overviews, in-depth semi-structured interviews, photographs of Tanzania used in the classroom as teaching tools, materials for lessons, additional teacher provided evidence of Tanzania or global education	Critical Discourse Analysis; member checking, triangulation of data; convergence; coverage

Figure 3-2: Methodological Matrix

## Validity of Research

It is with a slight hesitation that I use the term “validity” to situate the trustworthiness of this work as I recognize that this label has positivist and quantitative roots. By using this term it is not my intention to assure the reader that I have provided them with *the* truth but rather that I have done due diligence to present quality qualitative research.

Traditional measures of validity within case studies and in critical discourse analysis are compatible in many ways and overlapping in others. Merriam (1988; 1998) suggests using triangulation and member-checking, to enhance the internal validity of case studies while Gee (2011b) recommends convergence and coverage as important elements of validity in critical discourse analysis. Triangulation includes looking at findings across sources of data (Yin, 2009). In a similar measure of validity, Gee (2011a) suggests that discourse analysts seek convergence amongst the seven building tasks of language; arguing that the more compatible the answers are the stronger the internal validity of the study.

In my study, I looked for consistency between the blogs, interviews, and lesson plans in addition to looking for convergence amongst the discourse analysis tools within and between each document. However, I was also interested in the differences between the cases and between the sources of data and sought to highlight, understand, and describe these differences. It was important for me to highlight differences because I don't believe that any of the teachers were describing a fixed truth, rather, I view their utterances as a reflection of the teacher's perceptions

and ideas the moment that the document was written or the interview was conducted. April, for example, explained that she was still “processing and marinating” her experiences during our first interview. As her experiences post-Tanzania shift it is likely that her perceptions may shift as well.

A second tool of validity that I employed is member-checking. Member-checking involves checking preliminary findings with the participants throughout the study (Merriam, 1998). As I began to illuminate themes in the data, I spoke with each participant about her perspective on each inductive theme and sought clarification. I found this to be an especially important element of the research design due to the pre-existing social relationship between the research participants and myself. Building member-checking into the research design helped ensure that time and space for clarification were built into the study and aided me in bracketing my preconceived notions about the program and participants (Merriam, 1988; Weiss, 1994). For instance, I asked participants directly about themes that I initially uncovered in their documents. Following the first interview with each participant, I reexamined the themes from the original themes and once again directly asked the participants about the theme. For example, after identifying the theme of “common humanity” within April’s utterances I asked her if this was something that she intended to emphasize with her students.

Finally, Gee (2011b) suggests that researchers consider what has come before and after the utterance to validate critical discourse analysis. I found this measure of validity to be exceptionally compatible with case study design because case studies seek to understand as much of the contextual factors as possible. Regarding my research, I sought to understand each teacher’s personal background, as well as the social and political climate in which each teacher

works, in addition to the ways in which their intentions or goals may or may not have matched their actualized reality in schools.

### **Ethical concerns**

The Penn State Institutional Review Board (IRB) granted me permission to conduct this study in March of 2012. Prior to collecting any additional dissertation data I reviewed and renewed the application and garnered renewed permission from Penn State's IRB. Additionally, although each participant was given a pseudonym, the small cohort of Tanzanian Fulbright-Hays participants and the public access to the blogs and lesson plans written by the cohort does create a risk that their identity could be exposed. It was important for me to make this risk explicit in the informed consent process. Anticipated benefits for participants include the ability to talk through their experience in Tanzania and to reflect upon their subsequent practice. In addition, findings were shared with interested participants. Finally, each participant was given a \$25 Target gift card as a small token to compensate her for her time.

### **Conclusion**

In this chapter, I explained the research methodology which I employed to explore the perceptions of teacher-scholars following a Fulbright-Hays experience. Specifically, I considered my own subjectivity. I described the Fulbright-Hays program and justified the use of a multi-case case study design. I introduced my participants and explained procedures of data collection and analysis. In the following three chapters I present each teacher's case.

## Chapter 4

**April: “Like many people, I had false perceptions and stereotypes of Tanzania. Some were filled with sadness and pity for the ‘poor country.’”**

In this chapter, I begin with a narrative to describe April. I go on to describe my relationship with April. I will then discuss April’s perceptual shifts as they relate to Tanzania and the Fulbright-Hays program. Next, I elucidate her intended curriculum, which relate to finding similarities across groups and conceptualizing global citizenship. Finally, I discuss the challenges that April encountered when attempting to enact the lesson plans that she wrote following the Fulbright-Hays experience.

### April

April is a 35-year-old woman who self-identifies as African American. She was born and raised in South Carolina and has lived in South Carolina, Mississippi, and Georgia as an adult. After high school, April began university study of music and elementary education. After graduating with dual degrees in music and education, April accepted a job teaching kindergarten and first grade in a public school in South Carolina. She taught in this position for three years prior to being encouraged by her administrator to pursue a master’s degree in educational leadership. With this encouragement, April left teaching to pursue her master’s degree full-time.

Following the attainment of this degree April accepted another elementary teaching job in the South Eastern region of the United States.

Presently, April has a total of eleven years of teaching experience, working with pre-K through third grade students. Immediately following our experience in Tanzania, April was involuntarily transferred from her Pre-K classroom to a third grade class. After teaching third grade for two years (during the 2011-2012 and 2012-2013 academic years), April was designated as one of the third grade inclusion teachers for the 2013-2014 academic year. In this capacity, April and a special education teacher co-taught a class that included several students with individualized education plans.

The public elementary school where April teaches is situated within a large university town. April pointed out that her specific school serves some children of graduate students but rarely serves the children of the university faculty or staff. The school serves a racially and ethnically diverse student population. April stated that her 2013-2014 cohort “was about 40% African American, 40% White, I had one Asian student in my room, as well as biracial students that were Hispanic and African American (April, July 14, 2014).”

Many of her students come from families with low-income and low levels of social capital. Although her school serves many minority students, she is one of just three teachers of color in her building. For this reason, April has planned and facilitated several workshops for other teachers about culturally relevant pedagogies. April’s position as one of three teachers of color in a school that primarily serves students of color, was an important reason that April was excited to learn more about Tanzania. Recently, April has taken several workshops at the local university about the relationship of social class and literacy and is considering beginning a Ph.D. program to explore this further.

During our experiences together in Tanzania, April spoke extensively about the classism and racism that she has experienced within her own life. In particular, she drew from familial stories of dealing with racism, particularly drawing upon the stories told to her by her parents about living in the American Deep South prior to and during the Civil Rights Movement. April grew up in a working class home as the youngest of four children. Her parents encouraged her to continue her education both for the experience as well as for the financial stability that a bachelor's degree can bring. April recalls her father often saying, "the world is so now that the only color that matters is green" (Interview 1). April internalized this message and professes a strong belief that financial security is an important goal of education both for herself and for her students.

April applied for the Fulbright-Hays program after talking with another teacher at her school who was a Fulbright-Hays scholar in 2009. In addition she said:

I knew that Tanzania would be beautiful and it would be like what I saw on Discovery Channel. But beyond that I was really intrigued with going to different schools and going to the factories and actually talking to people who live there and not just getting the tourist route (interview 1).

Part of the application process for the Fulbright-Hays scholarship requires teachers to write an essay about how they anticipate integrating their experiences abroad into their curriculums.

When I asked April about how she had hoped to integrate the experiences, she replied, "before I went, I just thought that it would inform my practice on a knowledge level" (interview 1).

However she now believes that the experience influenced her knowledge as well as influencing her affect toward Tanzania, Africa, and her students.

### **My relationship with April**

April and I met when we were assigned as roommates during our Fulbright-Hays experience in Tanzania. The small cohort of Fulbright-Hays scholars spent nearly every minute of the day together. We ate together, lived together, and traveled together for the duration of the program. During the five weeks that we spent together, including one week hiking Mt. Kilimanjaro together, April and I became friends. We had several late-night conversations about global education, race relations, achievement gaps, and the overabundance of White teachers in American P-12 education.

Upon our return to the United States April and I have maintained our friendship and talk on the phone three or four times per year. April volunteered to participate in a pilot study during 2012 and this dissertation study in 2014. The relationship that April and I built while in Tanzania may be one reason that she felt comfortable answering questions about her familial history and racial identity. The strength of the relationship was certainly the reason that I felt comfortable asking her questions that, had she been a stranger, I may have skirted.

### **A Changed Self: Perceptions of the Fulbright-Hays Program**

When considering the Fulbright-Hays program April expresses the belief that her experience with the program changed who she is both as a person and as a teacher. Interestingly, during the application process the expectation that the experience would change her was already evident. In her application April wrote, “During my five week experience in Africa I also expect to be changed as a person. It will inevitably change my perspective and teaching style” (integration essay from application). In this same document, April also expressed a desire to

share the anticipated impact with others stating, “I only hope to experience part of the vast continent of Africa first hand to then bring back and share with my students, colleagues, and family as I am sure it will deeply impact my life” (integration essay from application). Here again, April points out her expectation to be “changed.”

Following the immersion experience in Tanzania, April confirmed that she did indeed feel changed. “Experiencing Tanzania with my five senses has overwhelmed, inspired and changed how I see Africa and America, and ultimately changed me, not only as an educator, but as a person” (newsletter article). Although she anticipated feeling changed by the Fulbright-Hays the emotional impact of the experience surprised her. One of the affective triggers for April was the impact of traveling to Tanzania and realizing how little she knew about this part of the world. Considering her experience she said, “Since I’ve been home, I’m still marinating and processing all this, but I would definitely say I was made aware in a nutshell of just how much I did not know, and what I thought I knew, I didn’t” (interview 1). Later in the interview, April further expounded on the impact of being a learner while in Tanzania.

What I gained from the trip isn’t - it can’t be summed up in words, because if knowledge is priceless than an experience is unspeakable because it’s one of those things, it’s one of those things were you just had to experience it. One of those things that just really touched my heart...it was not just knowledgeable for my mind but also as a person, as um a consumer. But it also made me feel like, ‘wow, before I wasn’t a citizen of the world.’ I was a citizen of the United States that knew very little if not almost next to nothing of other places. Granted I have been to college three times and I consider myself to be, you know, knowledgeable in all these things but I was just blown away by how much I didn’t know and how uninformed and misinformed [I was] (interview 1).

In this quotation, April expresses her surprise at how little she knew about “other places” despite being a knowledgeable person.

Upon her return April also expressed a new awareness to the needs of international students. Prior to the experience she thought the experience “would inform my [teaching] practice on a knowledge level” (interview 1). However after having an international experience herself April reflected about the international students she teaches in her third grade classroom. For example:

One of my Caucasian students was born and raised and has lived in South Africa for the past year, so even though he is a red-head with green eyes he has such great depth and understanding of our world and he likes to say that America is not the only place on Earth and he asked me at the beginning of class would we ever read any books that were not about America or Americans so I’ve been trying to be really sensitive that this isn’t just me having this great trip to Tanzania but also really hearing him and trying to share books from other cultures such as China, such as Taiwan, such as um Belize and so they are at least exposed to these different places (interview 1).

Within this quote April expresses a desire to “really hear” her international students and attributes this new concern to the Fulbright-Hays experience. Further noting that her international students “have so much to add to conversations...plus I think [asking about their experiences] just makes them feel a part of the classroom. Not just, ‘oh we have to do everything one way,’ because it isn’t that at all” (interview 1). In sum, April identified her experience in Tanzania as impactful not only for herself as a learner but also as a teacher, particularly in her relationship with international students.

### **“Going home:” Race and Heritage Connections to Tanzania**

One reason that April may have become more sensitive to the needs of international students is because spending time in Tanzania prompted April to view her own racial and cultural identity in new ways. While a visitor in Tanzania she experienced pride in her ancestral heritage, going as far as calling the Tanzanians’ “my people” (interview 1). April identified the idea of being “home” as one that her family also subscribed to:

I mean my parents were just beaming hearing [my] stories and looking at my pictures and telling their siblings that ‘April went to Africa’ and ‘April went back home’ and April went to the places that for them, my mom said she never dreamed that one of her kids would go to Africa (interview 1).

In this quotation, April expresses her family’s pride in having a child that was able to visit the continent of Africa. In addition to her family’s pride, April also describes her own feelings of being “home” while in Tanzania, stating:

And so when I went through it, it was just feelings of excitement and intrigue and ‘oh, I didn’t know that’ and ‘I’m home, but look at what I don’t know,’ and ‘they like me’ and ‘I fit in!’ And let me tell you, for five weeks [it] breathed fresh air into my life and spirit (interview 1).

Here April explains her feelings of “fitting in” and being liked in her ancestral homeland. She also emphasizes that she had many things to learn while in Tanzania.

One element of feeling at home in Tanzania was experiencing, for the first time in her life, being a part of the racial majority. During our interview April spoke about her feelings associated with this, saying:

I mean it was just so liberating and it felt so good and like to see people who look just like me and not even people who look just like me, because I'm lighter, but just not to be the only person of color in the room. I mean it just does wonders for your self-esteem. I mean *really* (interview 1).

Here April explains the impact that being a part of the racial majority for five weeks had on her self-esteem. Later April expounded on this saying, "I had, I think, the highest self-esteem that I've ever had in Tanzania" (interview 1). When asked about these feelings April described feelings of "comfort" and "privilege" that she is unaccustomed to experiencing in the United States.

[My self-esteem wasn't so high] from a prideful perspective, like look at me, I have all this stuff and I am American; not, not, not in that way. But I felt so privileged and honored that I was a woman of color that was revered and looked upon with like respect. And my people wanted to greet me and "dada," "dada," "sister." Like I felt very much at home, like I felt very much comfortable, in a way [that] when you're born and raised in the south as a person of color that you just don't, don't, don't feel. I didn't feel like I stood out there (interview 1).

April identified "not standing out" and being recognized by Tanzanian women as their "sister" as contributing to her higher self-esteem and level of comfort. However, as she considered her experiences she moves away from being a simple member of the racial majority into a position of "reverence" for this group.

April played with the idea of being privileged she considered the experiences that she was afforded because of her American identity:

I didn't feel, I knew I was American, I knew that I was very privileged but I didn't feel like that was shameful at that time if that makes sense...I will say this though, I was very aware of my status though, um, and that at times bothered me, that I was so aware of how much I had, and how privileged we were (interview 1).

Here April considered her privilege as an American in Tanzania. Her conception of privilege is in flux because of the drastic fluctuation she experienced between being an African American woman in the southern United States to being a Black American in Tanzania. When I asked her for an example of a time that she felt privileged she stated:

[It was] just in the simple things, like that most Tanzanians do not go to the safari and see their own national treasures in the zebra and the Thompson's gazelle- and oh my gosh they were delicious (laughing) -because they can't afford it. So I felt bad in that perspective, but in the everyday day-to-day going to market I felt very much glad to be a full figured Black woman that men wanted to marry (interview 1).

April interestingly notes in this excerpt, that although most Tanzanians do not have the opportunity to *see* their "national treasure" her status as an American afforded her the opportunity to *eat* the "treasure." Nonetheless, April does describe a perceptual shift related to the culture and people of Africa in general and Tanzania specifically that she attributes to the Fulbright-Hays experience.

### **From "Poverty" to "Riches:" Perceptual Shifts Regarding Tanzania**

Prior to her participation in the Fulbright-Hays program April had a self-described "one-dimensional" view of Tanzania and Africa (newsletter article). This perception was based in the

idea that Africa was physically beautiful but was populated by “poor” and “pitiful” people. In a newsletter article written seven months after her return from Tanzania April wrote:

Like most people, when I thought of Tanzania (Africa), the images that first came to mind were beautiful sunsets on the Serengeti, Mt. Kilimanjaro, and breathtaking wildlife as well as starving children living in extreme poverty and despair... Like many people, I had false perceptions and stereotypes of Tanzania. Some were filled with sadness and pity for the ‘poor country’ (newsletter, parenthetical information and quotation in original).

When I asked April about this newsletter article she expounded her thoughts about the challenges she had anticipated seeing while in Tanzania saying: “Before...I thought of Africa as many people do: civil war, forgotten continent, the Black continent, poor, poverty, children with bloated bellies, poverty, Michael Jackson’s video, all those instances and whatnot and really having pity for quote the poor people” (interview 1). In addition to the anticipation of challenges, April also admits that “I had this staggering revelation [sic] that for some reason because they lived there and I lived here that we had very little in common other than my ancestors came from some part of Africa” (interview 1). In this quotation she suggests that she had believed, prior to traveling, that the people of Tanzania would be so different from herself that they wouldn’t have anything in common with them.

Despite the deficit-based perspective that April originally held toward Tanzania, by the time she was writing her first blog, just one and a half weeks into the experience, she had already shifted to a strength based orientation. Interestingly, her first blog was written in response to her experience at a Tanzanian orphanage. Rather than focusing on the structural challenges that led

to the need for the orphanage or the challenges that the orphans faced, April consciously chose to emphasize what the children at the orphanage *do have*, writing:

When the children were wet or had an accident they were changed. If a friend cried someone comforted them. Friends played together and fought together, as all children do. Just like my ‘sweet baby’ I am sure the [Catholic] Sisters and volunteers think the children at the orphanage are the smartest, cutest, bright-eyed children they have ever seen and know...and quite possibly they are. I could spend time telling my readers what these children and the orphanage do not have. However, I am sure readers can and have drawn their own conclusions about what Tanzanian orphanages are like. When I think about it, the children’s basic needs (food, clothing, shelter) were met. In addition to this they had genuine love and care from people [who] want to be there to care for them when no one else will. All the children I saw and interacted with were smiling, playing, laughing, content, happy...So why should I tell them otherwise? (blog 1, ellipsis in original)

In addition to choosing to emphasize the contentedness of the orphans April also demonstrated her move toward a strength based orientation. Furthering this idea in our first interview, she stated, “[the trip] opened my eyes to the fact that [Tanzania] is such a rich country, with rich culture, rich heritage, and rich goods that we use every day” (interview 1). Her emphasis on the “richness” of Tanzania and the abundance of goods that are created in Africa and used throughout the world was also emphasized in her newsletter article:

After being engulfed in Tanzania’s culture and regions for five weeks I now know that Tanzania is rich. It is a place of rich, deep culture, warm people who have pride and love for family, country, heritage and traditions (just like me). It is also rich in goods shipped

and consumed all over the world such as (but not limited to) seaweed, coffee, cinnamon, star fruit, ginger, etc. From firsthand experience I have the knowledge and conviction that America is not alone on our planet. My previous perceptions of Africa were misguided in some areas and simply wrong in others. I now know and am convinced that Tanzania's sum of riches cannot be measured against dollars, but are certainly under-appreciated (newsletter article, parenthetical information in original).

In this segment of her newsletter, April again draws her readers' attention to the things that they would be familiar with (such as food and spices) that are produced in Africa. She also begins to suggest that there is a financial "under-appreciation" for Tanzanian products.

Although April writes that her homogenized perception of Tanzanians as impoverished people was "simply wrong," she later homogenizes Tanzanians with positive attributes. For example, April labels all Tanzanian students as hard-working by writing, "I was taken by how every student in every classroom wanted to be there and gave their best" (newsletter article). Moving beyond student populations, April also wrote "Tanzanians speak to everyone with kindness and mutual respect" (newsletter article). Additionally, when talking about the hospitality of workers at a local coca-cola factory, April generalized this attribute to all Tanzanians saying, "their hospitality was wonderful as I expected it would be. Every other person from schools to foster homes, people were just so hospitable everywhere; it was just mind blowing" (interview 1).

In addition to ascribing positive attributes to all Tanzanians, April also chose to deemphasize individual Tanzanian's perceptions of their own reality. This lack of emphasis is evident in April's blog posting about the orphans. She wrote, "All the children I saw and interacted with were smiling, playing, laughing, content, happy" (blog 1). In a similar vein April

also ascribes Tanzanians as being contented with their standard of living by saying, “They are happy with their standard of living because they have food, shelter, and clothing every day just like we have food, shelter, and clothing every day, it’s just not the expectation that we would have [for these commodities]” (interview 1). Here again, she implies that *all* of the children were content in the orphanage and that *all* Tanzanians have their basic needs met to a self-satisfactory level.

Although April does utilize a strength based homogenization within her newsletter article, blog, and during portions of our interview there were points where she openly considered the complexities of what she experienced in Tanzania. Early in our interview she stated:

It’s like they’re poor, but it’s almost like they don’t know they’re poor, because they’re not poor. I can’t explain it. Like to our standards we would think that they are poor like, ‘oh my God everyone lives in poverty, they have mud houses or tin houses’ but in comparison there, that’s how the majority of people live and they are happy with their standard of living (interview 1).

