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Through the Lens of a Global Educator:  
Examining Personal Perceptions Regarding the Construction of World-Mindedness

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Abstract

As we embark upon the twenty-first century, the world is becoming increasingly interconnected. Yet, despite increasing globalization, educational systems are not reflecting this phenomenon. The overwhelming majority of countries, including the United States, still emphasize nationalistic curricula (Parker, 2008; Tye, 2009). Global education is a movement whose supporters advocate an education reflecting the push towards globalization by providing students with the components necessary to live and thrive in an increasingly interconnected world system. Global educators have a common bond as advocates of a global perspective into the classroom. Unfortunately, there is a lack of research in global education (Gaudelli, 2003). Personal experiences have a major influence on to what one attributes his or her beliefs and values (Lincoln, 2005), and this is an area of study that has not been focused on in global education. Therefore, using mixed methods that includes a background survey, a global-mindedness survey, and interviews, the ensuing proposal will contribute to the research base in global education by outlining a case study exploring how self-identifying global educators attribute their global-mindedness.
Chapter One

The Introduction

“The history of American education is a story of curriculum expansion” (Tye & Tye, 1998, p. 1)

Introduction

For two years my wife and I lived in Suriname, South America as Peace Corps volunteers. During our time in Suriname, we resided in the rain forest village of Tapoeripa, which was inhabited by descendents of runaway African slaves, who still held onto many of their traditional customs and beliefs. Often times, it had the look and feel of the old exotic Africa of my mind. Tall walls of pristine jungle flora guarded either side of the river while local women washed clothes and dishes on rocks at the river’s edge. The information age had not yet made it to the Surinamese interior and phone lines were non-existent, except for the one cell phone at the police station that worked only occasionally and was about a five kilometer walk away from the village. In 2000, after two years away, I returned to the United States with what I perceived to be a heightened awareness of other cultures, a greater tolerance of others, and an interest in world events. Soon after, I began teaching high school social studies and these new perspectives had a profound influence on my curricular decision-making. In 2004, I started a doctoral program in social science education and was introduced to an area of study, global education, that provided me with a title to an ideology I felt was important to develop in students.

I have been introduced to some invaluable methods for incorporating global education in the classroom through teacher education coursework, but ultimately when I reflect upon what brings me to this study, I find that I come back to my time in Suriname.
Although I had not yet been formally introduced to global education, my time as a Peace Corps volunteer was a major influence on how I instill in my students the skills necessary to thrive in a globalized world. Since personal experiences have a major influence on to what one attributes his or her beliefs and values (Lincoln, 2005), and this is an area of study that has not been explored in global education, this ensuing proposal will outline a phenomenological study exploring the factors to which self-identifying global educators attribute their global-mindedness.

Rationale

Globalization has been gaining momentum in the mainstream, in part thanks to the writings of Thomas Friedman. He first discussed the topic of globalization in depth as now replacing the Cold War as the predominant international system in *The Lexus And The Olive Tree* (2000). In Friedman’s book, the Lexus represents the drive for nourishment, improvement, prosperity and modernization, as it is played out in today’s world system. Specifically, it represents global markets, financial institutions and computer technologies. The olive tree represents systems that identify individuals and locate people in this world. They may be family, community, a tribe, a culture, or a religion. The challenge for both governments and individuals is to find a healthy balance between the Lexus and the olive branch.

Thomas Friedman’s more recent publication *The World is Flat: A Brief History of the Twenty-first Century* (2005), popularized the concept of globalization. Globalization affects everything from the money one earns to the food you put in your mouth. For example, the asparagus a United States citizen buys at the grocery store may come from Ecuador, which may use pesticides. As a result, suddenly the government’s stance
towards others has to be taken into consideration, by citizens. The world is functionally shrinking (de Blij, 2005) and has five interconnected systems. They are economic, environmental, political, cultural, and technological. The scale in which these systems are transforming through many modern societies is unprecedented (Kennedy, 2007). As a result, globalization has the possibility of expanding the critical, imaginative, and ethical dimensions of education (Heilman, 2009). Students need to understand these global interconnections if they are going to be provided the opportunity to attain their potential (Tye, 2009) and develop the skills that will enable them to participate fully in society at local, national and international levels. If our educational system fails to do this, students run the risk of losing out on jobs to people in other countries, such as China and India. This ultimately will not only negatively influence our students’ future, it runs the risk of having an adverse affect on the country (Zakaria, 2008), because if a significant proportion of the population cannot compete in an interconnected, globalized economy in which new skills and knowledge sets are critical, the country’s economy will ultimately feel the strain, through the effect of factors such as a lower standard of living, increased unemployment, and lower wages.