One specific example in which April struggled to maintain a clear cut analysis was in relationship to Zanzibari women who were working at a seaweed co-operative. When talking through this specific example April struggles to make sense of the contentedness she believes that most Tanzanians have with their social positions and the structural inequities she sees impacting the women of the co-operative. For example:

I think that for one kilo they made five dollars, maybe, but but that took almost a week to make. And that seems like such a low wage here but in Tanzania that is a competitive salary and so it is a double edge sword because to us, ‘Oh my God, they are working for pennies and it’s terrible and the labor part is unbelievable, the amount of work that it

takes to make the product.’ But in the comparative market there, those women make a livable wage. But fallback comes with their health or their backs give out because of the stooping and bending everyday or their eyes go out because they can’t afford shades. Then their daughters have to come out of school and work because they have to support the family because the mom can no longer do so. And so the daughter doesn’t finish school and so she’s not educated and so there’s limited choices and so that cycle just starts over and over. But in Tanzania it’s a livable wage...What made me sad [was] that whoever the third party [seaweed purchaser] is between these women and MAC cosmetics or Revlon or whomever, just totally takes advantage of the fact that these women, as most people, do not make even a fraction of what the profit is.

I responded at this point in the interview to probe on the apparent contradiction between considering the “competitive salary” and “livable wage” with the blindness that April references (a common effect of farming seaweed for a sustained period of time without eye protection) as well as the cycle of poverty. She responded:

Right, because there is [contradiction], there is. And its contradicting because what I think is a very low wage in Tanzania is a uh, they said it’s a raise from what they had [when they were farming seaweed on their own] as well as a livable salary...And the alternative to that would be limited because then if the women did not work there; where would they work and what would they make? And would they make as much as they would have [in the cooperative]? And I think the answer is ‘no.’ So with as much as I don’t like the ways that they are treated, um at least you know that there were so many questions and not that many easy answers because the problem is so complicated because

one thing effects the next, effects the next, effects the next, and it's not as easy just to fix it as we'll pay them more. So that was hard. (interview 1)

In the previous interview exchange April struggled to make sense of her initial perception that Tanzanians are “poor,” her new perception that Tanzanians are “content with their standard of living,” and the ways that these perceptions fit with the social structures impacting a specific group of women in Zanzibar. Sorting out the situation that the women of the co-operative were in, remained on April's mind because at the end of the hour and a half long interview she brought them up again by saying:

If you [could] get rid of the corrupt government and you gave people the education they need, the seaweed women might know [be able to say], ‘hey, wait, we can charge ten dollars per kilo?’ Then, then, it is competitive. Then it is fair trade. But right now when you have women who are kept in this vicious cycle, I don't exactly know how fair that is when I'm not even sure they know what a fair price is...I mean I think that they're aware [that they're being ripped off] but to the extent and extreme that they're getting ripped off I think they have no clue. I think that when you live that far removed from the internet and television and what you do see and hear is what your government wants you to see and hear your view of things is very narrow. Versus if you knew what these products were actually used for I mean I'm not sure besides soap if these women understand or know all the multiple uses that we use the seaweed (interview 1).

Again in the quotation above, April is trying to make sense of what she is saw in Tanzania. Generally she views Tanzania and Africa as a place that has significantly more

“riches” than she had anticipated, writing “I now know that Tanzania is rich” (newsletter article). Therefore much of her focus is placed on what the Tanzanians do have (e.g. coffee, spices, kindness, hard work). Nonetheless when she applies this framework to the women of the seaweed co-operative she sees more complexities than people being “happy with their standard of living.” As April attempts to create meaning around these complexities she identifies challenges within the Tanzanian system, namely the government and education system. She also vaguely identifies a “third-party” that may be taking advantage of the women. She does not specifically identify international or transnational social structures which may be influencing the lives of the women in the co-operative.

April’s emphasis on the positive attributes of Tanzania and Tanzanians seems to have been influential in the creation of the curriculum that she wrote and intended to teach to her third grade students following her experience as a Fulbright-Hays scholar.

### **“Just Like Me:” Curriculum for Students to see Similarities**

As the Fulbright-Hays Group Project Abroad programs are “designed to help integrate international studies into an institution's or school system's general curriculum” (U.S. Department of Education, par. 4) each recipient is required to write a unit of lesson plans integrating their curriculums and the experiences that they had abroad. These lesson plans are then made public so that other teachers may have access to them. For this unit, April wrote five complete lesson plans integrating her experiences in Tanzania with her third grade curriculum. However, rather than writing a cohesive unit April chose to write five unique lesson plans. Several of the lessons

that April designed and turned into the United States Department of Education were designed to emphasize the similarities between America(ns) and Tanzania(ns).

The emphasis on similarities is a marked change from April's ideas for her unit prior to traveling. In her application April proposed focusing on basic elements of Tanzanian culture including food, music, and clothing. She wrote, "I would like my students to experience African culture by eating African dishes, wearing traditional attire and seeing the pictures I will take while in Africa" (application). Additionally, prior to traveling, April considered some critical questions to be explored in her classroom such as the comparison of family structures, exploring the idea of fairness, and the "idea of having enough vs. having excess" (application).

After the immersion, however, instead of focusing on these questions April chose to make her overarching goal for "students [to] understand that children outside the United States are 'just like them' in many ways" (unit plan). One way that April plans to achieve this goal is through a lesson entitled "Just like me." In this lesson the teacher is instructed to read statements such as "Tanzanian children go to school" and "Tanzanian students take tests." When her American students hear activities that they also take part in they are instructed to stand up, point at themselves, and state, "just like me." In this lesson, April attempts to build a connection (for her American students) between Tanzanian and American children and school systems.

The idea of similarity is found throughout April's other lesson plans as well. For example, in a morning meeting lesson plan April highlights a connection between the languages of Kiswahili and English. Even a lesson plan within the unit written about animal adaptations is designed to illuminate similarities. Although April asks students to compare and contrast animals from The United States and Tanzania in this lesson, her primary goal is to help students recognize that all animal species adapt thus making the overarching message one of similarity.

In addition to highlighting similarities between the United States and Tanzania, April also seeks to highlight positive elements of the Tanzanian culture. Writing that her “established goals [include helping] students and the teacher to understand and value the Tanzanian culture [as well as] learning with and from Tanzania, not just about it” (unit plan). To meet this learning goal April designed a lesson plan entitled, “Trash to treasure.” In this plan April highlights the practice of repurposing and emphasizes that resourcefulness is something that many East Africans do better than Americans. Within this plan the teacher “discusses with the class that in the US things we throw out as ‘trash’ can often be reused” (unit plan). Within the lesson plan, April then instructs the teacher to show a YouTube video showing Kenyan women crafting jewelry to be sold to the American based fair-trade retailer Ten Thousand Villages (Ten Thousand Villages, 2014). The American students are then instructed to “make their own jewelry, wallets, and other crafts out of the class trash” (unit plan). The lesson was written to help the American students appreciate and engage in an ‘East African practice’ of repurposing

When I asked about her emphasis on the similarities and strengths of Tanzanians in her lesson plan April explains that she wrote her lessons with this emphasis because she felt concerned that American education often either ignores the continent of Africa and “perpetuates this absence of people” or encourages students to “have pity...versus seeing a rich culture” (interview 1). More personally April also felt that the emphasis on similarity was important from a faith based perspective saying:

Well from my heart, aside from [academic] standards and all that jazz, I hope that my kids get that everyone in the world is important. I mean in Sunday School I learned as a kid that ‘Jesus loves the little children, all the children of the world, Red, and Yellow, Black, and White, they are precious in His sight. Jesus loves the little children of the

world.’ Like I know that song, we sing that song especially in the Christian Church. Like every Christian child learns that song at some point. However, I really think that it is just lip service and that, I hate to say that, but I know from my own experiences, I don’t think that we get that we are all connected. That if Jesus loves you, Jesus loves me, be it in America, be it in China, be it anywhere and everyone is important because you just sang they are precious in His sight so if I am precious then maybe they are too and so their life is just as valuable as mine and that their ideas are just as important as mine, their culture, their family. And not just having a closed mind [becomes more important].

Here April suggests that God’s love for all people supports her conception of sameness. She suggests that treating “other” people’s ideas, cultures, and families as equally valuable as one’s own is related to her Christian faith. In many ways April convolutes sameness and equity. April hopes to teach her American children via an emphasis on their similarities and other positive attributes of Africans, that Tanzanians are important members of the global community. She finds this to have both academic and theological importance.

### **Conceptualizing Global Citizenship**

A second goal of April’s intended curriculum is to help her American students become global citizens. She conceptualizes global citizenship as something that will help her students obtain or maintain financial security and to be unafraid of exploring the world. In addition she sees global citizenship education as an important tool for combating American ignorance about the world outside of the United States.

Regarding her students' financial security April describes the ability to talk and work with others in the global marketplace as an important goal of global education. She views financial success as a means of helping her students transcend race, gender, and ability based discrimination.

I want long term things [for my students] like if employers want people that can talk to and reach anybody in dollar sales. The dollar is, if you can sell it then I'll hire you, I don't care what color you are. My dad taught me this as a child and since I've been grown I've really come to understand what he was saying, he said to me, I was about 10, he said, 'April, the world is now that the only color that matters is green,' meaning if I had enough money or the potential to get you money or make you money or profit that supersedes what my color is, what my disability is, what my gender is. Most of those things go away. No one speaks of Oprah now these days as a Black philanthropist, as a Black whatever, no she is just Oprah. Bill Gates is simply Bill Gates, their titles don't matter because of how much power and prestige and wealth they have and so my students the same way, I want them to be successful in any business career that they go in be it environmental, be in the corporate world, be it teaching. Like in every single one of those you have to relate to people, not just your friends, not just your colleagues, but people (interview 1).

In this utterance, April suggests that helping students relate to people may increase their abilities to make money and have social power. She also suggests that having money and power may also help eliminate her students experiences with race, gender, and ability based discrimination.

In addition to the financial security of individuals April also sees global education as an important element of national financial feasibility. During our first interview April talked often

about the goods and services produced in Africa and sold around the world. She also touched upon the idea that a “third party” was taking advantage of African producers. When asked about her feeling about these global inequities April stated that she thought that this inequity could lead to the downfall of the American empire.

Well, world leaders only stay world leaders for so long. I mean the greatest nation in the world right now, power wise, is us. But before us it was Great Britain and before that it was Spain and on back it was France and then Egypt and so it goes in cycles. And so I see it as a problem when we have such wealth and such power that if that um eventually someone is going to get hip and tell them if you charge more they will pay it and then just because I think of all the goods that we saw there and what would really happen in third world countries had this shift and this growth that the US did in the early nineteen hundreds? I mean you think of the industrial revolution and within 20 years the US went from a basically horse and buggy society to skyscrapers. That is mind boggling! And China and Korea are very quickly doing the same thing and so I see it as we can only be a pimp for so long (laughing) and eventually our ladies of the night are going to catch on and be like, ‘look here, we’ve been playing by y’alls rules for long enough and we’re just done. And so I think that it is problematic maybe not right now but in the long term, ‘yes.’

*Jen: So you’re saying that you think it is problematic for the United States?*

Yes, yes, because, here’s the problem, those things are imported. We don’t make and produce our own seaweed like that we don’t make and produce our own, I mean most of

our clothes come from China most of our spices come from elsewhere, very little stuff that is in the US actually comes from the US. And so I see this problem of how we're always borrowing from third world countries as a potential problem that will bite us (interview 2).

In the interview exchange above, April suggests that America's position as a world leader may be jeopardized by other countries "catching on" to inequity. She suggests that this is problematic for the United States because we are reliant on the goods produced in other countries and fears that our lack of production could end up "biting us." Throughout the interview April implies that most Americans are unaware of the social structures that she describes as possibly leading to the downfall of America's global power.

Combating American ignorance about the world is a second goal of April's intended global citizenship curriculum. When asked directly about the purpose of teaching American children about other areas of the world she replied that the purpose was:

So that when we go to the Olympics we don't make an ass of ourselves in front of other countries and look so ignorant. Like I was so embarrassed when college educated journalists were criticizing what I thought was culture [in Russia]. I thought that was poor taste. I thought that was insensitive. And it just showed, I hate to say this, but how we as Americans really think that that world revolves around us (interview 2).

April hypothesizes that this ignorance about the world begins with the K-12 education of American students. She notes that through her own 19 years of formal K-16+ education she was never required to take a course on Africa or African history; learning about it only as asides in American and European history. She explains that Africa get's "washed over" (interview 1) in

the curriculum and that in students' textbooks "they [cover] the pyramids and they know about slaves and that's about it" (interview 1).

Beyond the lack of formal exposure to Africa, April also expressed concern about creating connections between people:

My kids definitely, or any kids that I taught, they really don't have a good worldview, now how much worldview an 8, 9, or 10 year old can have, I'm not really sure. But just the fact that they don't or haven't thought of their world outside of the US and how we're not really applying what www means, granted we put it in a Google search, but that stands for world wide web and we need to be citizens of the world and not just the United States. [We're] all so connected...and just getting to see, 'oh people around the world are just like me' (interview 2).

Here again, April emphasizes that a "good" worldview is related to realizing that we're "all so connected" and that people are inherently similar.

The interconnection that April sees contributes to a third part of April's conceptualization of global citizenship, attaining an American traveler's perspective. April expresses a desire for her students to be learners and explorers of the world. She views inspiring travel as an important element of understanding the world, saying:

Learning another culture or another place can't be explained it can only be experienced. Granted you can see it in textbooks and read it and have all these stats but until you are there it just makes the words on the page come to life and so that is what I want for [my students]; to be able to just open your mind to the possibility of 'hey I can go anywhere' one, but two, 'these places are exciting and they are safe' and that 'I can learn from them

and they can learn from me.’ And I want them to be world citizens and not just as some catch phrase (interview 1).

This desire for students to become travelers and explorers of the world is reflected within an enrichment cluster that April designed for her students. Enrichment clusters are small groups of students that meet with teachers once a week for the semester and study a topic of interest. April designed an enrichment cluster in which students were assigned,

[To create] traveler’s brochures and each group took a continent and pick one country which they want to learn more about or they just like and then they had to tell travelers you should know what one dollar exchanges for and however uh pesos [they’d have] plus like they had to tell what type of shots they’d have to have (interview 1).

April wrote and intended to teach a curriculum based on similarities between Americans and Tanzanians and a specific conceptualization of global citizenship. Her perspective on global citizenship included an American-centric economic perspective, a need for more American understanding of the world, and an American traveler’s perspective. Although April felt quite strongly about the curriculum that she wrote following her experience as a Fulbright-Hays scholar, her enacted curriculum looked quite different than her intended curriculum.

### **Challenges for Enacting Global Education Curriculum**

April discussed several challenges that have contributed to the way that she has enacted the curriculum she wrote following her Fulbright-Hays experience. These challenges include time-based challenges, the standardization movement, high-stakes testing, and meeting the needs of all students. In this section, I describe these challenges separately in some detail

### **Time-based challenges**

April reports that there is very little time for social studies or global education in her classroom. When asked about her daily routine she explained a very tightly scheduled day:

The beginning of the day starts with the kids coming in and they come in and they put their backpacks away, they record their homework, I check homework before we start the day. They finish any assignment or work on their netbooks if they're wanting to and then from there we have morning meeting every day. After that we do, we have, reading, which I have a read-aloud um after that we have specials and then writing. I like to have a writer's workshop and teach a mini-lesson and then I have a mentor text usually. And after writing we do recess and then lunch and then after that we do quiet time where we come in and they may read silently, finish up any homework or do work that they want to do. And then we start math and that starts the same way with a lesson and so after the mini lesson we do math extended learning time. And after extended learning time we have science or social studies and then we end the day and that's it...So and then on a typical weekday we have meetings and otherwise I check emails and call parents back or do meetings or have team meetings and then we do it again the next day (interview 2)!

In the quotation above April describes a "typical" day in her third grade classroom. She described her day in order to point out how tightly scheduled her students are and how little room there is to teach things not on the schedule.

April explained that "the only time I have to teach [my Fulbright-Hays plans] to my homeroom class is during morning meetings and read-aloud time which is 15 minutes...on paper but it is actually ends up being about ten minutes" (interview 1). I asked April about the scheduling of "science or social studies" (interview 2) the usual home of global education, she

explained that the third grade teachers, “swap out science and social studies, so we’ll do a science unit for however long that takes and then a social studies unit for however long that takes” (interview 2). She also explained that although “on paper we have 45 minutes for science or social studies” (interview 2) this time doesn’t account for transition time and in particular it doesn’t account for the time it takes her students to return from other teachers classrooms during extended learning time. She also needs to give students time to clean up and get ready to go home. When these factors are accounted for she has 25 to 30 minutes to teach science *or* social studies.

### **Standardization movement**

When April was talking about the reading block, she acknowledged that “our district does not have a reading curriculum and so we have resources we can choose from and so we choose our 50% of non-fiction from our social studies text” (interview 2). I asked if she liked having the freedom to choose her own texts or if she preferred a more scripted curriculum. April explained that she didn’t see much of a difference because the state academic standards essentially dictate what is taught.

Just like all things our standards base our curriculum so like it really doesn’t matter that we don’t have a quote book that says this week do this. We have our state standards in social studies that say students have to know Susan B Anthony and Frederick Douglas and Cesar Chavez and specific people that they have to know, so... (interview 2).

In this utterance April suggests that although a scripted curriculum is not used in her school she still does not feel free to make her own decisions. She believes that in a de facto manner the state academic standards dictate what is taught in her third grade classroom.

April's principal creates the schedule for her classroom and each of the third grade teachers are required to follow the same schedule. Although April is allowed to "put in requests for our year" the requests are not guaranteed and must be agreed upon by the entire third grade team. Standardization between the third grade classrooms and teachers is required by April's administration. At the district level April is provided a pace guide, "which basically tells me what standard I should teach which week" (interview 1). When asked about the importance of following this guide stated, "what it does is say that if you follow this pacing guide you will have taught every standard by test taking time so that puts a lot of pressure on the classroom teacher that you really can't deviate from it" (interview 1). While the pace guides influence April's teaching from a district level additional standardization is required at her building level.

We [the third grade team] have the exact same [lesson] plans. Our principal wants one lesson plan for the team. It is a school requirement, I'm not sure if it is a district one but I know that because they look at lesson plans every week it just makes it easier time wise, one, but then also it just adds continuity amongst grades and teams. You don't want one person teaching off the pacing guide and then one class is ahead and one class in behind and so it just keeps everybody accountable to the same pacing guide. I like it because we are always supposedly on the same page and we're doing the same things. I don't like it sometimes because if I have a great moment I don't have a lot of the flexibility that I used to have when I had the same pacing guide but we made our own plans. So you have to make it your own off of these plans together (interview 2).

Here April explains the standardization imposed on all third grade teachers within her district to use the “exact same plan” each day. She suggests that there are both benefits and drawbacks to this standardization.

### **High-stakes testing**

April believes that much of the standardization is a result of high-stakes testing. Students and teachers in April’s district are required to submit to quarterly district exams and yearly state exams. April explains that the district uses “benchmark testing, so every quarter my kids are tested on standards that I am supposed to have taught” (interview 1). However the real pressure involves the state level exam. All of April’s students, including those with documented disabilities, are required to pass the reading exam in order to pass the third grade. Students are not required to pass the state math, science, or social studies exams however “they do get grades for it, like it is in the grading schedule” (interview 2). Speaking about the pressure of testing April said,

They often say after Christmas is like when it starts to hit home, just because we have to discuss it we can’t pretend like it is not coming. They have to start seeing questions like the ones that they will see on their tests because it’s not fair for them to get tested on, er, to get tested in a format that they’ve never seen, I think (interview 2).

In the above utterance, April suggests that practice testing is important. She suggests this because of the ramifications of testing on both her students and herself.

### **Meeting the needs of all students**

While the challenges of time, standardization, and testing speak more directly to the enactment, or lack thereof, of global education April also found herself navigating challenges which impacted her entire practice of teaching including co-teaching and meeting the needs of all of the students in her classroom. During the 2013-2014 academic year April began co-teaching with a special education teacher. She described this transition as a difficult one because “when you’ve been used to having your own classroom for this many years you just don’t think, ‘oh this persons gonna have to teach too.’ And you suddenly have to share your classroom, share your time, and share your resources” (interview 2). April also had a student teacher in her classroom during the fall semester of the 2013-2014 academic year which “made it even more complicated” (interview 2).

One of the specific challenges April identified with her switch to co-teaching included a perceived lack of sufficient support from the special education department:

This year’s group was exceptionally large for our grade and we were supposed to have our special ed. kids split between two classrooms, mine and somebody else’s. But what that means then is that I don’t have the special ed. teacher all day. She went back and forth between us, which in theory might be okay, but my kids’ disabilities were so varied that I think it would have been more beneficial to have her all day long. To the point, the split was, this year’s group had eight special ed. friends coming in at the beginning of the school year, no, it was seven, seven, excuse me. We started the year with seven special ed. friends and I had 5 of the special ed. friends and the other classroom, had 2. *Yeah.* And the special ed. teachers schedule was made so that she was supposedly split between

the two of us in equal amounts of time so (laughing) so, okay. So that's how that worked (interview 2).

Here April voices some of her concerns relating to teaching an inclusion classroom without sufficient support from the special education department. Nonetheless, during the 2014-2015 academic year she will spend her second year co-teaching a third grade class with a special education teacher, jokingly noting, "I apparently did a good job."

Differentiating the lessons that she wrote with the other third grade teachers also became a significant time-based challenge for April.

I have been told that [modifying student work] is the responsibility of the special education teacher but I found myself doing it also. In hindsight that created twice the work for me because I also have to do regular planning with my team with just the basic plans and basic work and then once I do that I have to differentiate for my kids needs and then I also have to do that for my gifted kids too, um, I was really lucky that we have a really great gifted teacher who has been there years and years and she differentiates up for my whole group so I didn't have to worry about that part of it, but the implementation of it was still up to me (interview 2).

April describes that differentiation was difficult and time consuming because she differentiated for each child who received special education and "it wasn't just one set [of differentiation] because their abilities were so different" (interview 2). In addition two of her special education students demonstrated concern about standing out therefore, "if they saw that their work was different from their classmates they wouldn't do it; like, it has to look to the naked eye as if it was the same work" (interview 2).

In addition to the differentiation April described additional professional challenges associated with her work as an inclusion teacher:

I mean that's just the academic part but then also you have to have the management part of managing their behavior plan... and when things went well they went really well but then when things didn't go well they didn't go well and I would have to evacuate unfortunately quite a few times so

*Jen: so when you say evacuate you mean that the rest of the class left with the one student remaining in the classroom?*

Yes, with the sped teacher... and often because after thirty minutes or however long he still wasn't calmed down and we're in a shared space doing a lesson plan and you know I am not liable to grab all of my things at once to do a lesson so it is just like 'okay I will do a lesson spur of the moment without my Smartboard because I don't have it.' So, I learned to be very flexible (interview 2).

Despite the general challenges April faced as an educator, and the more specific obstacles relating to the teaching of global education, April did devise several ways to use her experience in Tanzania as a backdrop within her classroom.

### **Global Education as a Backdrop**

April was able to enact global education in a few ways including using Tanzania as the context for lessons and teaching global education within her enrichment clusters. Interestingly the idea of using Tanzania to provide context to teaching academic standards was not reflected in the lesson plans that she submitted to the United States Department of Education. April identified

two examples of teaching a state standardized skill by using a Tanzanian context: teaching the literary concept of poetry and the economic concept of demand.

We are supposed to teach standards and we're a standards based classroom so if Tanzania and world view and global perspective...are not a standard then you can't teach them.

What you can do and what I've tried to do is you just have to be very creative like for instance one of my standards says that the children will learn different genres of literature such as fiction, nonfiction, poetry and blah, blah, blah - well I brought back several books from Tanzania for this very reason, so that allows me to teach those standards using Tanzanian things and so that's how you have to teach it. I'm teaching the standards using the book African nursery rhymes and so I teach poetry teaching this book as one of my resources and poetry is coming up in April and this one it has lots of great cultural things such as the bao bao tree (interview 1).

Here April explains how she stealthily integrates the Tanzanian context into the required teaching of poetry. She explains that she uses materials that she purchased in Tanzania to elucidate a concept that is required by the state academic standards. In a second example, April explains teaching the economic concept of demand by showing her students a photograph of the produce she purchased at a Tanzanian market with one US dollar and explaining, "for the day all I had was a dollar so I had demand, but my economic situation right now only allows me to buy this much we can talk about the economic issue of demand that way" (interview 2).

Although April uses materials and examples from Tanzania to teach specific standardized skills she did not identify any instances of explicitly teaching Tanzania *as content* within her regular class. When asked about the example of teaching poetry April replied that she just "slips in" the African nursery rhymes rather than having the lesson be a part of the common third grade

plan. April used both the examples teaching economic demand and using African nursery rhymes to teach the literary concept of poetry during both our first interview in 2012 and our second interview in 2014.

Aside from these two lessons where April explicitly is teaching a skill using some part of her experience in Tanzania April has purposefully incorporated Tanzania into several structures of her classroom. For example, each year since her Fulbright-Hays experience April has created a classroom theme utilizing the concept of a pride. “My class theme is a pride though, so we’re a pride, and at the beginning of every year the kids learn about Tanzania and our safari and I show them my pictures” (interview 2). Additionally, April taught her students a few Swahili words that they may choose to use as their morning greeting to one another, “One of our greeting choices is a Swahili greeting I taught in the fall and I’ve had to remind them a few times but since Christmas I haven’t had to tell them the [Swahili] words...so they’re very receptive to it” (interview 1). Finally, April plays Tanzanian music during transition periods in her classroom and writes some of her questions of the day about Tanzania.

April also purchased several books while in Tanzania. She uses these books to read to her students, “just because” (interview 2), to teach specific concepts, and to enhance her classroom library:

My kids use [the books I purchased in Tanzania] inside the classroom. I have a library that is called Ms. K’s book box and so all these books in this crate are mine and my kids know they are special books, they are hardback, or they are first editions, or they’re just Ms. K’s favorites and I change them out, but my Tanzanian books just stay in circulation (interview 1).

Although April does not spend much time teaching Tanzania as content she does keep elements of Tanzania within the backdrop of her classroom. Keeping her books about Tanzania in circulation in Ms. K's book box is one example of including Tanzania as a backdrop within her classroom.

During both of our interviews April identified enrichment clusters as a time where she was able to more explicitly teach about Tanzania. April explains the idea and structure of enrichment clusters:

In enrichment clusters we chose, as teachers, what we want to teach. Enrichment clusters meet once a week for one hour and the entire school learns about something that they want to do, something they want to learn about and the kids pick what they want and so they may be with their homeroom but more than likely not, so my cluster has for the past two semesters been third and fifth grade and I've got none of my cluster groups had any of my students and my admin has been very supportive and open to what I want to teach and learn (interview 1).

During the year following the Fulbright-Hays April designed and enacted an enrichment cluster called "Hakuna Matata." During this enrichment time April used her time to help students consider preparation for traveling around the world (as described above under conceptualizing global citizenship). She also designed and enacted a lesson for this group "called a dollar a day. It was dealing with money and how far a dollar goes here versus in Tanzania versus in China and just seeing what that means" (interview 2). A third lesson that April enacted within this cluster involved April placing several items on a table and having students guess which goods came from Tanzania. She used this activity as a starting point for a discussion on why many Americans don't realize that so many goods are produced in Africa.

Despite initially offering dedicated time to more explicitly teaching Tanzania and global education April no longer offered the Hakuna Matata enrichment cluster three years after her return to the United States. Instead April created and enacted a “making the band” cluster during the 2013-2014 academic year. April did attempt to include trace elements of Tanzania within this cluster by “showing them the video of the group we saw dancing [in Dar es Salaam]” and bringing in a drum that she purchased in Tanzania. April emphasized similarities between music across cultures to her enrichment cluster saying, “this is a drum that I bought in Tanzania and these are drums from China and [I was] just showing how we are so much more alike than we are different” (interview 2).

Although April did include elements of her Tanzanian experience in her Making the Band cluster the overarching focus of the group was to teach students musical skills. During the semester long cluster April taught students about rhythm, following a beat, and playing chords on a guitar. Her emphasis on musical skills moved the Fulbright-Hays experience to the periphery of the enrichment clusters in a manner that was similar to her teaching of global education with her homeroom class.

### **Chapter Summary**

April expresses a strong belief that her Fulbright-Hays experience in Tanzania changed her as a person and a teacher. She identifies a realization of how little she knew about this region of the world as well as a new understanding of some needs of the international students in her classroom as reasons for this change. April also expressed a feeling of being “home” in Tanzania

as influential in her paradigmatic shift from holding a deficit based understanding of Tanzania to one that focused on the strengths of the Kiswahili culture.

Based on April's new conception of Tanzania as a place with "riches" she designed a curricular unit for the United States Department of Education which emphasized the similarities between Tanzania(ns) and America(ns). In addition she writes her intended lessons to fit within a specific understanding of global citizenship. This conception includes helping students to gain an economic advantage, acquire a belief that traveling the world is a beneficial activity, and stamping out American ignorance about the world.

Although April felt strongly about the goals behind her intended curriculum her enacted curriculum was significantly different than those proposed in her unit of plans. Some reasons for this shift include time-based challenges, the standardization movement, high-stakes testing, and meeting the needs of all learners. In order to navigate these structures of schooling April utilized her Fulbright-Hays experience to provide context to standardized skills. She also found ways for global education to operate in the background of her classroom by creating a classroom theme of a pride, asking questions-of-the-day about Tanzania, and introducing her students to some Kiswahili words. April also used her enrichment cluster as a means of more explicitly teaching about Tanzania however after a few semesters April tired of teaching the same enrichment cluster and moved on to a Making-the-Band cluster which, like her classroom teaching, used the Tanzanian experience in a peripheral manner.

April's considerations of social structures, as they relates to the Zanzibari seaweed farmers indicate that she is grappling with Butin's conception of "strong" multiculturalism. However the majority of her intended lesson plans do not evidence these same considerations. Instead April focuses on the idea of a common humanity as well all of the "riches" of Tanzanian

culture. Interestingly, the hyper-focus on what is going well in Tanzania as well as the similarities between groups actually causes April to move away from Hanvey's constructs of perspective consciousness and cross-cultural awareness, which both relate to plurality and difference.

## Chapter 5

### **Ainsley: “The interest that I used to feel for the African continent has become reverence”**

In this chapter I begin with a narrative to describe Ainsley, a high school social studies teacher in the South Eastern United States. I go on to explain the relationship that I built with Ainsley while in Tanzania. I will then talk through the ways in which Ainsley’s perceptions of Tanzania and the Fulbright-Hays shifted based on her lived experiences with the program. I then explore the “reverence” that Ainsley attributes to the social interactions and teaching and learning process in Tanzania. Finally, I explore Ainsley’s intended and enacted curriculums related to Tanzania and the Fulbright-Hays.

Unlike April who experienced significant tension between what she hoped to teach and what she enacted in her classroom as a secondary social studies teacher, Ainsley was able to enact the majority of her intended curriculum. Within this curriculum, I explore Ainsley’s attempt to “normalize” Tanzania as well as her goal of fighting singular and negative discourses of Africa. I also consider Ainsley’s use of her lived experiences in Tanzania to teach about the entire continent of Africa.

### **Ainsley**

Ainsley is a White woman in her late-thirties who was born, raised, and continues to live in the South Eastern region of the United States. After high school Ainsley pursued and attained an undergraduate degree in history. Upon her graduation she realized that she was unsure of her

intended career path and took a year off to engage in career counseling and carefully consider her options. Eventually deciding on social studies education, Ainsley entered graduate school and earned her master's degree in social sciences education and her secondary education teaching certificate. After graduation she worked at a Montessori middle school for one year and then moved into adult education. As an adult educator Ainsley worked with community members learning English as a second language and those preparing to take the general educational development tests (GED). After two years in adult education, Ainsley obtained a job as a high school social studies teacher with Riverside Public Schools, a "poor" local school district serving a relatively racially and culturally diverse student population (interview 1).

Ainsley taught at Riverside for eight years. During the fall of her seventh year Ainsley applied and was accepted to the Tanzanian Fulbright-Hays program. Ainsley applied to be a part of the cohort in part because she knew another teacher who had traveled with the program and had a good experience the year before. Additionally, Ainsley enjoys traveling and saw the Fulbright-Hays as a means of traveling to a prohibitively expensive destination. When asked directly about her expectations of the program she stated,

I'm not one that usually has very many expectations, like not in a negative way, I just don't really think about how things are going to be ahead of time. I was just like, that trip sounds really cool, like Africa, I would like to go to Africa, and that was about it. I mean it wasn't about it, but I just didn't know, I had no idea [what to expect] (Interview 1).

After returning home from the Fulbright-Hays, Ainsley taught for one more year at Riverside before moving on to nearby Rolling Hills School District. Ainsley described her move by saying,

Riverside was poor and it was being mismanaged financially and otherwise at the very top. And I had kind of watched in go downhill and that was very sad and so I went to Rolling Hills where they had it together and they didn't have the same issues as Riverside. I think I was just tired of it (interview 1).

In addition to the perceived differences in management, Riverside and Rolling Hills also serve different student populations. Riverside Public Schools serves a relatively racially and culturally diverse student population with 63% of their students identifying as White, 14% as Black, 11% as Latino, 7% as Asian, 1% as American Indian, and 4% identifying as bi-racial. In comparison 86% of Rolling Hills students identify as White (6% as Black, 4% as Latino, 2% as Asian, and 2% identify as bi-racial) (Great Schools, n.d.).

Situated as a suburb to a college town many of Rolling Hill's students are the children of the faculty and staff of the nearby university. Rolling Hills is considered "one of the best schools in the state" (interview 1) and its students consistently score above the state average in standardized English language arts, math, science, and social studies exams. In comparison, Riverside's most recent test data indicated scores below the state average in English language arts, math, and social studies (Great Schools, n.d.).

Ainsley identified unique challenges to working within each school environment stating: So Rolling Hills is a high performing school and the teachers we're a pretty high performing bunch; like we do a lot. People are there late and people are coaching and we're just full out, we're just all working really hard...we're just busting it, so that's a change. I was busting it at my last school too but I was just busting it in different ways. At that school we were trying to get kids basic needs met, you know, so we were working on that stuff, now we're working on content area stuff, so it is just different (interview 1).

Ainsley likened her typical work day at Rolling Hills to “being shot out of a cannon” (interview 1). In addition to planning for, teaching, and assessing students in AP US Government and World History each day, Ainsley describes an expectation at Rolling Hills that teachers will attend after school events like football games, maintain a class twitter account, email parents, maintain a class website, send reminder text messages through the text service Remind 101, and make pdf’s of book chapters for parents who request them. Additionally, Rolling Hills’ students are encouraged to email their teachers:

If they have something on their mind or they saw something they will email you; like ‘this is cool’ or ‘I think this is what you were talking about’. But if you have a hundred and something kids and you’re getting all that connectivity and you want to encourage it so you don’t want to ignore them, but it just takes a lot of time, so it is just definitely a big part of my life (interview 1).

In addition to her teaching responsibilities Ainsley recently completed her Ph.D. in language and literacy education at a prestigious research focused university. Despite her new credential, Ainsley plans to continue to work in K-12 education while maintaining a research agenda to “try to keep [her] toe in the water” of academia. She has decided to stay in K-12 education to avoid moving and potentially taking a pay cut.

Ainsley was recently told by a physician that she needs to get more sleep and find balance in her life. She has made it her goal to do both of these things this academic year. However by the second day of classes she was already finding these lifestyle changes difficult.

I made it a goal to get into bed around 8:30 because I get up at 5:00. So at 7:00 I was still at school, I think at 7:15 I was still at school, and I left and I have to drive home and I am realizing, oh my gosh, when I get home I have to go to bed, I must eat and go to bed, and

I was depressed...it's not an every night thing, but it's like *really*, like, it is the second day of school (interview 1).

These examples highlight some of the personal and professional challenges that Ainsley feels as they relate to working in a “high performing” school. I offer them in this introduction to further contextualize Ainsley’s daily experiences. While this dissertation study is interested in intended and enacted global education, I recognize that global education is just one of a myriad of factors, responsibilities, and “best practices” that Ainsley considers as a teacher.

### **My relationship with Ainsley**

Ainsley is married to an art instructor named Owen. Owen teaches at a community college and was also a member of the 2011 Tanzania Fulbright-Hays cohort. Possibly due to the comfort of their spousal relationship in the midst of strangers Ainsley and Owen were a bit insular during much of the time that we spent together in Tanzania; they roomed together, ate together, and generally partnered with one another for activities through our experience in Tanzania. Therefore, it should be noted, that I did not get to know Ainsley or Owen as well as I got to know many of the other participants during the four-week program.

However, Ainsley, Owen, and I (along with April and several others who are not a part of this study) remained in Tanzania for a fifth week to climb Mt. Kilimanjaro. It was during this five day trek that I was able to have several one-on-one conversations with Ainsley. The increased time spent together during this week as well as our shared physical challenge helped create a bond between us and allowed me to more fully gain entrée with Ainsley. Overcoming

adversity together, which was our subjective perspective of climbing Mt. Kilimanjaro, is consistent with research on the ways that groups bond (Winslow, 1999).

### **A Changed Teacher: Perceptions of the Fulbright-Hays**

Like April, Ainsley also viewed her experience with the Fulbright-Hays as “life changing” (interview 1). However, while April expressed the idea that the Fulbright-Hays changed her both personally and professionally Ainsley primarily identified professional changes. These changes included providing her with a broader perspective from which to make pedagogical decisions as well as an increased understanding of the content that she teaches as a world history teacher.

In her newsletter article, Ainsley expressed a shift in her own thinking from a deficit perspective to one that emphasizes a broader picture of Tanzania writing: “Before this experience I was working from a paradigm that primarily views Africa as a continent of hunger, disease, war, and problems to be “fixed”...However, I found Tanzania to be anything but deficient” (newsletter article). When I asked her to expound on this, Ainsley explained that her own views of what Tanzanians “did” and what they “had” were expanded through her lived experience there. She specifically stated:

[I was surprised by] just how resourceful and entrepreneurial the people that we encountered were, so that was a big thing....And then I was just sort of challenged in my thinking like in how they all had cell phones and were doing business and I remember Dr. Upendo telling us that, ‘if you’re a goat herder and you want to make sure that when you

get to your end location someone is there to meet you to trade or whatever [then you better have a cell phone]' (interview 2).

Although Ainsley did convey a shift in her own perspective of Tanzania, she primarily talked about this perceptual shift in relationship to her pedagogical decision making and growth in content area knowledge, writing in her newsletter article: “the time I spent in Tanzania with the Group Studies Abroad Program drastically reshaped the way I think and teach about Africa.” This sentiment of learning more content knowledge about teaching Africa was reiterated in our interview when she said: “It was really life changing, going to Africa, East Africa, it was life changing. And I’ve said and I really believe this, I don’t know how I ever taught Africa before going there” (interview 1). Further, Ainsley identified the perceptual shifts that she experienced as a result of the Fulbright-Hays experience in Tanzania as something that “deeply shaped the work that I do in the classroom about Africa” (interview 1).

When asked if she felt that the Fulbright-Hays impacted her teaching about other parts of the world Ainsley suggested that her broadened perspective of Tanzania in particular and Africa in general prompted her to consider the perspective she takes while teaching about the rest of the world:

If anything it just informs me about how little I know about other areas of the world. So I think that about how little I knew about Africa and now when I have to teach India (laughs) and Asia, I mean India I have no, I mean I have an undergraduate degree in history and I have a PhD and I still feel like completely unqualified to speak to so much of world history curriculum. And I mean book learning is great but you’ve kind of got to go places to understand and then still you only get a little snapshot (interview 1).

In this quotation, Ainsley simultaneously credits the Fulbright-Hays with helping her to gain a broader understanding of Africa while recognizing that her experience in Tanzania only offered her a “snapshot” of the continent. She also credits the program for helping her recognize her limited perspective on India, Asia, and other areas of the world that she is required to teach. While in Tanzania, Ainsley began to notice areas within the realms of social interactions and the teaching and learning process that she admired.

### **“Reverence” for the African Continent and People**

Both April and Ainsley described a paradigm shift with regard to the African continent. Additionally, both suggest a shift away from a deficit perspective and toward a strength orientation. However, while April primarily focused on the *similarities* between Tanzanians and Americans Ainsley emphasized a *comparison* between the two nations. Specifically within her writing Ainsley emphasized areas where Tanzanians *supersede* Americans in both social interactions and the teaching and learning process.