**Purpose of the Study**

Unfortunately, global issues, such as human rights, the environment, and citizenship are, for the most part, not major components of the curriculum in United States K-12 public schools (Tye, 1999) and global issues are still not well integrated into most teacher preparation programs (Zong, 2009). Although there have been several important studies that have examined “global-mindedness” in teachers (see, for example, Tye, 1999; Gaudelli, 2003; Duckworth, Levy, & Levy, 2005; Merryfield, 2007), no
research has been conducted as to how these teachers perceive they developed a global-mindedness (Ukpokodu, 2006). Using attribution theory, the proposed baseline study will explore the question: how do teachers perceive and explain their development of a global perspective? Data collected will also seek to answer the question: how does a teacher perceive their constructed global mindedness impacts their curricular decision-making? Ultimately, this study aspires to add to the empirical evidence guiding teacher education programs in their incorporation of global education in the classroom for the purpose of informing educational policy and administrative practice.

The review of the literature focuses on providing an overview of the global education literature with an eye towards establishing a congruent definition used by global educators in academia. It is hoped that by doing this the reader will gain a greater understanding of what global educators are expecting of students. In addition, the review of the literature presents a rationale for identifying global-mindedness in global educators with an instrument discussed in the methods and procedure section (chapter 3). The review of the literature will also look at the major areas of research completed in global education in order to build a rationale of the benefits of doing this study.

In the method and procedure section, I present and justify a mixed method design. Following that is an overview of the research protocol. Initially, the participants will take two surveys, a background survey and the Hett Global-Mindedness survey (1993), which will be used to determine a global-mindedness score for each participant. Since this is a case study, I will be conducting interviews on instructors who self-identify themselves as global educators in order to determine to what a global educator attributes his or her global-mindedness and how this influences his or her curricular decision-making.
Statement of the Problem

Making good citizens and neighbors is generally recognized as the goal of social studies among most educators (Thornton, 2005). That being the case and arguing the assumption articulated previously that we now live in a globally interdependent world, it seems reasonable to presume that students would be better served by acquiring skills that will enable them to participate fully in a globalized world. Unfortunately, at the same time we are living in a globally interconnected society, our youth are getting the majority of their “global” education from the media (Hahn, 1998), which often feeds into previously held stereotypes (Cortes, 2005). Therefore, to incorporate a global-mindedness in K-12 students, it would seem reasonable to assume teacher education programs need to be incorporating a global-mindedness in future educators.

A growing amount of research indicates that the decisions teachers make and work that they do is based on their perspectives and thinking (Ukpokodu, 2006); therefore, research examining those who do perceive that they are globally aware to what they attribute their development of a global mind is warranted to contribute to the corpus of knowledge in global education. These are the research questions of this study, which if not addressed, are likely to continue impeding K-12 students’ growth in gaining the skills necessary to live and thrive in an interrelated world. The research problems are as follows:

(1) We don’t know the factors global educators attribute to the acquisition of their global-mindedness.

(2) We don’t know how a global educator’s attribution of his or her constructed global-mindedness affects his or her curricular decision-making.
Theoretical Framework

One aspect of global education consists of understanding perspectives that have previously been unfamiliar or are not held by that person or culture. As a result, in order that the ensuing literary work stays true to the nature of global education, the reader would be properly served to be made aware of the author’s theoretical perspective. The theory that drives this research, specifically the interview questions on perspectives of developing a global-mindedness, is attribution theory, which studies how people explain events taking place in their lives (Bruning, et. al., 2004). According to Bernard Weiner (1986), when applying attribution theory to achievement an individual will evaluate his or her success or failure and have an affective response to this appraisal. The individual will then ask, “What caused this outcome?” and will use these causal ascriptions to determine future behaviors. Because of a person’s cognitive limitations, this search does not occur after all events, but is more likely to occur after negative, unexpected, or important outcomes, the latter being a category in which I would categorize the outcome of gaining a global-mindedness.

Attribution responses vary along three causal dimensions. The first dimension is locus of control, which defines the cause of an outcome as either internal or external to the individual. The second dimension is stability. This dimension captures whether causes change over time and is usually linked with a person’s success expectancy. If success is attributed to a relatively stable trait, such as ability or knowledge, it seems reasonable that past success would be repeated. In contrast, if success is attributed to highly unstable causes, there is little reason to believe that success will occur again. The
third dimension is controllability, which contrasts causes that can be controlled, such as effort, from causes one cannot control, such as chance and the action of others.