### **Learning from the social interactions of Tanzanians**

Within her newsletter, Ainsley describes a shift in her thinking about Africa from one centered on curiosity to one filled with respect. She wrote: “The interest that I used to feel for the African continent has become reverence. This manifests in my teaching” (newsletter article, sentence structure in original). She explains further that “although the nation of Tanzania may not have as high of a GDP as the United States there are things that are happening in East Africa that

we cannot put a price on” (newsletter article). She then goes on to note that “the country is rich with resources of the human kind” (newsletter article).

Later in her newsletter article, Ainsley gives examples of these human resources, specifically noting “I was amazed at Shah Industries, which hires people with disabilities, thus creating a work environment that is based in compassion.” In addition to highlighting Shah Industries Ainsley also noted that while in Tanzania she was “amazed at the diversity and way people work together peacefully.” Finally, Ainsley makes a direct comparison between the social interactions she observed in Tanzania with the United States by writing:

There are many lessons that the United States could learn from a country like Tanzania, but we have to first slow down and pay attention to the little things that say a lot. For example, the respect and courtesy that people show each other and especially the hospitality. This attention to each other, making eye contact, taking time to meet and greet all signal the values that is placed on human relationships (newsletter article).

Within this utterance Ainsley compares her observations of social interactions within the culture of Tanzania and the culture of the United States. She specifically emphasizes elements of social interaction that she finds Tanzanians to do better than Americans. In a manner similar to April, Ainsley also positively homogenizes *all* Tanzanians as being “respectful” and “courteous” within her writing. This comparison between the United States and Tanzania as well as the positive homogenization of Tanzanians is particularly evident in Ainsley’s description of the teaching and learning process.

### **Comparing the teaching and learning process**

In both of her blogs and in her newsletter article Ainsley makes comparisons between the teaching and learning process in Tanzania and the United States. Ainsley specifically compares the students in each context and the struggles of teachers working within each context. In many of her utterances Ainsley privileges her perception of Tanzanian learners in comparison to American learners.

Each of the Fulbright-Hays scholars had the opportunity to both observe Tanzanian teachers as well as teach a lesson in a Tanzanian school while abroad. Ainsley observed Tanzanian teachers in a secondary and primary school in Moshi, Tanzania. She described her observation by writing, “There are over forty pupils in a class. There is always cooperation and apparent engagement. The students do not seem to suffer from disinterest as do their American counterparts” (blog 1). Ainsley added to her discourse of fully engaged Tanzanian students after she had the opportunity to teach a lesson at a primary school in Moshi, Tanzania. She wrote about this experience:

There is no question asking or silliness. It is remarkable how the children respond to instruction. The students want to please so badly but also seem genuinely interested and want to learn. There is no indifference. Everywhere we go the students welcome and sometimes literally embrace us (blog 1).

Within her writing Ainsley ascribes *all* Tanzanian students as “engaged,” putting forth their best effort, and wanting to be in school. The idea that Tanzanian children are all engaged learners even appears in her second blog posting which is solely devoted to describing the Maasai’s pastoral lifestyle. Yet even in this posting Ainsley includes that “the Maasai school

children are very enthusiastic [about their lessons]” (blog 2). Considering the enthusiasm that she sees from the Tanzanian students in comparison to her own American students Ainsley writes:

It is easy to see how you could get addicted to the kind of love and affection that is shown to teachers here...I have to remind myself that it is better to have Tanzanian teachers in Tanzanian classrooms rather than Americans who are desperate to feel this kind of love and respect from their students (blog 1).

In her utterances, Ainsley deems the Tanzanian students to be more engaged and providing more effort than their American counterparts. She also reflects the idea that Tanzanian teachers are benefited by these enthusiastic students. Nonetheless Ainsley does recognize some of the challenges facing teachers within each context. After teaching a lesson at the primary school Ainsley describes her feelings about these challenges after talking with several Tanzanian teachers:

Some of the Tanzanian teachers asked us to come back and show them new teaching methods. The irony is overwhelming. As an American teacher I am good at coming up with new ideas for the classroom because in the United States we have to convince students of the relevance of what we are teaching. We have all the supplies in the world compared to Tanzania but the “customers” are choosy and buy-in can be hard to attain. Here the buy-in is there but many classrooms consist of a blackboard, chalk, and whatever a teacher can glean from one old textbook. Yet the students are hungry for anything. I am not saying one way is superior but instead that we have a lot to learn from each other (blog 1).

Here Ainsley explicitly states that neither system is better than the other. However Ainsley does indicate that American students and their collective lack of engagement with schooling are at the

root of the challenges that American teachers face while inequitable access to resources explains the challenges that Tanzania teachers face. Thus she privileges Tanzanian students over American students by blaming a lack of resources for the challenges in Tanzania and the students themselves in the United States.

The idea that teachers and students must do the best with what they have was also reflected several months after her return to the United States within her newsletter article:

The thing that has really remained with me from the [Fulbright-Hays] Group Project Abroad experience is the respect that Tanzanian children have for their education. Hearing stories of children walking miles to and from school or families saving all of their money to buy a school uniform really makes me realize how much we take for granted. It is not just students I am thinking of but also teachers. When I saw amazing teachers doing so much with so little I was really humbled and have committed to making the most of what I have and asking my students to do the same thing (newsletter article).

Within this utterance, Ainsley begins to reflect upon herself as an educator in the United States. Considering the financial capital and physical resources that she and her students have access to in the American education system in comparison to the Tanzanian system Ainsley commits to utilizing the Fulbright-Hays experience as a catalyst to begin “making the most” of this privilege. While this newsletter article reflects her own commitment to taking less for granted she ends by asking her American students to “do the same thing,” thus reflecting the idea, once again, that the American students need to change to be more like their Tanzanian counterparts.

### **“An Attempt to Normalize” Tanzania**

Ainsley focuses many of her utterances on areas that she views Tanzanians superseding their American counterparts. However, when she discusses or teaches areas that may be considered quite different from dominant social norms in American society, for example, the polygamous marriage practices of the Maasai, Ainsley uses thick written description of her experiences with the people. Ainsley relies heavily on description to tell the story of being in Tanzania and as a result rarely offers analysis within her own writing.

One reason for her reliance on description may be that Ainsley makes a very conscious effort to not judge the “othered” group based on her own cultural values. In our second interview Ainsley mentioned that the book *The Spirit Catches You and You Fall Down* by Anne Fadiman as very influential in her own reading of other cultures. Specifically, Ainsley stated:

That book is really important to me it is actually about the Hmong...And it is a book about people trying to get the Hmong in the medical system and a Hmong child has epilepsy. And it is kind of anthropological and sociological but it is about having to understand the cultural stuff before they can even treat this child. Because you know everything is going through the lens of their cultural, you know the way they process culturally and so forth. And so I think that way. Like, I don't know, when I look at any culture that is different from my own I say, 'where am I misreading?' And like you have these interpretations that something is a certain way, and then you realize, oh it is just because you are so out of your culture that you couldn't see that it was coming from something else or was about something else.

Here Ainsley explains the influence this book had on the way in which she reads other cultures. Ainsley further acknowledges, “You have all these attitudes and ideas and beliefs and you only

get this like one little slice of any situation because you are trapped by who you are and you're always going to become entrapped by who you are" (interview 1). In this statement she indicates her belief that we are unable to ever fully understand the position of the "other."

One way that Ainsley attempts to "normalize" the "other" is to use thick description. In her second blog posting about the Maasai, Ainsley wrote:

The Maasai school is tiny. It is a simple building constructed out of lots of thin branches, all of which seem to be between one and a half and two and a half inches. A lot of light passes through the walls and roof of the school. The door, like every Maasai door I have walked through, is very low. A lot of the children are the age of kindergarten or first grade. When we enter we get a warm welcome and they are singing. We are invited to sit on the bench seats which are built into the ground. As usual the kids in the first rows are squished together. We sit in the last row and are joined by some kids who invite us to sit down. They wiggle up close to us and it is hard not to just hug them. The bench is crude but polished from use. The children sing some songs for us and count to twenty in English among some other things. The teacher is Maasai and comes from another village. The children are very enthusiastic. We join in on some songs we know in Swahili and before we know it our time in the school is over (blog 2).

Here Ainsley uses her words to paint a picture of the Maasai school. Although she does draw the reader's attention to some challenges related to the school by using adjectives like "tiny," "thin," and "crude" she is very cautious to avoid any language that could seem judgmental. Further, she guides her blog readers to focus on elements of schooling that transcend the boundaries of many cultures, specifically she focuses on learning activities, the students, and teacher. Notably, within

her description of her time at the Maasai school Ainsley omits that a donation plate was passed to all of the Americans to donate to the school before the Fulbright-Hays scholars left the building.

Ainsley does include a photograph of the school (see Image 5-1 below). The photograph shows a small shack. Several of the thin branches that create the walls of the school are falling down. Yet, in spite of this telling image, the request for donations, and Ainsley's acknowledgement that the Maasai students were working in English and Swahili rather than their native tongue of Maa there is no mention of structural inequities anywhere within her writing. Instead Ainsley chooses her words carefully, illustrating a scene for her reader with as little judgment and analysis as possible.



Image 5-1: Ainsley's photograph of a Maasai school

Similarly, when describing the polygamist lifestyle of the Maasai Ainsley writes:

We are whisked off with a young Maasai man named Mosses. He spells his name in the dirt for us with his stick. He takes us inside a Maasai boma and explains how things are

done. The boma is built by the wife and she lives there with her children. The husband usually has many wives and only comes to “visit” (blog 2).

In this description, as with her description of the Maasai schooling, Ainsley carefully chooses her words to be descriptive and non-judgmental. When I asked about her writing, Ainsley stated, “I think that there was an attempt to normalize for sure” (interview 2).

The attempt to “normalize” is also a clear goal of Ainsley’s sociology lesson. Ainsley taught sociology for one year after her return from the United States. During this time Ainsley described that she taught “certain social phenomenon that you see in Africa” including the polygamous practices of the Maasai:

It is hard to explain that, like in a pastoral society, a man might have multiple wives without people getting all freaked out. But it seems like I was able to share with kids that we were hanging out with people who were Maasai and that that was the way they lived or were going to live, and that we saw bomas, and hung out with people. You know, it kind of broke a taboo that I could talk to the students about it and I was obviously comfortable and thought it was interesting and a sustainable way to live and you know there are other ways to be, and other ways to shape families, and all of that. So that was good (interview 1).

In this utterance Ainsley describes her goal of helping students to not “get all freaked out” by less familiar family structures. One method that Ainsley used to encourage acceptance of social practices outside of the American norms was through modeling “comfort” with polygamy. She also draws her students’ attention to the individual humanity of Maasai people by focusing on their homes and on “hanging out” with individuals. Her goal of guiding her American students toward respecting other peoples and ways of being was also included in her newsletter article

where she wrote, “My students are learning the history of things like the Swahili Coast but they are also hearing my stories of the people. They see my pictures and artifacts and most importantly they sense my respect” (newsletter article).

One reason that Ainsley may focus on normalizing and respecting other ways of being relates to her goal of helping students to “open up to the world and [I want to] encourage students to see the world as not a scary place but a place to be explored” (interview 1). She explains that she believes that this is important because “the more that we stay in ourselves and be who we think we are supposed to be the more we stagnate...and if you’re not stagnating you might be more pleasant to be around and more helpful to other human beings” (interview 1). Here Ainsley explains her belief that learning and growing may create ripples which could lead to happier and kinder people.

In addition to helping her American students become less stagnate and more open to the world, Ainsley also sets the goal of helping her students to critically view negative conceptions of the African continent and people. In the next section, I will explore the ways in which Ainsley specifically challenges the singular story of Africa while also unintentionally reifying it.

### **Fighting and Affirming the Singular Story of Africa**

Ainsley wrote a unit of seven lessons related to the African continent. These lessons were designed to be taught to her tenth grade World History class. Within this brief unit Ainsley taught about the history and historical events in six different African countries. She also created the overarching goal of helping students to critically examine the negative conceptions that many

of her students hold toward the entire continent of Africa. Additionally, Ainsley used her own lived experiences in Tanzania to speak with more authority about the entire continent of Africa.

### **Fighting the singular story of Africa**

The central tenant of Ainsley's intended and enacted curriculum was designed to help students critique a singular narrative of Africa. Based on her experiences in high school social studies classrooms she believes that her students receive messages that prompt them to negatively homogenize all of Africa with attributes such as being a place of war and famine. She explained this further when describing an introductory lesson that she uses with her students:

I do a chalk talk with the kids where they put up everything that they associate with Africa and of course it is like 'zebras,' and 'war,' and you know 'starvation.' And so we just use that [activity] to get those views out there and we talk about it, about where those views come from and like if you only saw, or since you only see, a certain kind of side of the continent that that is why we think of it that way. And you know [the activity is] not to embarrass or shame anyone for holding those views but just to be honest like 'yeah, people have these views,' like right now it's about Ebola (interview 2).

Here Ainsley is explaining her perception of what high school students think about Africa prior to her unit on the continent. She also begins to hypothesize why students may hold these views, "[Students] hear this one little thing and write the story of the whole continent. That is something that I absolutely work on with kids" (interview 1). Although Ainsley does aspire to help her secondary students move beyond generalizing news reports about regions of Africa to the entire continent she also offers some understand about why students do this, stating further,

“it doesn’t really help to come down on people because folks haven’t been there and well, all they hear on the news is Ebola, so they think that Africa is a continent of Ebola” (interview 2).

To combat this negative singular story of Africa Ainsley reworked her African unit after her return from Tanzania calling it “so much more informed, more nuanced, and simply smarter than before” (newsletter article). She further explained that the Fulbright-Hays provided her with “the background and experiences that enabled [her] to develop lessons that engage curiosity and complicate the singular story that many of my student have in their minds about what Africa ‘is’” (newsletter article). The unit that Ainsley created and submitted to the United States Department of Education as a part of the Fulbright-Hays requirements, included four overarching main ideas called enduring understandings. These enduring understandings include, “Africa is a continent of diversity,” “Africa has a complex social, political, economic, and religious history,” and “Africa is made up of over 50 countries with unique histories” (unit plan). These three overarching goals directly speak to Ainsley’s goal of helping her students create a “complex and multifaceted understanding of Africa” (unit plan). Her unit’s fourth enduring understanding, “Africa has many migrations which have shaped the continent today,” was written as the basis for her lesson on the Swahili Coast but also supports the goal of complicating the narrative of Africa.

To help her students attain these learning goals Ainsley developed seven lessons. Following the chalk talk Ainsley’s submitted unit plan asks teachers to show students “twelve slides of Africa.” When asked about this portion of her unit plan Ainsley explained:

I show different images from different parts of the continent and there is a picture of a woman in a hijab studying in the library at the University of Algeria so there is that [picture] but there is also a picture of the Maasai. So really it is to show the diversity of the people, and the economics, the religions, the social. There is a night club picture

from Kenya, you know it is just to try and blow open this idea of, well I think when you see the Maasai picture you're like 'oh, that's Africa' but like when you see the picture of a dance club it doesn't feel like you know it (interview 2).

Within this lesson Ainsley begins to expose her students to lifestyles and cultures that her students may not initially associate with Africa. In this lesson she asks the students to take notes on the pictures and then categorize the photos. Her intention is to help students consider broad social practices in Africa.

In a second learning activity Ainsley asks students to analyze a French political cartoon. Describing the cartoon analysis Ainsley stated:

It has like the continent like the African continent but it is like pieces of a quilt and it just has all these stereotypes, 'famine,' 'war,' 'Hutu,' 'Tutsis,' and all these words on it and then the quilt is sewn together but it is like coming apart so it's like projecting this kind of deficit view of the continent (interview 2).

Ainsley explained that she uses this cartoon analysis to help students begin to question where they developed their original negative views of Africa.

Finally, Ainsley teaches a lesson on the physical geography of Africa. In this lesson Ainsley writes that the teacher should provide a graphic organizer to her students and present a PowerPoint presentation of information related to the physical geography of Africa. She also suggests that teachers should provide colored pencils and maps of Africa to their students so that the students can label and color the maps. When asked if she was teaching this lesson Ainsley explained:

[I teach physical geography] just a little bit, just a little bit and it helps play into this 'gosh not only is it diverse in all these economic and social and political ways but gee

look you've got a continent where you've got rainforests and then you've got crazy desert you know so I do use it to kind of, well not because they need to know all the geography of Africa, because they don't need to know it, for the standards they don't, but to further challenge the notion of one understanding (interview 2).

In this utterance Ainsley explains that she intentionally uses a basic geography lesson to further her goal of fighting the singular narrative of Africa. When asked about how her students reacted to these new ideas Ainsley stated, "I think that for the most part my kids want to see things kind of blown apart from the way that they see things, like they want to be challenged in that way, so they tend to like it" (interview2).

### **Affirming the singular story of Africa**

Ainsley purposefully introduced multiple facets of the African experience to her students in an attempt to complicate the homogenization of the African continent. Although she attempted to recognize the unique characteristics of place in different regions of Africa she also generalized her own lived experiences in Tanzania to the entire African continent in her utterances and her lesson planning. Although Ainsley only spent time in one of the "over fifty countries with unique histories" (unit plan) she used this lived experiences to speak with more authority about the entire continent.

In our first interview Ainsley stated, "It is important for me to express how deeply [the Fulbright-Hays] did shape the work that I do in the classroom about Africa for sure" (interview 1). In addition to saying, "I don't know how I ever taught Africa before going there" (interview 1) and "I think about how little I knew about Africa [before the Fulbright-Hays]"

(interview 1). Finally, “In sociology you do talk about certain social phenomenon that you see in the continent of Africa and so I definitely brought that in at the time” (interview 1). In each of these quotations, Ainsley expresses her increased knowledge not of the country of Tanzania, or the region of East Africa, but of the continent of Africa. Further, within her newsletter article, Ainsley identifies the projection of her experiences in Tanzania to the entire continent by writing, “The time that I spent in Tanzania with the Group Studies Abroad program drastically reshaped the way I think and teach about Africa” (newsletter article). Here Ainsley uses her own singular story within a singular African country to (re)conceptualize the entire continent of Africa.

Within Ainsley’s lesson plans there is a clear and intentional focus on fighting a singular story of Africa. Nonetheless, Ainsley, like April, uses the very broad terms “Africa” and “Africans” with nearly the same frequency as she uses more specific terms like “Tanzanians” or “Eastern Africans” within her lesson plans. Additionally, Ainsley has two assessments built into her learning plans that also encourage students to consider the whole continent of Africa rather than unique countries or regions of Africa including, “students will write an acrostic poem with what they learned about Africa” and “students will write three things that they learned about African history” (unit plan).

One reason for Ainsley’s tension between fighting the singular narrative of Africa within her lessons while simultaneously projecting her own limited experiences to the entire continent may be related to the state academic standards. Within her unit plan, Ainsley includes lessons that are designed to help students critically consider the negative messages she believes they have assigned to the continent, while also covering the Olduvai Gorge (in Tanzania), the entire Swahili Coast, Sudan, Nigeria, South Africa, and Rwanda. All of these topics are related to state academic standards. To cover these, as well as the rest of the world history curriculum, Ainsley

planned to cover all of these topics within seven class periods. However, within our interview Ainsley acknowledged that the actual enactment of the lessons may take “a few weeks” (interview 1).

Ainsley explained the influence of the state standards on her broad range of topics. For example when talking about the tension that she feels about teaching the Rwandan genocide Ainsley stated:

There is always a tension there because again it goes into that way of thinking, that you know Africa is a continent of genocide, so there is that, but it is a super important historical event and the way that the US responded and also the causes of it or the perceived causes of it are important to teach. So I don't know, I think it outweighs, even though it might reinforce the genocide in Africa stereotype, I think that the reasons for teaching it outweighs that so I still do it... and anyway it is in the standards so we have to teach Rwanda, so it's there (interview 2).

Here, Ainsley considers her inclusion of the Rwandan conflict which she fears may unintentionally reinforce students' preconceived negative notions about Africa. She reconciles that the inclusion is important based on its historical significance but she also leans on the state standard to support this inclusion. Ainsley explains that she is required to teach content related to the state standards saying, “A lot of it is dictated by what we are supposed to teach, the standards” (interview 1). Finally noting, “I work for the state of Georgia, and the state of Georgia tells me what to do to some extent and this is how the voters of Georgia want it, so it is what it is” (interview 1).