According to Weiner (1986), there is a strong correlation between self-concept and achievement; therefore, applying this concept to this study, I will attempt to determine the causes to which a global educator may attribute his or her acquisition of a global-mindedness. For example, if a global educator is more likely to attribute the development of a global-mindedness to being an internal trait that remains relatively stable over time and that the person has little control over rather than focusing on the types of courses offered it may be more beneficial for teacher educator programs to focus on the recruitment process. On the other hand, if global educators are more likely to attribute the development of their global-mindedness to their effort as the result of external factors that are stable, such as taking a structured university course in which they are involved in moderated on-line threaded discussions with members from other cultures, designed to challenge their cultural perceptions, teacher educator programs may gain a valuable insight into the type of courses to develop for teaching global education.

Research Questions

The research questions are as follows:

(1) How do teachers participating in a global education curriculum project score on the Hett Global-Mindedness Survey?

(2) What factors do self-identified globally-minded teachers attribute to the development of a global perspective?
(3) Is there a relationship between what self-identified global educators attribute the development of their global perspective to and how they scored on the Hett Global-Mindedness survey?

(4) How might the background of a teacher (e.g., travel experience, languages spoken, etc.) influence to what the teacher attributes his or her development of global mindedness?

(5) How do teachers perceive their curricular decision-making is influenced by that to which they attribute their constructed global-mindedness?

Overview of Method

Chapter 1 provided an overview of the study, relevant literature and established a foundational rationale for the proposed study. The problem, rationale, and purpose are outlined and the research questions are specified. In addition, limitations and specific definitions are discussed.

Chapter 2 will provide a review of the literature relevant to this study. The review of the literature includes an overview of global education, global education and teacher education, global education in the classroom, and the empirical research surrounding global education.

Chapter 3 will outline the methods and procedures used in the initial phase of the study. Specifically, the researcher identifies sampling procedures and discusses the methods being used, which include research instruments, such as surveys and interview protocols.

Assumptions

The following assumptions are guiding the researcher’s study:
(1) Students are not being adequately prepared for the future and a global perspective would be superior in preparing them in a globally interdependent world.

(2) There is a global perspective and it can be developed.

(3) People can articulate how they developed a global perspective.

(4) Incorporating global perspectives into teacher programs will ultimately translate into global perspectives in K-12 students.

Definition of Terms

There are some operational definitions of concepts, which are critical to the understanding of this dissertation. They are outlined below:

(1) **Global Education**: Learning about other people, countries, and cultures, as well as the learning of knowledge, skills, values, concepts, and ideas from a global perspective.

(2) **Global Educator**: For the purpose of this dissertation it is defined as educators who feel it is important to incorporate a global perspective in their curriculum using pedagogy that engage learners in real-world issues with a goal of enhancing students’ learning, academic performance, and workforce preparation.

(3) **Global Perspective**: For the purpose of this dissertation five dimensions of a global perspective are synthesized from the review of the literature on global education. These five dimensions are:

   a. Intracultural Awareness: Understanding the uniqueness of the individual and culture.
b. Globality: Aware of world conditions, trends, interconnections, and unanticipated consequences

c. Service Learning: Service learning with a goal of improving the human condition.

d. Global Citizen Skills: Skills to work in a globalized world.

e. Social Justice: Analyzing the influential and issues of power structure arrangements.

(4) Global-Mindedness: Seeing oneself as being interconnected with the world community and feeling a sense of responsibility for members of that community. The commitment is reflected in the individual’s attitudes, beliefs, and behaviors.

(5) Curricular Decision-Making: The choices made about the type of content and instructional materials incorporated in the academic courses being taught.

Limitations

I will attempt to minimize the limitations, but due to the approaches to research and the small sample size there are some limitations that may affect the ability to generalize this study to other global educators. First, the participant teachers’ awareness of the study may influence them to choose answers that may distort the findings of the study. Another limitation is, due to convenience, the findings will be limited to global educators from a small segment of social studies instructors in the Tampa Bay area of southwestern Florida; and therefore, may not be generalizable to other global educators. Because of these limitations and the unique makeup of the instructors, application of the results to global educators elsewhere should be applied with caution.
Implications of the Study

The researcher assumes that an implication of this research will be that pre-service teacher programs will be better equipped in preparing incoming teachers to incorporate a global perspective in the classroom. For example, learning what people who are global-minded attribute that quality to will help teacher educator programs focus on those qualities that can be developed through education, and align programs with those qualities. It will also help teacher education programs identify the kinds of ancillary experiences they might look for in selecting teacher candidates where helping students develop a global perspective is perceived to be an important aspect of the program. As a result, students will be more likely to develop the skills necessary to flourish in a world increasingly less defined by nationalistic ideals, as the division of international and cultural borders becomes less significant.
Chapter Two

Review of the Literature

“If teachers are to teach global skills and concepts, they themselves have to learn about and embody, a global perspective” (Martin-Kniep, 1997, p. 101).

Introduction

The purpose of this study is the exploration of how secondary social studies teachers attribute the development of their global-mindedness and how this influences their curricular decision-making. The review of the literature will clarify the common use of the concept of globalization within global education, provide an overview of global education through an examination of its evolving history, discrepant definitions, critics, and explore further the five underlying dimensions common to many of the global educators. In this manner, global education and teacher education will be sufficiently and thoroughly explored. This will provide a basis of understanding what was perceived as important by global educators in the proposed study. Finally, research in global education will be articulated to inform the reader of the current status of global education and to provide a further rationale of why the proposed study is pertinent to global education scholarship.

Clarifying Globalization

Globalization and internationalization are often times confused. Therefore, initially, the differences between the two concepts will be explored. After differentiating between these concepts, the differing definitions, criticisms, and history of global education trends will be explored.

Jan Schulte (2000) distinguished the definition of globalization in the following five ways:
(1) Globalization in terms of *Internationalization*.

- *Global* is an adjective to describe cross-border relations between countries and *globalization* describes a predominance of international exchange and interdependence.

(2) Globalization in terms of *Liberalization*.

- *Globalization* refers to a process of removing government-imposed restrictions on movements between countries, leading to a world economy.

(3) Globalization in terms of *Universalization*.

- *Global* means worldwide, and *globalization* is the process of spreading various objects and experiences to people throughout the world.

(4) Globalization in terms of *Westernization*.

- Globalization as a dynamic whereby the social structures of modernity, such as capitalism, are spreading throughout the world and destroying preexistent and local cultures along the way.

(5) Globalization in terms of *Supraterritoriality*.

- Globalization entails a reconfiguration of geography, so that social space is no longer designed in terms of territorial places, territorial distances, and territorial borders.

“Probably the most common usage in everyday language has conceived of globalization as internationalization” (Scholte, 2000, p. 44). In fact, until the last decades of the twentieth century, when discussing issues that were world-wide in nature the term “internationalism” rather than “globalization” was usually applied (Scholte, 2000). Globalization and internationalization often times get confused or substituted one for the
other. Contrary to their similarities, they are not one in the same. In the next few paragraphs, I will differentiate between the two terms and their educational counterparts, global education and international education. Globalization has been called both a subset of internationalization (Gutek, 1993) and a completely different perspective (Scholte, 2000).

International Education, as it relates to teacher education, has had different definitions and has emphasized different points historically. Gerald Gutek (1993) outlined its historical emergence, which is listed below:

1. Comparative Education: Dates back to the early 19th century. Educators would visit other countries to examine educational systems and to incorporate these methods in the schools of their own countries.

2. Foreign Policy Studies: Analyzed the policies of the various nations of the world in terms of their relationship to one’s own countries’ interests. In this method students were expected to acquire a perspective of their own country in relationship to other countries. Emphasis was limited to a focus on political, military, and economic relationships.

3. Regional/Area Studies: Concentrate in an interdisciplinary way on a particular region of the world.

4. International/Development Education: Emerged after WW II. Western countries provide assistance, including educational, to “developing” nations.

5. Peace Education: Emerged as a result of the Cold War and build up of nuclear weapons.
6. International Exchange Programs: Promotes the exchange of scholars across countries.

7. Global Education: One of the newest approaches to international education.


Many in academia now assert internationalization to be too limiting of a term, when compared to globalization, because it fails to address the interconnectedness of individuals, groups, and organizations across the world (Gaudelli, 2003). Jan Scholte (2000) distinguishes between the two concepts by identifying internationalism as being embedded in territorial space and globalization transcending territorial space. In other words, the former concept investigates cross-border exchanges over distance and the latter concept focuses on trans-border exchanges without distance.