Ainsley makes the decision to focus her unit on helping students to recognize the diversity of the African continent. Nonetheless she feels bound to teach the Georgian world

history standards which include teaching many historical events across the continent of Africa. After her lived experiences in Tanzania with the Fulbright-Hays Ainsley projects these experiences to her teaching of the entire continent.

### **Chapter Summary**

Ainsley describes her own changed perspective on Tanzania in particular and Africa in general as one that shifted from a deficit perspective toward a strength-based orientation. Ainsley primarily viewed the program as furthering her curricular content knowledge. She credits the Fulbright-Hays experience as helping her to become a better teacher of the African unit within her world history class. In addition to shifting away from a deficit perspective of the continent, Ainsley often compared her own experiences with social interactions and the teaching and learning process in the United States with those that she witnessed and participated in during her time in Tanzania. Within these comparisons Ainsley chose to highlight areas that she believed Americans “could learn from a country like Tanzania” (newsletter article).

When discussing elements of subcultures in Tanzania that were outside the bounds of dominant American social norms, Ainsley crafted utterances which carefully described these practices. She relies on the thick description to both “normalize” the practices as well as to recognize her own limitations of understanding the “othered” culture. One ramification of her use of thick description is a lack of analysis.

Ainsley centers the African unit in her world history class on helping her students deconstruct the singular and negative Discourse that she believes many of them hold. Interestingly, although Ainsley holds the goal of helping her students recognize the social and

historical diversity of the continent of Africa Ainsley uses her own limited lived experiences in Tanzania and projects them to the entire continent.

Ainsley's focus on difference and deference place much of her writing and lessons within the realms of what Butin (2005) calls "weak" multiculturalism. There is little evidence that she ever explores, or offers the opportunity for her students to explore, the structural inequities that may exist in Tanzania. Ainsley feels conflicted about teaching any controversial topics related to Africa. For example, she feels concern about teaching the Rwandan genocide because she wonders if these lessons will work to strengthen her students' deficit based perspectives of Africa. Ironically, Ainsley identity as a teacher who "works for the state of Georgia, and Georgia tells [her] what to do to some extent," ultimately prompted her to teach about the conflict; a topic that moves beyond a difference and deference based conceptualization of African nations.

In relationship to Hanvey, (1982) Ainsley clearly helps her students and blog readers work on their perspective consciousness and cross-cultural awareness. She devotes a significant amount of attention to helping students recognize that there are a variety of ways of being on this planet and that those ways of being are shaped by the environment (both physical and cultural) that people live in. However, Ainsley does not bring significant attention or curricular focus to social systems or structural inequities therefore there is very little relationship between her experiences and state of the planet awareness, knowledge of global dynamics, or awareness of human choice.

## Chapter 6

### **Hayden: “My entire way of thinking has completely shifted”**

In this chapter, I begin with a narrative to describe a third Fulbright-Hays participant named Hayden. I describe the relationship between Hayden and myself. Next, I elucidate the ways that the trip helped Hayden to reflect on policies and cultural practices within America. For Hayden, the Fulbright-Hays Tanzanian experience was primarily used as a means for self-reflection. I also draw attention to the significance of being in a “foreign” place for Hayden’s reflective practices. I close by discussing Hayden’s intended and enacted curriculum, drawing particular attention to the role of administration in her professional decision making. Hayden’s case is significant as an example of a teacher who made significant personal and professional changes as a result of her experience with the Fulbright-Hays program.

### **Hayden**

Hayden Carter<sup>2</sup> is a Latina woman who taught bilingual elementary education for thirteen years. She describes her path to classroom teaching as “one that found [me]” (interview 1). Hayden has a bachelor’s degree in Spanish and a minor in communication. After completing her bachelor’s degree, Hayden planned on studying “marginalizing practices in cinema” (interview 1). However she found that she was unable to afford more schooling at that time and began looking for work. She considered doing translation work, but on a whim decided to go to a job-

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<sup>2</sup> Hayden requested to have the last name Carter included in her chapter as an homage to Wonder Woman, a request that I was happy to oblige. Per this request, Hayden was given a last name whereas the other participants were not.

fair for teachers. At the fair, she found several opportunities for people with degrees in Spanish or math and sciences to become teachers with emergency certification. Hayden recalls thinking about teaching, “Well, how hard could it be?” (interview 1). Fourteen years later, during our interview, Hayden laughed as she recounted her original naivety.

Hayden’s first teaching assignment was in a fourth grade bilingual classroom at a school that she describes as a high needs school, stating:

Like 97 percent of the student population was on free and reduced lunch. The majority of children that attended school there were children of color, predominantly Latino and then African American...there was a lot of social and emotional needs and learning needs (interview 1).

Hayden stayed at this school for eight years. At the beginning, Hayden primarily learned the craft of teaching from on-the-job training. She did not begin to take education coursework until her third year in the classroom, eventually earning a bilingual certification for grades EC – 8 and a master’s degree in reading. Hayden primarily credits her colleagues on the fourth grade team with sustaining her through her first few years in the classroom. Nonetheless, Hayden says about those first few years, “there was a lot of crying and it was very stressful” (interview 1).

In addition to learning the professional practice of teaching, Hayden also began to notice systemic educative practices that she found troubling during the early portion of her career. Specifically she found, “just being a witness to practices that do not account for children of color or young bilingual children” as an impetus for considering leaving the teaching field (interview 1). Considering why she stayed, Hayden stated:

It’s because of my own educative experiences. Because of my being bilingual, and then being put in Special Ed because of my bilingualism. Then having a teacher advocate for

me that I did not need Special Ed because I speak two languages, I'm fine. I guess I never really realized how much that impacted me until I started working with bilingual children (interview 1).

Here Hayden reflects on how her own experiences as a bilingual learner have influenced her practices as a bilingual teacher.

After eight years at her first school Hayden switched districts. She explained the switch was made because, "I needed to take time for me too, because I was putting all of myself into [my] teaching...and I needed a change" (interview 1). About her second school Hayden stated:

I still taught at a Title 1 school, but it was 70 percent of the kids that were on free and reduced lunch. It still was Title 1, but there was like a – I call it a potpourri of kids. I had more Asian students, White, different languages. I still had Latino and African-American it was just a more diverse population, and so I still felt like I was serving my purpose. I was advocating for children but it was less the emotional part. I mean, it was a nice break (interview 1).

Hayden was at this school for two years before applying to the Fulbright-Hays Group Project Abroad Program. She explained that she applied because, "I felt stilted in the classroom and I needed to think about things. I needed to think about my teaching in a different way. It was also kind of like I needed more perspective" (interview 1). When I asked about whether or not she believed she gained this perspective as a result of the Fulbright-Hays program, Hayden replied that she did and that this new perspective prompted her to apply to a PhD program.

Hayden taught for three years following her experience in Tanzania, she began taking doctoral coursework in 2012. During the 2014-2015 academic year, Hayden left elementary

teaching to pursue her PhD full time. Hayden explains that she hope to “stay in academia, teach teachers.” When I pressed, Hayden she stated:

Trying to immediately tackle the system you’re running into a wall. You’re, I mean, making cracks. You’re making cracks into that wall. That’s where I see my role, it’s working with pre-service teachers and creating a space for them to think about their practices in their future classroom (interview 1).

Here Hayden explains her belief that she can make a difference as a teacher educator by helping to empower pre-service teachers to critically reflect on educative practices and their implications for equity.

### **My Relationship with Hayden**

Prior to traveling to Tanzania, Dr. Upendo facilitated seven 1-2 hour long orientation sessions. Six members of the 2011 cohort, including Hayden and myself, were not local to the University of Warm Places and used Skype to participate in the orientation. In addition to sharing a bond related to mutely and remotely watching the other Fulbright-Hays scholars participate in the orientation, several shared technical difficulties and typed side conversations promoted camaraderie between the six remote participants.

Hayden and I met in person for the first time while waiting for our flight to Kilimanjaro, Tanzania at the Amsterdam airport. Immediately we developed an easy rapport. During our four week stay, Hayden and I spent much of our time together. I was drawn to her witty humor and she was drawn to my enthusiasm for trying different varieties of African beer. We remain in contact via social media and I happily consider Hayden a friend. Because qualitative research

does not assume objectivity but rather seeks to understand subjectivity I find this positioning beneficial. In a manner similar to my work with April, I believe that our friendship created space for more candid conversations than what may be possible between strangers.

### **A Journey of Self-Reflection**

Hayden's experience as a Fulbright-Hays scholar in Tanzania was primarily used to as a means of self-reflection. While April and Ainsley utilized the experience to understand the "other" Hayden primarily used the experience to critically examine her own values. More specifically, Hayden's experiences in Tanzania helped her to reflect upon her relationship with consumerism, American culture, and her interpersonal relationships.

Hayden identified a "paradigmatic shift" (interviews 1 and 2) in her thinking about herself and the world while she was in Tanzania. This shift related to "being able to actually truly differentiate between wants and needs" (interview 1). In her newsletter article Hayden explored this idea further, writing:

Prior to the trip, I had a set of wants and needs that I thought were valid. Values that I deemed important. Through my observations and conversations, I realized that my wants and needs were no longer the same. The things I once deemed important no longer mattered. I gained a new perspective on life (newsletter article).

In the statement above, Hayden explains a shift in her own value system while in Tanzania.

The shift in Hayden's conception of the world was aided by a recognition of her own happiness in the face of having fewer resources while in Tanzania than she does in the United States. This was not something that Hayden expected prior to traveling. In fact, Hayden stated

that one of the most surprising elements of the experience was realizing her own adaptability. “I didn’t expect [to have the] adaptability to say, ‘Oh, okay, we don’t have power. Sure. Alright.’ So that was surprising” (interview 1).

More poignantly Hayden explained that while in Tanzania she “rediscovered being happy” (interview 1). She also began to question the relationship between material things and her happiness, stating:

The thing was, ‘Oh, we have power; we don't have power. I'm washing my clothes in the sink, whatever.’ It was just kind of like, oh okay. I mean, just rolling with it and still being happy. You know what I mean? It was an awareness of, oh, this can be like this, and I'm still fine. Like, oh, I don't really need all this stuff. I don't really need all this other stuff. (interview 1)

Here Hayden begins to question the relationship that she had created between material things and her own happiness prior to traveling to Tanzania.

### **Consumerism in America**

Living in Tanzania for a month prompted Hayden to consider her own happiness with limited access to material goods. Her experiences in Tanzania prompted her to “realize how much excess can impact you” (interview 1). While Hayden was surprised by her adaptability to living in Tanzania she was also surprised that she, “had more difficulty coming back to the States than being there” (interview 1). This challenge was primarily related to the consumerism she saw in the United States and her own shift in “being able to differentiate and understand the difference between wants and needs” (interview 2). Hayden further explains,

The thing is, going in [to the experience from a] Westernized culture it was like we need all these things, we need all these things to make ourselves happy. We need - it is very excessive, like our capitalism it's really excessive- like you know about stature and I'm wearing this name brand – it's very just capitalistic. So having that mentality going in ...I thought I needed all these things. It was like I have all these things from this culture of excess... and it was like, 'oh, I have these things' and then 'oh, I don't actually *have* to have these things,' if that makes sense (interview 2).

In addition to changes in thinking about her own connections to consumerism the paradigmatic shift that Hayden experienced in Tanzania also impacted her relationship with strangers, friends, and family. She described her reactions to strangers in the airport upon her arrival to the US as well as her reaction to conversations with friends following her return from Tanzania in our first interview, stating:

I had a really hard time for about a month interfacing with people [because of the] excess. As soon as I landed in Southern City, USA I knew I was in Southern City, USA. Seeing \$2000 luggage on the conveyor belt when you go to the baggage claim. Seeing that. Just coming back and looking at everything with a new lens and just having had, as I see it, a paradigmatic shift in how I viewed things. Then even hanging out with my friends and hearing stuff that they complained about. It was bullshit. [It's like] 'okay, so you either buy the car or you don't. Just, why are you fighting over this?' Bullshit, like fucking stressing out about cars. It's bullshit, like materialistic bullshit...It was a really big paradigm shift [for me] (interview 1).

Here Hayden describes her challenge in “looking at everything with a new lens” and understanding her American friends’ concerns about “materialistic” things like cars. Hayden’s

conscious step away from materialism created a disconnect between herself and some of the people in her life. This communication challenge was also noticeable between herself and her husband at the time. Describing her shift in thinking and her personal relationships Hayden stated:

Some people understood [my shift in thinking] and really got it, especially when it was relating to education and children and seeing how I asserted myself -versus some people, like my ex-husband, not being able to really see that shift as [a good thing]—and some friends seeing that shift as problematic (interview 1).

Here Hayden explains a tension that was created within some of her relationships as a result of her paradigmatic shift. Based on the tension Hayden began categorizing people as “really getting it” and others as seeing it as “problematic.” When I asked Hayden how this tension manifested within her spousal relationship Hayden explained,

The shift [in my thinking] scared my ex-husband and as a matter of fact whenever I would talk about stuff he would shut it down. It made him nervous and really insecure because I think it goes back to him not understanding his privilege as a White male. And I guess that was the beginning of the end. It was a big indicator for me, like it got me thinking about stuff to that point – although how long ago was that, I didn’t get divorced for like three years after (interview1).

Here Hayden explains that she felt disconnected and unsupported in her new beliefs about the world following her experience with the Fulbright-Hays program. Further, Hayden indicates that her (now ex-) husband’s responses to her considerations of Tanzania contributed to her “realizing that [her] marriage was not going to work” (interview 2). Hayden believes that their

conversations about Tanzania highlighted the different worldviews of herself and her former spouse.

### **Contentedness in Tanzania**

Another element that aided Hayden in her paradigmatic shift was bearing witness to the happiness of others with less material and economic wealth. Throughout Hayden's writings she described positive things that were happening in spite of adversity, writing in her newsletter article, "there are many problems that affect Tanzania, yet the disposition of the people remained positive." This was particularly evident in Hayden's description of the teaching and learning process in Tanzania. Within her blog postings Hayden describes her observations of the schools that the Fulbright-Hays scholars visited in Tanzania. She recounts, "the schools lack resources like desks, books, and technology" and further explains:

The average class size is about 45 students and generally there is only one book to share. Paper and pencils are scarce, so these resources are highly valued. The teacher many times writes the entire lesson on the board, and the students copy them into their notebook (blog 1).

Despite these challenges Hayden describes Tanzanian teachers as "creative and dynamic" and having "the ability to overcome circumstances where I think I would have struggled and crumbled" (blog 1). Acknowledging that she may struggle to teach under the circumstances that she witnessed Hayden also writes about the disposition of the teachers and students, stating, "You would think with all these obstacles in front of them [they] would be pessimistic, but their disposition is completely the opposite. The students are excited to learn and the teachers are

equally excited to instruct” (blog 1). When I asked Hayden about her perception of teaching in Tanzania, she replied that she was moved because she felt that “the passion for teaching is overwhelming, like big and powerful” in Tanzania (interview 1).

Another element that was moving for Hayden was the generosity that she experienced in Tanzania despite the lack of resources. Hayden dedicated her second blog posting to explaining a non-profit organization which was visited by the Fulbright-Hays scholars in Arusha, Tanzania.

The Center for Women and Children Development (CWCD) is a non-profit organization formed in 1995 by “Mama” Hindu Ally Mbwego...All of the children [at the Center] are impoverished, disabled, or disadvantaged in some way. The orphaned children live in foster homes in the surrounding area. The Center also provides early childhood education through the day care centers. The children are bright and eager to learn...“Mama” Hindu and her staff were so gracious. They welcomed our group with tea and rice flour fritters. At the end of our visit, our group was honored with gifts from “Mama” Hindu. We were all given a kanga, necklace, and bracelet. Again, I was overwhelmed by the kindness people have shown me as I visit schools and organizations (blog 2).

In this posting Hayden highlights the disadvantage that many of the participants at CWCD face while concurrently noting that the children are “eager to learn.” She also highlights the generosity of Mama Hindu and her staff.

While the Fulbright-Hays scholars were visiting the CWCD several of the Tanzanian teachers on the staff spoke about their passion for the work they were doing at the Center. Several teachers spoke about working without pay at times to continue the work of the Center.

This tenacity may be one reason that the gifts that were given to the Fulbright-Hays scholars were exceptionally meaningful to Hayden.

Hayden was still reflecting on the generosity of the people in Tanzania when she wrote her newsletter article, stating:

The generosity and hospitality I witnessed and experienced was astonishing. So many people opened their hearts, their homes, their lives to me. They shared their thoughts and feelings. At times, I was even honored with gifts when there was so little.

While both April and Ainsley also reflected on the generosity and happiness of Tanzanians they did so with a different purpose than Hayden. April and Ainsley both homogenize Tanzanians with positive attributes to counter what they see as a deficit based dominant Discourses of the Tanzanian and African experience. Hayden also homogenizes Tanzanian teachers as “eager to teach” and Tanzanian students as “eager to learn” however this homogenization rarely occurred in her writing and did not occur during our interviews. Hayden’s positive conceptualization of Tanzania(ns) is primarily related to her own self-reflection. She describes her reflection within her newsletter article, writing:

In the beginning, I found myself having many internal conversations about my reactions and feelings towards my surroundings. I would say to myself, “You’re being a spoiled Westerner. Stop it. Think. Reflect.” I reflected a great deal, so much that some nights I didn’t sleep. The more time passed, the less I would have to “scold” myself (newsletter article).

One reason for the difference between April and Ainsley on one hand and Hayden on the other may be that Hayden has family in financially poor areas of Mexico whom she has visited several times throughout her lifetime.

I knew that I was going to go and visit places where it is not the same, you know, but at the same time I have family in Mexico and I have family that lives in rural parts of Mexico. I used to go and visit my aunt and uncle and my cousins and they didn't have running water, so that stuff doesn't faze me because I've encountered it and been exposed to it before...so it was kind of like that, I guess, I didn't think like, 'oh, all I am going to see is a bunch of poor people' (interview 2).

Rather than homogenizing all Tanzanians as impoverished, Hayden's familial experiences with poverty outside of the United States contributed to a broader conceptualization of what she would witness while abroad.

### **Improved Reflection “Outside of My Comfort Zone”**

Hayden's lived experiences with poverty in Mexico helped her to enter the Fulbright-Hays experience with an open mind, yet seeing others who were happy with less material and economic wealth in Tanzania prompted a paradigmatic shift in her thinking in a way that her previous familial experiences in Mexico did not. I asked Hayden if she could identify any specific elements of Tanzania that may have contributed to this shift when her experiences in Mexico did not. Interestingly, Hayden believes that it was her unfamiliarity with Tanzania that prompted her to consider things more critically, she explains:

The thing is that, like, I had no skills to navigate in Tanzania, whereas [in Mexico] I have skills, like I know the language, I have family so that is very familiar, and it is easy for me to navigate. Whereas in Tanzania I was really out of my comfort zone, where I did not have the language, I am in a culture that [was completely foreign] (interview 2).

Here Hayden considers the impact of being in Tanzania, a place where her ability to navigate the social world was challenged based on language and cultural differences. She suggests that being in a place that is completely foreign aided her in seeing the world more critically.

Hayden also acknowledges that her age also impacted her readiness to critically view the world while in Mexico:

I was down there [in Mexico] when I was a kid and I was like, ‘okay, whatever, like this is just how it is.’ It was my aunts and uncles and this is just what it’s like. So [I was] not understanding like money, and like inequity, and not really getting it. So like, [I was] hearing conversations from my aunts and uncles about political stuff and Mexico and you know, like kind of leveling out the playing field. And [I was] like ‘oh, okay’ but [I was] not getting it. You know I couldn’t understand it because I was like 14 or 15 and what do you really get at 14 or 15? You know what I mean? You are still kind of egocentric like, ‘hahahaha, me.’ (interview 2).

Within these two utterances, Hayden considers that although she had some lived familial experiences with global inequities as a child the familiarity of the language and culture within Mexico as well as her inability to notice and understand larger social structures as a teenager helped her consider inequities in Mexico as “normal.” Whereas, her discombobulation in Tanzania contributed to a paradigmatic shift, she stated, “It wasn’t my culture, it wasn’t my language, it wasn’t my anything. I was a Brown girl in a Browner country and I felt like I needed to figure some stuff out.”

### **From English Language Learner to Language Scholar**

Hayden's linguistic and embodied identities may have also contributed to her emphasis on language policies within Tanzania. As a bilingual Mexican-American child Hayden was placed in special education courses as a young student. After several years of enrollment within the special education program a regular education teacher identified Hayden's academic strengths and advocated for her removal from the special education program. Hayden identifies her teacher's advocacy on her behalf as a pivotal moment that continues to shape the work she does with bilingual students. She stated, "I never realized how much that [advocacy] impacted me until I started working with bilingual children" (interview 1).