A theme many scholars discuss when referring to international education is the preparation of students to be citizens, workers, and leaders in the interconnected world of the 21st century (Kagan & Stewart, 2004). This definition lacks two concepts essential to global education. The first one is perspective consciousness. Perspective consciousness is the ability to recognize the existence of worldviews different from one’s own (Hanvey, 1976). The second concept international education lacks is the influence the legacy of imperialism has had on the curricula (Merryfield, 2001). Essentially, global education stresses interconnectedness while international education is more focused on learning about other regions (Kelly, 2004). At best, the two concepts could be considered cousins, but global education/globalization goes one step beyond international education/internationalization.
As the overview of global education in the following pages will attest, the most common theme of these five broad definitions of globalization used by global educators is suprateritoriality. This is because globalization as suprateritoriality refers to a far-reaching change in the nature of social space (Scholte, 2000). Each of the other four definitions of globalization presumes society’s map is territorial. Suprateritoriality challenges this territorialism perspective, which is a situation where social geography is entirely geographical. Territorial boundaries, perceived in suprateritoriality terms, are usually transcended and are therefore no longer an impediment (Scholte, 2000). As an example, talking with someone in another country and using the Internet are suprateritoriality concepts of territoriality in globalization.

**An Overview of Global Education**

“It is probably safe to say that there are nearly as many definitions of global education as there are projects” (Tye, 1999, p. 38).

This section will be divided into six sections. The first section will display conflicting worldview camps of global educators. The second part, *The Pioneers*, will review the beginnings of the global education movement and will be followed by a third section focusing on the review of the post-cold war influenced global educators. The fourth section will be an overview of global education outside of the United States. The fifth section will review the criticism that has hindered the field. I will end this section by providing a congruent definition of underlying themes within global education.

*Whose Global Education?*

Essentially, global education is a value laden concept (Tye & Tye, 1998). Steven Lamy (1990) cited four interest communities with contending worldviews who seek to influence and control global education programs in the United States. The first group is
referred to as the neomercantilists. They have the most influence in the United States. This group believes that global education should prepare citizens for participation in a chaotic and competitive international system where self interest rules and where chances for cooperation are limited. They fear that presenting contending perspectives has the danger of leading to long-term cooperation and the loss of sovereignty (Lamy, 1990).

The second group is called the communitarians. They have a pluralistic view and examine global issues from the perspective of an international society of cooperation. This is the majority view of educators who support global education and emphasizes many of the goals that will be discussed in the remaining sections of this paper.

The third group is the utopian left, or what is known today as the neo-Marxists. They seek to create a more equitable international system through the creation of socialist systems in which power is decentralized and economic well being, social justice, and peace are dominant goals. The utopian left does not adhere to the pluralistic approach of the communitarians.

The final interest group is the utopian right, or ultraconservatives. They believe the purpose of global education should be to promote United States interests and build overseas support for American ideals (Lamy, 1990). It appears that any current political controversies which envelop global education are between the communitarians and the stance held by the utopian right (Tye & Tye, 1998), which I would agree with since promoting an agenda based upon one groups interests and ideals can, arguably, carry undertones of hegemony at its most extreme and misunderstandings or stereotypes at the very least. These are counter to participating in a community that depends upon mutual understanding and cooperation with one another.
While the view of what global education should be may differ, there does seem to be an underlying philosophical agreement within the field that it is both necessary and attainable, everyone is created equal, human behavior is culturally determined, everyone possesses basic human rights, and global education has a moral purpose that all humans should be tolerant of divergent values (Kirkwood, 2001a). In addition, there seems to be an underlying sympathy towards Western world values among global educators. With so many interest groups competing for the mantle of global education, what is the predominant type of global education pedagogy in the field? In order to make that determination, this review next explores the evolution of global education definitions.

*The Pioneers*

The November 1968 edition of *Social Education*, edited by Lee Anderson and James Becker, arguably represents the birth of the global education field (Gaudelli, 2003; Tye, 2009), because it was the first collection of writings to propose focusing on issues that cut across national borders rather than studying nations individually. But it was Robert Hanvey (1976) who provided the field a baseline in defining global education. He does this by describing five dimensions of a truly global citizen and provides a rationale for helping students achieve an awareness of these dimensions. The five dimensions are:

1. *Perspective Consciousness*: Awareness that your world view is unique, and often shaped by individual events that are in your subconscious. Realize that each individual goes through this process.

2. *“State of the Planet” Awareness*: Aware of world conditions and trends.
3. **Cross-Cultural Awareness**: Ability to perceive your own culture from other vantage points. Being able to “live in” another culture as opposed to “live with.”

4. **Knowledge of Global Dynamics**: Awareness that the events in a world system are interconnected and have unanticipated consequences.

5. **Awareness of Human Choices**: Ability to realize the problems of choice from multiple perspectives and wide-range and long-range implications.

Hanvey believes even people not leaving the confines of their community need to be globally aware, because they need to make sense of the rapid information they receive from technology. He argues that students have traditionally not been taught about global issues that will have a profound effect on their lives and only become aware of these when the media determines it is news worthy. His five dimensions of a global citizen may provide a good baseline in defining global education, but thirty years later it still appears to be quite idealistic and there are still too many definitional ambiguities within global education for it to be embraced by teachers and society as a whole.

Due to his work in the seminal publication *Schooling for a Global Age* (1979), James Becker, who edited the book, is often referred to as the “Father of Global Education” (Tye, 2009; Kirkwood-Tucker & Goldstein, 2007). In his chapter from *Schooling for a Global Age*, Becker articulated the concern that an increasingly interconnected world could lead to increased conflicts unless the education system keeps up with the changing world. He outlined the need to understand the repercussions of human activity on the ecosystem, how technological forces are making humans more interconnected, develop capacities from diversity, understand the views and be able to
identify with others who do not share the same value systems, and understand the consequences of the unprecedented rate of change on an educational system that had not made any significant changes since the beginning of the twentieth century (Becker, 1979).

Lee Anderson (1990) presented a rationale for global education based upon three reasons. He believes a growth of global interdependence is leading to an erosion of Western dominance, and a decline in American power and influence. Second, those factors are globalizing the culture and economy of the United States. Finally, he states that these societal changes must lead to educational change, since the educational system is a by-product of society (Anderson, 1990).

Anderson states there are an assortment of ways global educators are attempting to address this need and globalize American education. Some of these include improving the study of the core social studies subjects (i.e. world history, world geography, and economics), presenting cross-cultural perspectives, and improving the study of foreign languages. Others want to improve instruction about world problems (i.e. human rights, world poverty); while others want to improve instruction on the historically slighted regions of the world. As Anderson states:

All these activities-and more-make up global education. To globalize American education is to expand opportunities to learn about the world beyond the borders of the United States, and to learn about American society’s relationship to and place in the larger world system. Finally, it means helping American students to see things from the perspective of other people of the world (Anderson, 1990, p. 14).
In addition, when discussing how one defines global education, Anderson emphasizes it is an ideology that is not content bound:

Global education is not a domain of education that can be defined in terms of a particular body of content, subject matter, or discipline as we can do in the case of history education, science education, geography education, math education, and so on (Anderson, 2000-2001, p. 1).

Willard Kniepp (1986) provided his own foundation for global education by disclosing four topics necessary in the curriculum if it is to be considered global education. These topics are the studying of human values, global systems, global issues and problems, and studying global history.

Jan Tucker (1990) believed that students should gain a global education so they would be familiar with the global perspective in which the actions of the U.S. take place. In addition, Tucker stated that education for a global perspective includes, minimally, the following components:

- the ability to conceptualize and understand the complexities of interdependence
- a knowledge of world cultures and international events; and
- an appreciation of the diversities and commonalities of human values and interests (Tucker, 1986, p. 66).

Chadwick Alger and James Harf (1986) state that national borders should not confine the student’s limits of knowledge and world history should stress the linkages between people. Although it is diverse and highly decentralized, they advocate global education being used in the classroom. They believe that the importance of global
education is that it goes beyond merely learning the names of places, people, and facts
outside of the United States. It entails students gaining the skills to be able to deal with
the diversity of involvements they will have in the emerging global system and is a
necessary component for people to participate as citizens.

One of the prominent writings from the early global education movement was
Authors included in this book included such early prominent names as Lee Anderson,
Kenneth and Barbara Tye, Steven Lamy, James Becker, Jan Tucker, and Toni Fuss
Kirkwood. They came to a consensus on the following definition for their collaborative
literary effort:

Global education involves learning about those problems and issues that cut
across national boundaries, and about the interconnectedness of systems-
ecological, cultural, economic, political, and technical. Global education involves
perspective taking-seeking things through the eyes and minds of others-and it
means the realization that while individuals and groups may view life differently,
they also have common needs and wants (Tye, 1990, p. 5).

*The New Wave*

As the focus of global education has shifted from its Cold War influences, Merry
Merryfield and Angene Wilson (2005) point out that three related conceptions of the
eyearly global educators still influence the new wave of global educators. First, is the five
dimensions outlined by Robert Hanvey. A second conception still formidable in the
global education literature of today is the emphasis on understanding local and global
conceptions. A final idea popularized by such scholars as Lee Anderson, James Becker,
and Chadwick Alger and still pertinent in today’s global education literature is citizenship education for a global age. The definitions supplied by Robert Hanvey and the majority of the early pioneers of global education were predominately awareness oriented. Future global educators have built upon these early dimensions by adding action orientations.