Hayden's bilingualism may have prompted her to pay particular attention to the language policies within Tanzania. Tanzanian public schools serve students from many different tribes with diverse linguistic backgrounds. To streamline the tribal languages within schools public elementary school students are taught in Kiswahili and receive supplemental lessons in English. As Tanzanian students age more of their academic subjects are taught in English and by the time Tanzanian public school students are in high school all of their academic work is conducted in English. Hayden described the policy as "kind of like a sink-or-swim situation when you get older. You get support in elementary school then when you go to middle school it sucks to be you if you're not dominant in English" (interview 1).

In a manner similar to her use of the trip to reflect on consumerism within her own life Hayden also uses the language policy in Tanzania as a means of reflecting and critically examining second language policies within her school and within the United States. Hayden reflects:

I guess the thing is that I had a greater appreciation for language [after the trip]. Another thing that was really amazing to me was the multilingualism of the people in Tanzania.

Like that absolutely blew me away. Like a minimum of three languages that they would know and up to five languages! And I was like, ‘damn!’ So it made me think about these language ideologies and the way that language is positioned in US schools (interview 2).

Hayden credits the Fulbright-Hays program and her subsequent inquiry surrounding language policies in US schools for her interest in working toward her PhD. Upon her return to the US she explains:

[I was often] thinking about classroom instruction and how we help children. So at first I was thinking linguistically and then I was thinking about children and learning and then I was just really thinking about those things as far as the impact that teachers have and what we do. And that was kind of like when I started looking at different doctoral programs and choosing to go the language and literacy route (interview 2).

In addition to the experience prompting her own quest for doctoral education Hayden’s shared intellectual curiosity also led a colleague of hers to pursue his PhD as well:

It was because of the trip that I started thinking about things and then talking about my experiences on the trip with a colleague of mine and I was like, what are we going to do? My inspiration impacted him as well as like a catalyst and that is why we both ended up applying to a doctoral program (interview 2).

In her doctoral program Hayden is studying the “linguistic practices of multilingual learners in the classroom” (interview 1). Her primary interest, however, is in teacher education. It is in teacher education that Hayden believes she can create change for bilingual students. She says:

I think that part of creating change in a system that like to recreate marginalization is teacher ed. It's a simplistic metaphor, I guess, that ripples create waves. It's through things like action-reflection that seem simplistic on the surface. Part of it is having critical discourse with other educators about your pedagogy, critical reflection, and really thinking about, 'okay, so what do I do?' And part of it is about collaboration and conversation. That is what is empowering. I see it empowering the teachers in a system that removes that power -that likes to remove that power. Being able to still do what I think - do right by my kids. Finding those places to teach against the grain; not lose your job. Then if you are doing that, if you're a critical educator, you're teaching your students to be critical learners. Then that is a ripple. Lots of ripples create waves. Those waves create change (interview 1).

Here Hayden discusses her understanding of creating change as a teacher educator. In this role she hopes to inspire her students to find opportunities to teach "against the grain" to create "critical learners" who will eventually create social change.

### **Creating a Connection Between Language and Culture**

For the United States Department of Education, Hayden created a multi-disciplinary project where students created trilingual books. Within their book projects, students were to explore the idea of culture. Specifically, Hayden wanted her students to consider:

What is culture? What are the aspects of culture? How do customs contribute to culture?

Is culture seen or unseen? How do similarities between cultures unite us as a global

community? How do differences between cultures unite us as a global community? (unit plan)

To help her students explore these questions Hayden asked students to “examine their culture (Mexican American) and research Tanzanian culture. Students [should] identify commonalities between both cultures. Students will synthesize research by creating a trilingual picture book” (unit plan).

Hayden helped her students research Tanzania by creating short films for them based on the footage that she shot while in Tanzania. Her footage included “the schools, and the dude that climbed up the tree, and stuff from the safari” (interview 2). In addition to Hayden’s own movies she also provided her students with outside sources. She explained her pedagogical process:

I would upload websites and then they could log onto [our class] site and click on the link, so I found websites for them so [I could] make sure that they were child friendly and not too high level. Then like any kind of literature that I had [from Tanzania] like different brochures and stuff like that (interview 2).

As an English Language Arts teacher, Hayden sought to integrate big social questions about culture and cultural values with the research skills that were needed to synthesize information into books. As a bilingual educator, Hayden sought to draw particular attention to the role of language within culture. Hayden explains, “[We were] building on language and what we know about our own language and then like learning about another culture and their language” (interview 2).

For the students to write their books in Spanish, English, and Swahili the students needed to learn some Swahili vocabulary. Hayden found limited resources available for teaching and learning Swahili in the United States for adults and children. She explains, “when I got back [to

the US] I really wanted to look into [studying the] language because I didn't want to lose what I had learned as far as my Swahili and I couldn't find any kind of program" (interview 2). Because of the lack of available teaching resources, Hayden used the Fulbright-Hays program materials, "I used the same slides that Dr. Upendo used with us for Swahili, I used the same ones to teach them Swahili" (interview 2).

Unfortunately without extended opportunities to learn Swahili, Hayden's ability to help her students write in a third language was limited. This presented some challenges that Hayden described:

And they would be like, 'well, we want to say this [in our book]'... and because I only know up to this point and what they were saying was a lot more complex than what I can say I didn't know what to do so we used this [translation] app... I am sure that if Mama Upendo saw some of the Kiswahili translations ugh. Like my app I am sure it is all jacked up. Because you know when you do English to Spanish and you're like 'ehhh that's not quite right.' So I am sure it is like that (interview 2).

Without the opportunity to continue her own education in Swahili, Hayden faced a barrier to the enactment of her intended curriculum and adapted by using translation apps. In spite of the challenge, Hayden describes the students as receptive to the Swahili lessons. Hayden recalls a time when she witnessed her students playing with the language during their free time,

I even have a video clip of them and they were playing school and like teaching someone how to write and speak in Swahili... it was two of my girls having a mini-lesson on Swahili. I think it might've been [during] indoor recess but you know like they were just sitting there having a little mini-lesson in Swahili.

Here Hayden brings emphasis to the students' desire to learn and play with a third language. This was a positive outcome for Hayden because one of her goals was for students to develop an "appreciation for language and how people express themselves" (interview 2).

### **Developing Criticality through Literature**

Hayden's overarching curricular goals for her unit on trilingual books centered on helping students to "develop a sense of empathy" (interview 1) for their fellow humans as well as "making the world a smaller place" (interview 2). Hayden described her empathic intention:

[I wanted students to] look outside of themselves. I mean I think it enriched our conversations and especially when they were making their books about my culture, your culture [I mean] our conversations began there, and it was beyond comparison and things like that. It was also what is acceptance? What does really acceptance mean? Then what is really difference? They're thinking about differences, embracing difference (interview 1).

In the above quotation Hayden explains her use of the trilingual books as an impetus for facilitating conversations about large social issues like "acceptance" and "difference."

A second goal for Hayden is helping students to see the world as a "small place" (interview 2). By doing this she hopes to make a connection between her American students and the rest of the world.

[Through the project we were] really looking at making connections, oh, hey, this is going on here. I know it sounds like it's far away. Let's see what happens. We're not

really that far apart. Creating a bridge to the global—making global more communal—making global feel more local (interview 1).

Helping her students to recognize some common human experiences across location was important for Hayden. One way that she did this was via literature. Hayden explains,

[We had these conversations] through literature. Pictures and literature. Books that had different conversation. Then understanding that we all actually have really similar experiences...It was a lot of conversations. It was the ability to develop this empathy and looking outside of oneself is really amazing (interview 1).

Beyond choosing literature that offered “different conversations” Hayden also asked to students to consider how people and groups are positioned within the literature.

Any book that we picked up, whether it was read aloud or whatever, we were always looking at how people are positioned so we would look at books as authors and then look at the same books as readers and we would also look at interactions and what is being said and we read [things like] Letters from Birmingham (interview 2).

Hayden viewed her trilingual books as a part of the critical conversations that she intended to foster within her classroom.

[They] kind of played into everything, like it gelled, and it was further developing an appreciation for language and what students bring to the table so [having] a lot of conversations and more critical discourses about what we were reading and what we were writing and our purpose and our audience and so I think it all kind of tied in together (interview 2).

Here Hayden explains a connection between the critical culture that she was fostering and her trilingual book project. Further, Hayden sees a direct connection between her experience in

Tanzania and her emphasis on criticality within her American classroom. She explains, “thinking critically was a component of everything so even though it was not directly – it wasn’t teaching a lesson as far as the Swahili Coast like that but [it was] using what we’re learning about how we’re thinking about things” (interview 2). Hayden designed lesson and projects that intentionally promoted critical thinking through reading, writing, and conversation.

### **Creating a Critical Communities of Learners**

One interesting result of Hayden’s work with critical conversations and literature was its impact on the school community. Hayden describes the impact as creating “a greater sort of community” (interview 1). Hayden was very intentional in creating connections between the literature they read, the conversations they had, and the daily lives of her students. She explains,

So when kids would act like total buttheads I would be like ‘wow, huh, that makes me think of whatever character from the book *There is a Boy in the Girls’ Restroom* and you guys are really critical about said student and how he was behaving. It’s kind of like how you are behaving right now’ and they were like ‘oh’ (interview 2).

It was Hayden’s intention to help students recognize common human experiences within literature, Tanzanians, and themselves. Further Hayden wanted to have her students learn from the experiences of others. After reading about the experiences of others she is hoping that, “They are understanding okay, you’ve pissed me off, and now I’ll be angry at you. Okay, and that’s fine. It’s your right to be upset, but it’s not your right to act out in an aggressive manner” (interview 1).

Interestingly, Hayden noticed that the “ideologies” she was working to develop with her students impacted some of the fourth grade students that she did not have in class. “That

conversation with my homeroom, my core group, spilled over into the rest of the group” (interview 2). During her second year in the classroom following the Fulbright-Hays, Hayden transitioned from being a self-contained fourth grade room to a departmentalized ELA fifth grade teacher. Because of this shift Hayden had several of her fourth grade students two years in a row and was able to further develop the critical conversations that she started with them in the fourth grade. She described how this second year supported her students’ growth:

[We could have] more conversations, so the way I approached my classroom, those ideologies were appropriated by the fourth graders that I didn't teach when I was self-contained but taught in fifth grade and those ideologies were appropriated by the remaining 40 or so. (interview 1)

Here Hayden describes a grade-wide transformation in critical thinking. This ideology of critical thinking reflects her own transformation as a Fulbright-Hays scholar and was aided by working with several students for two years in a row.

### **Challenges for Enactment**

Although Hayden did find significant success in generating a critical classroom environment following her experience with the Fulbright-Hays, she was unable to implement some elements of her broader plan. For example Hayden planned to use the books as a service project that would benefit Tanzanian students. Hayden explains,

What I wanted to do was send them off to be bound and send copies to Mama Upendo, and that never happened. So basically I have them here in my house so they got bounded and it would be my dream like it would've been really cool and then have Mama Upendo

take them to the school and then have a kid holding it so that my kids could see it (interview 2).

Hayden believes that presenting Tanzanian children with the books created by her American students would have benefitted both groups of students. Noting that for her American students, “I always wanted to do a service learning project so that they know that students have voice and that they can create change. I also [wanted to] develop the skill of empathy because they are so egocentric” (interview 2). Whereas she saw the project benefiting the Tanzanian students by providing a book that included Swahili since many of their resources were written in the English language.

A series of personal and professional events occurred that halted this service project. During the spring semester, the year after the experience in Tanzania, Hayden’s mother passed away unexpectedly. Her mother’s death happened when Hayden’s students were finishing up their trilingual project and the additional steps of copying the books and shipping them to Dr. Upendo lost their priority in Hayden’s life. In addition to losing her mother, the books were also concurrent to another life change, “[I was] just starting PhD school so I was being pulled in a bunch of different ways so I tried to look into a service learning project for Tanzania and it just didn’t pan out (interview 2). Finally, Hayden cited a lack of time in the school year as a contributing factor for the non-enactment of her service plan during her first year post-Tanzania.

During Hayden’s second year her transition from the fourth to the fifth grade prevented her from creating more trilingual books with her students. Additionally, her own conception of a service project was usurped by a school-wide service project collecting books to fill libraries throughout East Africa.

[My second year back] there was a book drive for like books to go to build libraries in East Africa. It was a program where they would get books to build libraries in East Africa in countries and schools needing libraries. So teachers would volunteer over the summer and they would build libraries like in a room or whatever and they used all donated books and it might've been like Books for Love or something like that so because of that the principal tried to show this video [that was affiliated with the charity] and I was like that [video] is so lame.

I wanted to show, like you can make an impact and the world isn't that big and so I showed the fifth grade the movie that I made about the school [in Tanzania] – so even though it's not the same students [that will be helped by the charity] this is kind of what schooling is like. So that was eye-opening for them so it was cool. As a result of that the fifth grade had tons of books that were donated. I think that I have pictures of the books for love, like they filled up the box every day (interview 2).

In this utterance Hayden expresses her use of her own Tanzanian videos to inspire the American fifth graders to “make an impact.” They did this by collecting books for a charity that creates libraries in East African nations. Although Hayden was able to put her own spin on the school-wide project, via talking through her lived experiences with East Africa schools, some of her autonomy to “create a service project for Tanzania” (interview 2) was usurped by the Books for Love project.

### **Administration of Teacher Decision Making**

The most drastic factor influencing Hayden's teaching was an administrative change at the end of her public school career. Under Hayden's first administrator, she was afforded the professional freedom to create her own curriculum.

[Being able to create my own curriculum] was like extremely empowering but it also made me want to like shit my pants because it is a huge thing to be told 'have at it.' But I think that she knew, I mean, my principal trusted me like she knew that I was solid in my work, she knew I was a Fulbright-Hays, she knew I was going to PhD school so she knew me as an educator (interview 2).

In this quotation Hayden identifies her professional history and her relationship with her administrator as factors that led her to be given the professional freedom to create her own curricular plan. She also describes the concurrent fear and excitement that she felt when she was given this opportunity.

To prepare for the year Hayden spent the summer pulling out the standards and "restructuring what was going to be taught based on genre and with reading and writing being seamless with readers and writers workshops" (interview 2). When the academic year started Hayden presented her plan to her principal and was given permission to proceed. Hayden describes her experience as "so liberating but so scary to have that kind of autonomy" (interview 2). During the year Hayden explains that the most powerful part of the experience was learning with her students, "It's not to say that I knew everything or that I didn't fall on my face but it was really my students and I co-constructing our learning together and I think that that was also really powerful" (interview 2).

Despite Hayden's acknowledgement that she occasionally "fell on her face," she had the highest class "passing" rates on her state's standardized tests:

So after our first round of tests - you have to pass the test for grade level -so for reading after the first round of tests six students didn't pass. So then with the students that didn't pass I didn't go and do test prep - we continued to have conversations about books - like what do we do as readers - so what does this look like in our passage - so after the second round of tests I had 100% passing and that is the only year that I had that. I always had high passing rates like 85% passing and it is different between 4<sup>th</sup> and 5<sup>th</sup> grade because in 4<sup>th</sup> grade they don't get to take the test again it is a one shot deal (interview 2).

A noteworthy point in the above quotation is Hayden's emphasis on continuing her practices of critical reading and writing rather than falling back on test preparation techniques. Reflecting on the year Hayden states, "I thought I'd done right by my kids" (interview 1).

Unfortunately the principal that gave Hayden professional autonomy retired after only one year of allowing Hayden to create her own curriculum. The administrator that took over was not open to deviations from the planned curriculum. Hayden explains:

I tried to start my year out again with my plans but then I was told I had to follow the curriculum plan so I was like okay, I will try it, and it totally sucked, and last year was my worst year ever (interview 2).

Hayden was particularly perturbed that she was required to follow the planned curriculum plan because she had an established professional relationship with the new principal. "The administrator last year was the assistant principal the previous year so it's not like she didn't

know me and see what worked and what I did and [now she's] saying that I can't do that? Okay.” (interview 2).

When I inquired to know the reasons the administrator gave her for asking her to forgo her created curricula she replied “it was just more about what she wanted to do than anything else” (interview 2). She explained further:

I did everything to fight back. It's painful seeing categorization, like sorting of children based on ability just to pass a test. There were a lot of unethical things that were going on. I had had everything done to me possible as far as retribution by administration. Then I stopped saying stuff in the sense of I'm not going to waste my time with saying things any more. I'm just going to do what I know. Now I'm backtracking and trying to do what I need to do. It was really hard to—the kids have to do this [test]. They knew shit was going on. They knew shit was fucked up. They knew that whatever the administration said was bullshit. Everything suffered. Trying to create having—you can't recreate it exactly the way it was, but then trying to have some kind of similar practices was almost impossible because of the results of the negative impact that administration had on our campus (interview 1).

Here Hayden explains the impact the administration had on her ability to teach in a manner that she found ethical. She describes a school culture created by the school administration that seeped down to the teachers and the students.

Based on her experience working with this administrator coupled with an offer for a graduate assistantship at her PhD institution, Hayden decided to leave teaching to pursue her PhD full time:

The situation I encountered last year was—I think part of what made it difficult to digest and take in was because of my experience in knowing and seeing what was happening was a disservice to our students, a disservice to teachers. That's what made it even more difficult to stomach. I had already seen—I knew that it was my time to step out of the classroom. The demands of the program were a lot, and I saw that I was not meeting my students' needs the way I felt I needed to. I knew it was time. My decision was made a lot easier because of the administration (interview 1).

Although Hayden had already determined that her long-term career path was going to be working at the post-secondary level with pre-service teachers the philosophical misalignment between her second administrator and herself led her to leave K-12 education sooner than she had anticipated.

### **Chapter Summary**

Hayden used her experience as a Fulbright-Hays scholar in Tanzania to critically reflect upon cultural and consumer practices as well as educative policies within the United States. Based on her new realizations Hayden was inspired to make significant changes in her personal and professional life. Hayden pinpoints her critical perspective as an impetus for both her divorce as well as beginning a PhD program. While she was teaching, Hayden created curriculum that helped engage her bilingual learners in critical conversations. She creates these critical conversations about literature with helping her students pass their state exams as well as be engaged co-constructors of their learning. Unfortunately a change in her school's administration limited Hayden's ability to engage her students with this style of pedagogy and ultimately helped

pursued Hayden to leave the K-12 classroom rather than being a part of a system that she viewed as “a disservice to students [and] a disservice to teachers” (interview 1).

Compared to April and Ainsley, Hayden engaged herself and her students in critical pedagogies that transcended specific content knowledge about Tanzania. Hayden’s emphasis on literacy and languages is reflective of her personal background as an English language learner. Hayden does emphasize the role of language within culture, an indication that she relates to Hanvey’s *perspective-consciousness* that people have ideas that are shaped by their environments as well as *cross-cultural awareness*, which is understanding that a diversity of ideas and practices exist in human societies. However, Hayden devoted significant curricular resources to helping students begin to consider social structures, systems of change, and choice. These emphasized areas relate to Hanvey’s constructs of state of the planet awareness, knowledge of global dynamics, and awareness of human choice as well as Butin’s conception of “strong” multiculturalism.

## **Chapter 7**

### **Analysis**

This study was guided by three questions related to the Fulbright-Hays program. First, I was interested in further understanding practicing teachers' perceptions of Tanzania, the Fulbright-Hays program, and global education following a month long experience with the Fulbright-Hays program. As a second goal, I was interested in understanding the curriculum that each teacher designed and intended to teach to her K-12 students following her immersion abroad. Finally, I was interested in understanding what curriculum teachers report as enacted and what they report as untaught three years following their immersion experience in Tanzania.

In this chapter, I will discuss the data as it relates to each of these research questions. I begin by summarizing the findings related to each question and participant. I compare and contrast each of the three participants. Finally, I relate my findings to previously conducted research in the field.

#### **Perceptions of Tanzania, the Fulbright-Hays, and Global Education**

For April, the Fulbright-Hays program helped her to reconceptualize Tanzania. April entered the experience believing that she would bear witness to, “starving children living in extreme poverty and despair” (newsletter article). However her lived experiences in Tanzania were significantly more diverse than her initial conceptualization allowed. Because her experiences did not fit her previous perceptions of Tanzania, April shifted to a strength based orientation of the country and the broader continent of Africa.