Merry Merryfield, who is arguably the most prominent current global educator, has been one of a new wave of global educators helping the field redefine itself by moving beyond the long predominant global education ideology of the Cold War and taking it into the twenty-first century, in which it is necessary for students to develop the skills to communicate and cooperate in a multicultural world (Merryfield, 2001). In their book Social Studies and The World: Teaching Global Perspectives, Merryfield and Wilson (2005) provided an updated version of a global education definition when they identified eleven elements that characterize a globally-oriented social studies curricula, which include local/global connections, perspective consciousness and multiple perspectives, the world as a system, global issues, power in a global context, non-state actors, attention to prejudice reduction, cross-cultural competence, research and thinking skills, participation in local and global communities, and use of electronic technologies.

Graham Pike and David Selby (2000) established the following four dimensions of global education as the core elements for any venture to be classified as global education:

1. *Issues dimension* - This embraces five major problem areas (and solutions to them): inequality/equality; injustice/justice; conflict/peace; environmental damage/care; alienation/participation.
2. *Spatial dimension* – This emphasizes exploration of the local-global connections that exist in relation to these issues, including the nature of both interdependency and dependency.

3. *Temporal dimension* – This emphasizes exploration of the interconnections that exist between past, present and future in relation to such issues and in particular scenarios of preferred futures.

4. *Inner dimension* – This emphasizes the exploration of one’s own perspectives, values, and worldviews.

Barbara Garii (2000) believes that as the divide in the international community grows smaller, it is time for social studies curricula in the United States to develop a global view. She discusses how United States social studies curricula could be changed to include the perspectives of other cultures by contending that the American curriculum is shortsighted and should be replaced with a global perspective.

Garii argues that teaching from a global perspective provides students with the opportunity to learn how other countries perceive topics that are being taught in the United States. She supplies a variety of reasons for this argument. Garii begins by defining the role of education by citing Thomas Jefferson’s belief that the role of education is to create people who are prepared to effectively participate in its nation’s governance and political processes. Saying that we are now in an international age, she argues it is time to move beyond Jefferson’s view of education and gain a greater understanding of global issues within education. Further, it is argued, our current textbooks and curriculum materials have the danger of fostering an attitude of arrogance within the United States, which may lead to discriminatory behaviors.
Another argument is that United States curricula should not only look at how events affect the United States, but also should explore how decisions in our country affect those overseas. United States students should recognize that there are many people in the world who have different perspectives from our own. By incorporating this into the curriculum, Garii believes that students will become more empathic to the issues of non-Americans.

A final argument she makes is the issue of overseas schools that follow the framework of a United States social studies curriculum. Garii states there are over 350 schools outside of the United States certified by United States accreditation agencies. This leads to many overseas schools being indoctrinated by a United States perspective, which may be further provoking an international student-body already angry with United States foreign policy. The implication is a social studies curriculum instituting a global perspective would, in addition to benefiting students at home, help alleviate this concern of United States perspectives dominating overseas schools.

In addition, Barbara Garii (2000) provides some intriguing ways for moving United States social studies curricula towards a global perspective. She does this by arguing there are excessive details of little value in the social studies standards. By reducing the standards to the basic events that have shaped and are relevant to the people and government of the United States, students would be afforded the opportunity of learning the perspectives of other cultures regarding these same events. Garii alludes to three benefits of a curriculum incorporating a global perspective. The first is that it will enable students to recognize that interpretations of an event are influenced by national interests. Second, students will recognize that events occurring in the United States
affect people in other countries. Finally, students will be able to understand that decision-making is relative.

“As global education has come into the post-9/11 age, its researchers have become more numerous, its advocates come from a wider political and social spectrum, and its needs are more important than ever” (Landorf, 2009, p. 61). Merryfield (2001) presents three methods of updating global education to meet the 21st century needs. First, it needs to examine the origins and assumptions underlying the social studies curricula. She argues the social studies curricula histories and literature are still being influenced by an imperialist tongue. Global education should examine how histories passed on under this imperialist tongue have become an unconscious aspect of a teacher’s repertoire and therefore learned by the student. This imperialist influenced curriculum, inevitably, seeps into the students’ psyche, making the cycle continue from generation to generation (Merryfield, 2001).