Ainsley also viewed participating in the Fulbright-Hays as impactful. However, unlike April who primarily viewed the experience as personally impactful, Ainsley focuses on the ways in which the experience shaped her as an educator. Ainsley used the experience to grow her content knowledge of Tanzania and Africa. One reason that Ainsley may have considered the experience as more professionally impactful than April is that Ainsley is a secondary social studies teacher whose assigned curricular content is aligned with teaching world history, including the Swahili Coast, whereas April is an elementary teacher responsible for teaching all curricular contents.

Hayden primarily viewed her experience as a Fulbright-Hays scholar in Tanzania as a means of self-reflection. In a manner similar to Ainsley, Hayden also noted the generosity that she experienced in Tanzania as well as the hard-working teachers and students at Tanzanian schools. However, Hayden primarily used these experiences to reflect upon her own life and the values she believes to be prevalent in American culture. She also reflects upon educative practices within her own classroom, school, and country. As a bilingual teacher Hayden is particularly reflective about bilingual education in the United States.

### **A “life-changing” experience**

Although each teacher perceived Tanzania and the Fulbright-Hays differently there was some overlap between participants. For example, both April and Ainsley repeatedly classified the experience as “life-changing.” These types of grandiose and undefined proclamations are common within the literature on intercultural immersion experiences (Biraimah & Jotia, 2012; Cushner & Mahon, 2002; Stachowski, Bodle, & Morrin, 2008). Many researchers have classified

these proclamations as evidence of “success” in an intercultural immersion experience. Recently these claims have been brought into question as oversimplified and unusable assessments of learning outcomes (Redden, 2009).

This study supports the notion that a more nuanced understanding of participants’ conceptions of “life-changing” experiences is necessary. While April and Ainsley viewed the experience as life-changing there is little evidence to suggest that any significant changes were made in the professional or the personal lives of either woman in response to the Fulbright-Hays program. There is evidence, however, to suggest that both April and Ainsley’s perceptions of Africa and Tanzania shifted as a result of their experience. Yet, even these perceptual shifts are as unique as the women experiencing them. April shifted from a primarily uncomplicated deficit-based perspective to a primarily uncomplicated conceptualization of sameness whereas Ainsley sought to highlight differences between Tanzanians and Americans, particularly drawing on areas that she viewed Tanzanians as superseding the U.S.

Interestingly, Hayden is the only one of the three participants that did *not* use the term “life-changing” to situate her experience with the Fulbright-Hays. Nonetheless, as a result of her experience with the program Hayden’s life did change quite significantly. Hayden credits the program with prompting her to enroll in a PhD program. Additionally, Hayden believes that her account of the program also inspired her friend, a fellow teacher who was not a Fulbright-Hays scholar, to pursue a doctoral degree. Hayden also attributes her divorce to the paradigmatic shift that she experienced in Tanzania. In comparison to April and Ainsley, Hayden’s personal and professional life certainly did change despite not using the cliché.

I seek to draw attention to the ways that my participants did and did not use the term “life changing” to describe their experiences in Tanzania. I find this to be important because previous

literature has relied on terms like this as well as survey data in which participants simply rank the impact of their experience on a Likert scale (Biraimah & Jotia, 2012) to assert the success of the program. For example, Biraimah and Jotia use participant's remarks that they were "becoming more culturally sensitive, [and this was] mentioned by 45% ( $n=5$ )" as evidence of an impactful program (p. 16). My research indicates that a more nuanced understanding of participants' conceptions of "life changing" is needed to fully understand the multitude of ways that intercultural immersions may shape teacher perceptions about their host communities, their own communities, and themselves.

### **Community as a learning tool**

Sleeter (2001) theorizes that the inability to retreat to culturally familiar ways of being within an international host community enhances participant learning. Within this study, the reflections of all three participating teachers support this notion. Both Ainsley and Hayden used their experiences within Tanzanian schools to reflect upon the teaching and learning within their home contexts. Ainsley sought to highlight the enthusiasm and dedication that she believes Tanzanian students approached their school work and compared this to the apathy that she attributes to many U.S. students. Hayden sought to problematize American bilingual education based on her experience witnessing the way that Tanzanian schools approach multilingualism.

The community was also an important learning tool for April. She describes her preconceived notions of what Africa "is" as a relatively fixed notion prior to her experiences in Tanzania. While abroad, April's fixed notion of poverty was challenged by meeting a diverse array of people including very wealthy and powerful Tanzanians. Both April and Ainsley

changed their negative homogenizations of Africans and Tanzanians as a result of their experiences within the country while simultaneously creating new strength-based homogenizations.

Hayden was the only participant who rarely homogenized Tanzanians within her utterances. She is also the only participant who never used the terms “Tanzania(ns)” and “Africa(ns)” interchangeably. Interestingly, Hayden, unlike April and Ainsley, had lived experiences with global poverty and inequity in Mexico prior to her experience as a Fulbright-Hays scholar. Unlike in Tanzania, Hayden’s experiences in Mexico did not create a disorienting space because as a first generation Mexican-American, Hayden was able to comfortably navigate the cultural norms and language while in Mexico. The disorientation that Hayden reported feeling in Tanzania contributed to her reflexive process thus supporting Sleeter’s (2001) assertion that an inability to retreat to culturally familiar ways of being is helpful for encouraging reflection in intercultural immersion experiences.

### **Minority experience**

A third element identified as contributing to the effectiveness of intercultural immersion programs within the literature is gaining lived experiences as a minority. Smith (2000) asserts that intercultural immersion experiences may aid teachers in teaching with cultural sensitivity because they gain lived experience as a racial or cultural minority within the immersive environment. Within this study, the racial and cultural identity of both April and Hayden significantly impacted their perceptions of Tanzania. Interestingly, Ainsley, the only White participant, was the least verbose about her racial identity. There was little evidence that

experiencing being a racial minority in Tanzania for five weeks had any significant impact on her perception of Tanzania, America, or herself. Ainsley's experiences examining herself as a racial and cultural being within her PhD program may have precluded her from identifying her Whiteness as particularly salient during and following the immersion abroad.

Converse to Smith's assertion (2000) that being a member of the racial minority is impactful, April's experience as a member of the racial *majority* was particularly impactful for her. April describes this experience as being "empowering" and "breathing fresh air into [her] life and spirit" (interview 1). Notably, Hayden's linguistic identity as an English language learner and teacher was also important for her. Based on these personal experiences, Hayden was particularly attentive to the language policies within Tanzanian schools. This emphasis on Tanzania's language policies was not notable in the utterances of the other participants.

In addition to understanding how each participant perceived Tanzania, the Fulbright-Hays, and global education, I was also interested in further understanding the curriculum that each participant wrote and intended to teach to her K-12 students following her experience in Tanzania. I analyze the intended curriculums of each participant in the section that follows.

### **Intended Curriculum**

The second goal of this research study was to explore the intended curriculums of participants following the Fulbright-Hays program. Each participant was required to write a unit of lesson plans responding to her experience in Tanzania. These lesson plans were then submitted to the United States Department of Education.

As an elementary teacher April is responsible for teaching all curricular areas within her classroom. Within her written curriculum April emphasizes helping U.S. students see similarities between America(ns) and Tanzania(ns). She views this as important because she believes that the American education system perpetuates the perspective of “pity” (interview 1) for the people of Africa rather than encouraging a perspective of equity. The second thing that April emphasizes within her intended curriculum is a neomercantilist perspective of global education. Tye and Tye (1992) describe a neomercantilist perspective as using global education to prepare students to compete in the international marketplace. Within our interviews April describes her goal of helping her students learn about the world for their own economic benefit as well as their ease of traveling and working around the globe as adults. April rectifies these seemingly opposing goals, moving beyond pity and neomercantilism, by reframing elements of global inequity as important parts of Tanzanian culture. This is highlighted within her lesson plan where students are asked to repurpose trash while talking about the resourcefulness of East Africans.

Ainsley also aims to help her American students reconsider their perspectives of Tanzania(ns) and Africa(ns). Like April, Ainsley also intends to help her students see the African continent as a place that is more diverse and complicated than the lens of poverty and war that she believes her students view the continent with. While April intends to help her students see sameness between Tanzanians and themselves, Ainsley intends to help her students recognize differences within Africa and the United States. When Ainsley helps students to uncover difference that are outside dominant social norms in the United States, such as the polygamous marriages of the Maasai it is her intention to “normalize” these practices and help her students “not get all freaked out” (interview 1) by the difference.

Unlike April and Ainsley, Hayden's intended curriculum includes little content specifically related to Tanzania. While Hayden's lesson plans do include Swahili lessons and an emphasis on the role of language within culture, she does not intend to explicitly teach about the history or geography of Tanzania. Hayden is also the only participant of the three in this study who intended to use her lessons with her American students to create a product to serve Tanzanian students. Hayden engaged her students in creating trilingual books for their own learning but also with the intention of sending the books to schools in Tanzania.

### **Conceptualizing Intended Curriculum via Hanvey and Butin**

Within the literature review of this dissertation I propose a relationship between Butin's conceptions of multicultural education and Hanvey's elements of global education. To review, Hanvey (1982) proposes five different elements of global education: *state of the planet awareness, awareness of human choice, knowledge of global dynamics, perspective consciousness, and cross-cultural awareness*, which can be viewed as fluctuating between a "weak" and "strong" version of multicultural education. A "weak" version of multicultural education is defined as difference, deference, or respect based education of "the other" while "strong" iterations include social justice, and an emphasis on structural inequities, power, and advocacy (Butin, 2005).

### **Intended Curriculum and “Weak” Elements of Multiculturalism**

I relate both *perspective consciousness* and *cross-cultural awareness* to Butin’s conception of “weak” multiculturalism because both are tied to cultural pluralism. *Perspective conscious* involves understanding that people have perspectives that are shaped by their environments while *cross-cultural awareness* deals with the understanding that diversity of ideas and practices exist in human societies around the world (Hanvey, 1982).

Interestingly, April entered the Fulbright-Hays believing that people’s perspectives are shaped by their environments but left the experience being less confident with this idea. Entering the experience April stated that she assumed “because [Tanzanians] lived there and I lived here, we have very little in common” (interview 2). This utterance indicates a belief that the respective environments of Tanzania and The United States had significantly shaped their citizens’ perspectives of the world. However during her time in Tanzania, April began to question this notion and began to favor a perspective of global similarities and common humanity.

Within her intended curriculum, April’s desire to highlight the common humanity of her U.S. students and Tanzanians focuses her curricular goals almost exclusively on finding similarities. Although there is an acknowledgment within her lessons and blog postings of surface level differences between the American and Tanzanian cultures, specifically regarding food and environment, the prominent underlying value is that we are primarily similar beings with similar experiences. Because April makes common experiences the focus of attention in her lessons, she makes other issues such as poverty, structural inequities, depth of cultural understanding and difference less significant.

Unlike April, Ainsley grew in both of these areas as a result of her experiences with the Fulbright-Hays program. Within her intended curriculum both *perspective consciousness* and

cross-cultural awareness were identified as important goals. These goals are evident within Ainsley's emphasis on comparing American and Tanzanian cultures, complicating singular stories of Africa, as well as in her intention to "normalize" unfamiliar cultural practices.

Unlike April and Ainsley, Hayden used the experience in Tanzania to consider the way in which her own environment has shaped her perspective of the world. This is particularly evident in her consideration of herself as a person shaped by the consumerism within her environment. As a bilingual educator, Ainsley's intended curricular plans of having students create trilingual books, does explore the intersection of language and culture. Her intended curricular exploration of perspective consciousness and cross-cultural awareness are limited to the role of language in shaping perspective and diverse ideas and practices within the world and do not extend to other elements of culture. Although I recognize that the intersection of language and culture could be a critical pursuit, Hayden's trilingual books primarily related to a difference based conceptualization.

### **Intended Curriculum and "Strong" Elements of Multiculturalism**

While I relate *perspective consciousness* and *cross-cultural awareness* to Hanvey's conceptions of "weak" multiculturalism I argue that Hanvey's (1982) other three elements of global education relate to Butin's conception of "strong" multiculturalism. Hanvey's *state of the planet* awareness includes the ability to question the structures of the world. *Knowledge of global dynamics* includes understanding the consequences of social systems and systems of change while *awareness of human choice* involves awareness of the problems that choice brings as

consciousness and knowledge grow. I relate these to Butin's (2005) conception of "strong" multiculturalism because each grapples with issues of structural inequities and power.

Within our interviews it is evident that April considered the social structures of the world, the consequences of social systems, and the problems that choice brings as consciousness grows. This is particularly evident in April's consideration of the women of the seaweed cooperative. As she talks through her thoughts related to these women she acknowledges that in many ways her belief that the women are happy and making a livable wage while concurrently talking about the structural challenges related to being a seaweed farmer highlight a fluid sense of what might be "true." This place of tension is also seen in her blog posting about the "happiness" of Tanzanian orphans.

Although April likely grew within Hanvey's three "strong" constructs by working through contradictory positions, she does not evidence these places of tension within the majority of her intended lesson plans. The one exception to this is a lesson plan that was designed to help students think about the world market and look at goods that are produced in Africa but sold in the United States. This lesson focuses specific attention on inequity in global markets and can be related to Hanvey's (1982) constructs of state of the planet awareness as well as awareness of human choice because of the lesson's focus on structures of commercialism and international trade

There is little evidence that Ainsley engaged with any of these constructs to a significant extent. Within a few of her blog postings, Ainsley alludes to the lack of resources within the Maasai and Tanzanian public schools. However Ainsley's use of deep description precludes any significant analysis of *why* resources may be scarce within these schools. Likewise, within her lesson plans, Ainsley devotes a significant amount of attention to helping students recognize that

there are a variety of ways of being on this planet and that those ways of being are shaped by the environment (both physical and cultural) that people live in. She does not bring significant attention or curricular focus to social systems or structural inequities.

Hayden, on the other hand, did not devote much of her curricular agenda to specifically studying the culture, geography, or history of Tanzania in particular. However, she does devote significant curricular resources to helping students begin to consider social structures, systems of change, and choice. Hayden does this with both an international lens and also an intra-national lens. Hayden describes a curricular focus that emphasizes questioning the way people and places are represented, particularly within literature. Hayden's focus on social structures and representation indicates growth in the "strong" elements of multicultural education. Additionally, Hayden's focus on both inter- and intra- national populations supports Merry Merryfield's (1996) notion that global and multicultural education are often not separated within K-12 education.

My findings lend credence to Hanvey's (1982) assertion that global perspective is "not a quantum, something you either have or don't have. It (global awareness) is a blend of many things and any given individual may be rich in certain elements and relatively lacking in others" (p. 162). Although April, Ainsley, and Hayden all partook in similar activities in Tanzania each of them attuned to different elements of the experience and grew in different areas of global education. While Ainsley excelled at perspective consciousness and cross-cultural awareness, Hayden focused her attention on state of the planet awareness, knowledge of global dynamics, and awareness of human choice. Although I draw a connection between participants and elements of global education, each participant's beliefs were complex and transcend a fixed categorization. Nonetheless, there is a relationship between the elements of global education that

each participant attuned to and the curriculum that each participant developed and intended to teach to their classes following the Fulbright-Hays experience.

### **Enacted Curriculum**

This study's third research question explored within this dissertation study relates to the participants' enactment of their intended curriculum. As discussed above, the participants' changed conceptions of global education impacted their intended curriculum. Other factors, such as collegial support, were also identified as impactful in determining the lessons that were enacted for K-12 students to receive.

### **Collegial Support and Time Constraints**

When attempting to enact her intended curriculum within her third grade classroom April faced many barriers primarily related to time within the school day. April described her school environment as a place where she is given very little professional freedom. April's administrator creates a schedule for each teacher which dictates the way her time is to be divided into subject area blocks. Additionally, all of the third grade teachers at April's school are required to use the same daily lesson plans which are turned into the administration weekly. April's school district also administers benchmark testing throughout the school year to help ensure that all of the district teachers are following the prescribed "pacing guide." These checks on teacher autonomy significantly impaired April's ability to enact global education within her classroom.

It is important to reiterate that April works in a school that primarily serves low-income students. In many ways the excessive standardization of April's school reifies the marginalization of these low-income students. While Ainsley, who serves primarily high income White students, feels professional freedom to make curricular decisions, the culture of April's school actively discourages this. For example, Ainsley was encouraged to offer curriculum that "kind of blows apart the way that [students] see things, like they want to be challenged in that way" (interview 2) while April felt pressured to integrate global education during less structured time and in more subversive ways.

April was able to integrate some of her intended curricular plans into her morning meetings and enrichment clusters. Both of these times are less structured than the majority of the school day. April begins each school day with morning meetings. This time lasts approximately fifteen minutes and includes class announcements, lunch choices, and greetings. Enrichment clusters meet one hour per week and students are able to choose any enrichment cluster that interests them.

April did attempt to subversively integrate some of her intended curricular plans into her general curriculum. She did this by "slipping in" (interview 2) content related to Tanzania within the common lesson plans. An example of slipping something in is when she used Tanzanian poetry as examples within her poetry unit. I consider this a subversive act because April chose to neither share nor tell the other third grade teachers about her diversions from their common lesson plan. In each example provided by April, her diversion from the common plan included using a Tanzanian example of the content that the team was teaching. She describes using Tanzanian examples to teach content rather than teaching Tanzania *as* content. Using Tanzania

as a backdrop for the *real* work of the classroom was also evident in April's classroom theme which was related to being a pride of lions.

Ainsley is a secondary education teacher at a high-achieving school, thus using time during the school day to teach about Tanzania was significantly less controversial for Ainsley than it was for April. Ainsley reports that she was able to enact all of her intended curriculum within her classroom. She also reports that the Fulbright-Hays increased her content knowledge of Tanzania, the Swahili Coast, and Africa and that this aided her in increasing the amount of time spent on these regions in her World History class. Additionally, when Ainsley moved to Rolling Hills School District she joined two colleagues teaching who also teach World History. Both of these colleagues also had lived experiences in Africa. Ainsley credits the collegial support of her colleagues as influential in the increased amount of time devoted to studying the continent of Africa in her classroom.

Hayden's experience enacting her global curriculum, as it relates to time and collegial support, varied dramatically in the three years that she spent teaching fourth and fifth grade after her experience in Tanzania. During her first year, Hayden was in a self-contained bilingual classroom. In this role she had the flexibility to enact her trilingual books within her curriculum. Unlike April, Hayden was not tied to a common plan across a team of teachers. Nonetheless, like April, Hayden did use integration to teach Swahili and Tanzania. She does this by creating intentional connections between the English language arts standards and her trilingual books. She focuses on academic standards in addition to using the books as a means of exploring the connection between language and culture.

Hayden did little beyond her first year to explicitly teach about Tanzania. During Hayden's second year (post-Tanzania) she was moved to be a departmentalized fifth grade

English language arts teacher. At this point in her career, Hayden had begun her doctoral coursework and she approached her administrator about designing her own curriculum for the year. After receiving her principal's support, Hayden designed a curriculum that emphasized critical thinking and considering the social positioning of characters within literature. Although she did not re-enact her trilingual book project (partially because she had many of the same students for a second year) she did take the larger spirit of the project to transform her classroom culture toward inclusiveness and criticality.

Unfortunately, the principal who gave Hayden the permission to create and enact her own curriculum for the fifth grade English language arts program retired before Hayden's third year in the classroom post-Tanzania. The new administrator did not allow Hayden to continue with the curriculum that she created and instead insisted that she use a scripted program purchased by the district. Although Hayden "did everything to fight back," (interview 1) she ultimately resigned to her principal's wishes. These conditions ultimately led Hayden to resign from teaching at the end of the academic year. During the third year, Hayden was unable to enact any curriculum related to global education.

The importance of collegial support that Ainsley found in her relationship with her colleagues and Hayden found in her relationship with her first principal was identified by Tye and Tye (1992) as important for enacting global education within K-12 classrooms. The importance of collegial support is particularly evident when contrasting Hayden's first principal with April's principal and Hayden's second principal.

### **Personal Choices and Private Lives**

Personal choices and private lives were also identified as influential in the enactment of global education by Tye and Tye (1992). Within this study the influence of personal choices and private lives was particularly evident in April and Hayden's cases. For April her private life led her away from global education while Hayden's led her toward it.

April has a strong interest in infusing music into her educative practices. As an undergraduate student, April earned a bachelor's degree in both music and elementary education. She continues to be an active musician by helping lead her Church's music program and playing in a community orchestra. At April's school there is a very limited amount of time that she is free to make adjustments to her team's common lesson plan. This lack of time coupled with her interest in music resulted in April discontinuing her Tanzanian based enrichment cluster in favor of a music themed cluster just two years post Fulbright-Hays. Although April did show her enrichment students a drum that she purchased in Tanzania her music enrichment cluster focused on different musical genres (specifically jazz, rock, and classical), teaching rhythm, and playing basic guitar chords,

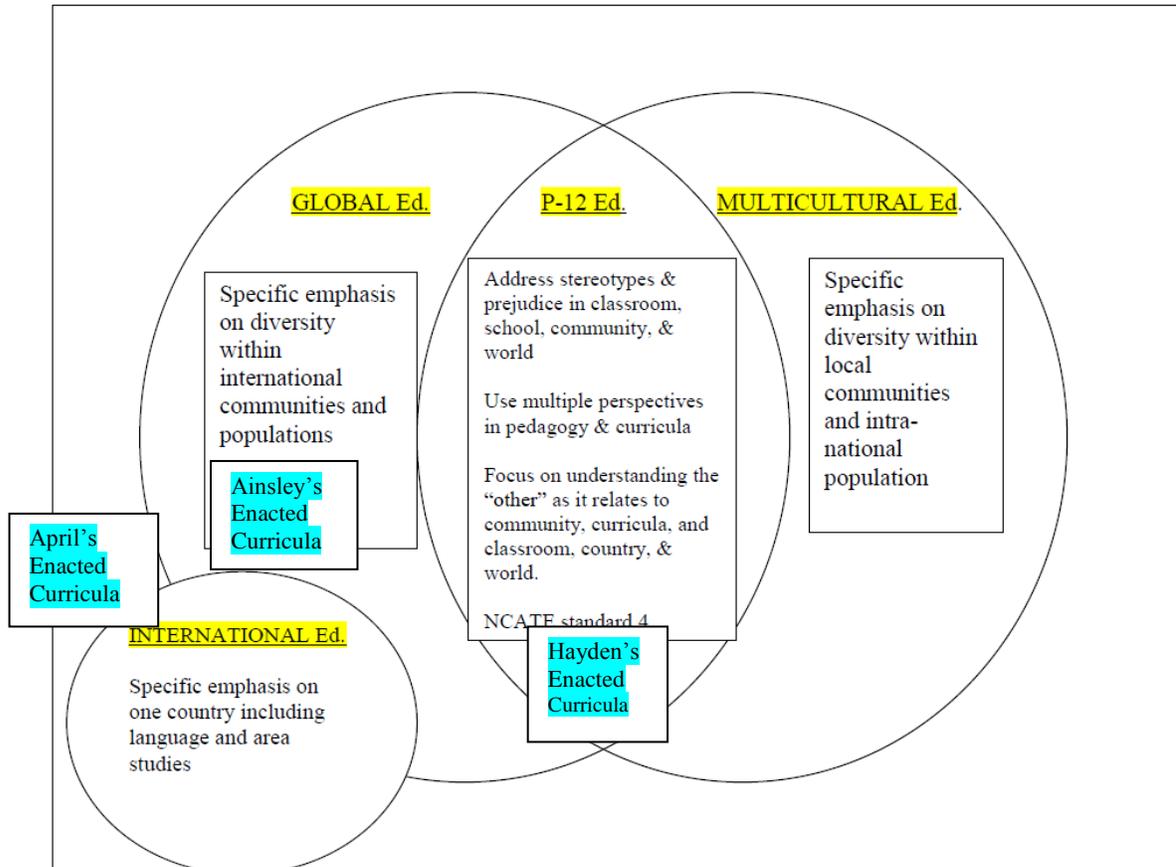
Hayden, on the other hand, identifies the Fulbright-Hays experiences as influential in her divorce, entering a PhD program, and creating an English Language Arts curriculum emphasizing critical reading and understanding multiple perspectives. The entanglement of Hayden's personal life and educative goals influenced her to not only continue with the intended curriculum that she designed in response to the Fulbright-Hays but also to create additional curriculum infused with elements of "strong" multiculturalism.

### **Situating the Enacted Curricula within Global Education**

In the literature review of this dissertation I define and visualize the connections between international, global, and multicultural education using an adapted Venn Diagram (Figure 2-1). In Figure 7-1, I position each teacher's enacted curriculums within this diagram. April faced several challenges when enacting the curriculum that was written in response to her experience in Tanzania including limited time, a lack of support from her administrator, and competing interests. The curriculum that she did enact included teaching a few Swahili words during morning meeting and comparing and contrasting the adaptations of American and Tanzanian animals. Both of these lessons focus specifically on the nation of Tanzania thus relating to international education. April also enacted her "Just like Me" lesson, which while not emphasizing diversity within international communities, does focus the learners attention on the broader international community. For these reasons, I placed April's enacted curricula in between global and international education within the diagram.

Ainsley's enacted curriculum, on the other hand, primarily focuses on global education. Within her enacted curriculum Ainsley focuses the learner's attention on the diversity within Eastern Africa as well as the broader continent of Africa, for this reason I positioned her enacted curriculum primarily within global education. Hayden's emphasis on multiple perspectives, addressing stereotypes and understanding social positioning draws from both global and multicultural education. This is consistent with the ways in which Merryfield (1996) conceptualized concurrent enactment of the academically distinct fields of global and multicultural education within K-12 classrooms. While I believe that the conceptualization in Figure 7-1 is useful I also recognize that each teacher's lived experiences are fluid and that her placement within these conceptualizations may shift over time.

Figure 7-1: Situating Enacted Curricula within Global, Multicultural, and International Education



### Conclusion

Within this analysis chapter I highlight the connection between the participants in my study and the research within the field of intercultural immersion experiences for teachers. Specifically I highlight the similarities as well as the qualitative differences between each of the participants within this study and the literature. I draw attention to the problems associated with accepting

proclamations of enthusiasm for the program as a definitive measure of success. I explore the variety of ways that returned teachers intend to teach about Tanzania and global education within their K-12 classrooms. Finally, I highlight the challenges that teachers face when attempting to enact global education within the socio-political environment of their classrooms. In the final chapter I will discuss the implications of this research.

## **Chapter 8**

### **Discussion and Implications of Research**

While intercultural immersions can have significant impacts on the personal and professional lives of teachers it is important for immersion providers, like the Fulbright-Hays program, as well as the research community to have a clearer picture of how teachers are using these experiences to teach within their classrooms. This study highlights the experiences of three teachers who partook in the same four week Fulbright-Hays program to Tanzania. Despite being exposed to similar experiences while preparing for, and participating in, the immersion experience in Tanzania each teacher attuned to different stimuli, as evidenced in each teacher's blog postings and interview utterances. Likewise, each teacher wrote and enacted lessons in a very unique fashion. The enacted lessons ranged from placing an emphasis on the history and geography of the Swahili Coast to critical examinations of children's literature. Importantly, the ways in which each teacher responded to the program was significantly more complex than the premise that 1) teacher travels, 2) teacher learns global education, 3) teacher teaches global education to her K-12 students. In this chapter I will suggest implications from this study for several parties including: program providers, school administrators, teacher participants, and finally educational researchers.

#### **Implications for Program Providers**

Perhaps the most salient findings from this study relate to the program providers. This includes both the US government as well as the grant recipients of the Fulbright-Hays. To a

lesser extent, it also speaks to alternative providers of intercultural immersion programs for educators, such as universities. As it stands, the programmatic goals of the Fulbright-Hays program include the “integration [of] international studies into an institution's or school system's general curriculum” (U.S. Department of Education, par. 4). Additionally, the Fulbright-Hays program gives preference to grant applications where more than half of their participants will be K-12 teachers. Based on the mission statement as well as the preferential treatment of applicants who include K-12 teachers and administrators in their programs, it is clear that the programs intentions are for the meaningful enactment of curriculum to American K-12 students.

The Fulbright-Hays program uses the term “international studies” to situate their work. The field of “international studies” includes academic inquiry into one country and includes language and area studies. Of the three teachers in this study none of them, including the secondary world history teacher, were able to devote significant class time to the language, history, culture, or geography of Tanzania alone. While Ainsley did use the trip to broaden her own content knowledge, a goal that seems in line with the Fulbright-Hays, she used this knowledge to teach with more authority about the entire continent of Africa and not just Tanzania.

As a result of her participation in the program Ainsley did increase the amount of dedicated course time she spends leading her students in studying Tanzania, the Swahili Coast, and Africa within her world history classes. Nonetheless, even with this expansion, Ainsley spends “maybe two weeks” of time enacting curriculum on Africa. It is difficult to presume that spending “maybe five days on the Swahili Coast and two weeks on Africa in general” (Ainsley, interview 1) of hour-long blocks of social studies classes will result in significant learning related to Tanzania, its people, history, or culture by her American high school students.

One solution may be to move the Fulbright-Hays away from the goal of international studies, where the purpose of the immersion relates only to a singular country, and toward global education. In this model, the Fulbright-Hays would support teachers in critically examining and teaching structures of the world across locations as well as supporting their learning and teaching in perspective consciousness and cross-cultural awareness. While it is unlikely that all immersion participants will grow in strong elements of global and multicultural education it may be helpful to introduce participants to the theoretical framework proposed in this study and challenge them to play with creating curriculum that reflects both difference based lessons as well as those that emphasize social justice.

Importantly, the results of this study also indicate the necessity of acknowledging the challenging socio-political space that returned Fulbright-Hays teachers occupy in public schools especially. On one hand, they are being asked to “help integrate international studies into an institution's or school system's general curriculum” (U.S. Department of Education, par. 4)” while also, in many cases (like in the case of April) they are being subjected to a loss of professional freedom that inhibits their abilities to “integrate international studies” without feeling as if they are committing subversive acts. Based on the results of this study, it seems unlikely that many U.S. teachers will have the resources to significantly invest in teaching and learning about global education. Intercultural immersion programs, like the Fulbright-Hays, which have the goal of changing “school systems” may need to invest more resources in advocacy for K-12 global education as well as providing support for returned teachers who are currently being asked to navigate within a testing climate.

While other researchers, have noted the importance of reflection during immersion experiences like study abroad programs, (Rotabi, Gammonley, & Gamble, 2006) the

individualistic nature of teacher development abroad in programs like student teaching abroad often have significantly fewer opportunities for group reflection. The results of this study suggest that guided reflective sessions may be beneficial for teacher growth toward strong global education. Both learning and teaching global education are challenging goals. This is particularly true within school climates of “accountability.” For immersion programs to create a sustained impact on a teacher or a school system the program will need to do more than expose a teacher to a different place and system of education and purposefully facilitate critical reflections and conversations related to the implementation of teaching global education.

### **Implications for School Administrators**

The contrasting experiences of April and Hayden’s second administrator on one hand and April’s first administrator on the other clearly indicate the importance of school administrators in supporting the enactment of global education. While this study highlights the challenges that teachers face in relationship to testing and standardization, it does not explicitly consider the challenges that school administrators may encounter (particularly those related to testing and finance). Administrators, like teachers, face significant socio-political pressure. Nonetheless, as school leaders, principals are in unique positions to either stymie or support teachers who are interested in broadening the curriculum toward global education for their students. Helping teachers to connect global education to the critical thinking skills integrated in the college, career and civic life (C3) framework may be one way to support teachers’ movements toward global education.

Both April's principal and Hayden's second principal required complete compliance with district and state regulated curriculums. In April's case she was required to follow the same exact lesson as every other third grade teacher on her team. Additionally, her students were given benchmark exams to check on their progress as well as the teacher's adherence to the curriculum guide. For April, this oversight resulted in her covertly enacting small bits of international education within her lessons. Without the support of her immediate professional community April was unable to enact any strong elements of global education in her classroom and instead relegated her experience to the background of her classroom.

The trust that Hayden's first administrator placed in her, allowed her to develop a critical curriculum for her elementary students. The curriculum that Hayden wrote not only helped her students pass the year-end standardized exam but also provided them the opportunity to critically examine power structures within literature, service learning, and the relationship between language and culture. The administrator trusted Hayden because of her clear commitment to professional development. When Hayden approached her administrator she came prepared with a resume that included eleven years of successful classroom teaching experience, the Fulbright-Hays scholarship, and PhD level courses. Additionally, Hayden was able to present her administrator with the scholarly research that she planned to use to inform her created curriculum.

It is recognized that not every teacher may be interested in creating their own curriculum. It may also be true to assert that not every teacher would be capable of designing their own curriculum from scratch. While Hayden was prepared to create her curriculum from scratch other teachers may need professional development and collaborative spaces to enact this practice. Nonetheless, just because some teachers are incapable or unwilling does not mean that all teachers should have their professional decision making stripped from them. The adherence to a

one-size-fits-all model was particularly notable in relationship to Hayden's second administrator. Despite the demonstrated success with her own critical curriculum (including success on a standardized exam), Hayden was prohibited from reenacting or reinventing the curriculum for a second year when an administrative change happened at her school. The lack of professional trust provided to her, ultimately led Hayden to leave the K-12 classroom.

School administrators can consider the passions that teachers bring with them to the classroom and seek ways to foster these passions. Creating an environment that promotes efficacious teachers should be a goal of school administrators. Rather than viewing the teachers as transmitters of content, teachers should be supported as professional decision makers. Creating communities of professional learners that encourages inquiry and engagement rather than a neoliberal model where teachers are positioned as transmitters of knowledge may benefit teachers and students alike by preparing students for citizenship within a diverse democratic community (Mirra & Morrell, 2011).

### **Implications for Teacher Participants**

This dissertation study was based on the premise that each teacher-scholar is a unique being who will attune to different aspects of her experience abroad and will create, confirm, or dismantle previous beliefs about the world by engaging in the experience. The founding assumption about the uniqueness of each individual makes writing broad implications for teacher participants rife with contradiction. Nonetheless, the results of this study do indicate that fostering a mindfulness about the relationship between one's personal identity and the curriculum that is created may be helpful.

In this study, April's curricular emphasis on sameness, Ainsley's on difference, and Hayden's on language policies were likely heavily influenced by their own identities and lived experiences. Yet, within our interviews, only Hayden seemed to have engaged in a reflexive process to see the entanglement of self and subject (Peskin, 1988). Reflective consideration of the relationship between their personal lives and elements that promote attentiveness during intercultural immersion may be helpful for teachers to reflect upon how they came to the conclusions that they created regarding their host country. Further, a reflexive process may support teachers in understanding the curriculum that they intend to teach to their students as well as areas that they may be intentionally or unintentionally leaving out of their curricula. Additionally, meaningful dialogue with other program participants as well as natives (in this case Tanzanians) may help broaden each teacher's conception of the host place. If a teacher moves away from essentializing a place, it is more likely that she will then be able to help her students move away from homogenizing others as well.

Finally, when considering enactment of global curriculum seeking a community of support either with a principal (like Hayden) or with fellow teachers (like Ainsley) within the local school context was found to be important within this study. Without sustained support it was difficult for April to maintain her engagement with Tanzania just two years after her experience with the Fulbright-Hays ended. Helping returned teachers find support for teaching global education within the challenging political climates of public schools is particularly important. Participation in online groups of Fulbright-Hays participants may provide support that may not be easily found within the participants' school environment.

### **Implications for Education Scholars**

Other researchers have touted the benefits of intercultural immersion experiences as some of the most effective ways of increasing global perspective acquisition in teachers and teacher candidates. This study does little to either support or detract from these claims. Rather, this study complicates and contextualizes the purported benefits of intercultural immersions, offering a range of possibilities that are difficult to pinpoint or predict. Certainly, each teacher in this study felt changed in some way by her lived experiences in Tanzania. The implications of this change manifested in incredibly unique ways for each teacher and her subsequent students. Additional research on intercultural immersion experiences that seeks to understand the complexities associated with these practices is needed.

As a research community, we also need to do a better job of providing more substantial and complex data for practitioners to work with regarding the effects of intercultural immersion experiences. By promoting literature that accepts hyperbole like “life changing” as evidence of the effectiveness of programs like the Fulbright-Hays we provide a disservice to practitioners who are trying to build effective programs. The effectiveness of programs has previously been measured by teachers’ content knowledge and their language skills before and after their immersion experiences (Biraimah & Jotia, 2012). Programs have been considered effective after conducting a quantitative analysis on uncritical foci (results of language quizzes teachers took before and after the immersion). Using a framework that differentiates between weak and strong iterations of global education may be a helpful distinction (Butin, 2005).

The impact of the Fulbright-Hays on K-12 learners has previously been measured by asking teachers to fill out a Likert survey that included statements such as, “I’m professionally trained to work with cultural diversity” (p.7). Although it is unlikely that Biraimah and Jotia

(2012) have any indication of the ways that the “professional training to work with cultural diversity” is manifesting in their participants classrooms and schools their work, nonetheless, helped fortify the academic position (at least within published literature) that intercultural immersions are helpful and must, in some undefined way, impact our K-12 students. Program providers and teachers deserve more thorough explorations of intercultural immersion programs. Specifically explorations that approach intercultural immersions from a different epistemology and belie simple answers or direct transfer are needed.

In addition, during the last twenty years, many of the flagship journal articles in comparative and international education scholarship have emphasized education in non-western contexts. Very little emphasis has been placed on deeply understanding the process of cross-cultural learning and understanding. To promote cross-cultural understanding in a context that is broader than academic audiences more research related to sensemaking of other peoples and contexts is necessary.

A third, and unexpected, implication for social studies education scholars also emerged in this research. When I began this study I indicated that I was interested in understanding global rather than international education, writing in chapter two, “I am interested in the ways in which teachers use their experiences abroad to generate interest both in the singular country that they visited, as well as in the larger world.” Of my three participants, Hayden was the most successful at meeting this more comprehensive goal. Interestingly, Hayden was also the only teacher in this study who stated that she was “social studies challenged” (interview 2).

As social studies scholars, we can do a better job of broadening popular conceptions about what social studies education is and can be. Hayden’s narrow understanding of social studies as a fact-based exercise in memorization prompted her to conceptualize herself as a

teacher who was “social studies deficient” (interview 2). Nonetheless, Hayden did engage in powerful social studies lessons in her classroom when she explored the relationship of language and culture in her trilingual books, when she asked students to develop their social imagination by speaking from characters perspectives in children’s literature, and when she helped students critically examine primary sources like Letters from Birmingham. Unfortunately, Hayden’s belief that she is not “good” at social studies likely stops her from calling these class exercises social studies and encourages another generation of youth to believe that social studies is a very narrowly defined subject that has little relevance to their lives.

### **Future Research**

This multi-case case study highlighted the complexities of translating an intercultural immersion experience into classroom practice. While significant research has been conducted on study abroad and student teaching abroad more research on the long-term results for classroom practice is necessary. Both accrediting bodies like NCATE and professional organizations like NCSS have called for multicultural and global education within teacher education. The results of this study indicate that being in Tanzania was helpful in shifting each participant’s perceptions of Tanzania, Africa, and the United States. However, the translation of these perceptual shifts into curriculum for U.S. K-12 students was difficult for each teacher. If U.S. teachers are not supported in teaching global education than global understanding and collaborative work on transnational challenges may be inhibited. More research related to best practices in intercultural immersion experiences and implementation of global education in K-12 settings must be done.

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Publications.

**VITA**  
**Jennifer Lane-Myler**

220 Chambers Building  
University Park, PA 16802

Phone: 814-688-5709  
Email: [jal370@psu.edu](mailto:jal370@psu.edu)

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**Education**

Doctor of Philosophy, anticipated May 2015  
The Pennsylvania State University  
Dual titled-degree in: Comparative & International Education &  
Curriculum & Instruction: Social Studies Education Emphasis

Master of Arts, 2010  
Edinboro University of Pennsylvania  
Emphasis: Secondary School Counseling (grades 7-12)

Bachelor of Science, 2005  
The Pennsylvania State University  
Secondary Education: Social Studies Option

**Teaching Experience**

- Instructor: Teaching Social Studies in the Elementary Grades (SSED 430W)
- Instructor and Supervisor: Secondary Education Field Experience (CI 495C)
- Teaching Assistant: Philadelphia Urban Seminar (CI 295)
- Social Studies Teacher, Warren County School District

**Publications**

Bergmark, U., Salopek, S., Kawai, R., Lane-Myler, J. (2014). Facilitating democracy in a testing culture: Challenges and opportunities for school leaders. *Journal of Cases in Educational Leadership*, 17(1), 42-54. doi: 10.1177/1555458913518539.

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