Second, students should understand the worldviews and experiences of people who have traditionally been marginalized and underrepresented. Merryfield (2001) provides three mechanisms that have the potential to remedy the situation. The initial mechanism is known as double consciousness, which is a concept developed by minority students to be able to look at themselves through the eyes of others. Double consciousness is a survival skill that white people have not needed to develop in the United States. This ability to see perspectives from both the mainstream and the marginalized is an important characteristic of global education that needs to be developed in all students.
Another mechanism used to understand the marginalized perspectives is a contrapuntal pedagogy. Merryfield (2001) states that this is the use of literature and histories offering counterpoints to create a new understanding of events, which leads to an understanding of the underlying imperialism in education. The third mechanism is the concept “decolonizing the mind.” This helps the traditionally oppressed people become aware of the fact that their worldviews today are still being influenced by the colonized perspective.

Merryfield’s (2001) final method of redefining global education is that teachers and students should have the opportunity to have cross-cultural experiences. These lived experiences will place people in different positions of power than they would normally experience. It also allows a person to see how the meaning of an event can differ when they are experiencing the situation.

The definitions of global education have been an amalgamation of different scholars’ perceptions of the field and William Gaudelli (2003) thinks that a cohesive definition of global education may not be achievable. While some scholars argue a more cohesive definition will provide more credibility, Gaudelli (2003) states some believe a broad definition is an asset that makes the field more inclusive. He has, personally, settled on the following definition:

A curriculum that seeks to prepare students to live in a progressively interconnected world where the study of human values, institutions, and behaviors are contextually examined through a pedagogical style that promotes critical engagement of complex, diverse information toward socially meaningful action (Gaudelli, 2003, p. 11).
While acknowledging that these do not include everything an individual should be aware of to be a global citizen, John P. Myers (2006) suggests three primary themes that should be considered in a school curricula for a global citizenship education. The first one is international human rights. He contends this should be the foundation for learning about globalization, instead of learning about global markets, which is traditionally taught in schools if there is a focus on globalization. Currently, Myers argues when human rights is taught in United States public schools it is usually limited to domestic civil or constitutional rights and neglects and transmission of learning skills.

The second theme Myers believes should be an underlying value of the global citizenship curricula is the reconciliation of the universal and the local. This topic recognizes a global interdependence and focuses on the complex relationships between local and global events. The final theme he advocates, as an underlying principle, is political action beyond the nation-state. The goal of this dimension is to explore ways that globalization is changing politics and how the individual can work towards having an impact in improving the world, especially regarding issues that his or her government and other organizations are ignoring. It would also explore reasons for political participation and diverse forms of actively participating.

Toni Kirkwood (2001a) attempts to clarify what she claims are “the definitional incongruities that linger in the field” (p. 12). Using Robert Hanvey’s five dimensions as an initial reference point, she does this by analyzing and comparing global definitions developed by prominent global scholars, professional organizations, and task forces in the United States. Kirkwood argues that the differences of global education definitions tend to be minor differences in worldviews of individual scholars.
Kirkwood (2001a) lays the foundation of her argument by establishing four underlying philosophies within the various writings of global education: everyone is created equal, human behavior is culturally determined, everyone possesses basic human rights, and global education has a moral purpose that all humans should be tolerant of divergent values.

In analyzing global definitions developed by scholars, Kirkwood argues there are three basic categories that permeate global education definitions expounded by leaders in the global education field. The first category, congruent elements, places the global education definitions into four themes. These themes are multiple perspectives, comprehension and appreciation of cultures, knowledge of global issues, and the world as interrelated systems. The second category is author-specific emphasis, which she states is the particular importance some scholars place on individual aspects of global education not articulated by the majority of the field.

The final category is classified as new elements by Kirkwood. These are the elements in the definition of a global education not addressed by the initial Hanvey definition. These elements bring forth concepts such as global history, acquisition of indigenously transmitted knowledge, and competence in analytical, evaluative, and participatory skills (Kirkwood, 2001a). Kirkwood comes to a conclusion of a global education definition by saying, “that the incongruities of existing global education definitions tend to be idiosyncratic rather than substantive” (p. 16).

Global Education Beyond the United States

Much of the focus in the literature review thus far has been on its impact in the United States. It would be a contradiction of the very concept if some of the literature of
global education at the international level was not discussed; therefore, I will be looking at some of the literature on global education in other nations.

In a comparative study of educators in three western countries, Graham Pike (2000) presents an argument for the problems of global educators being able to attain a common terminology being one of differing cultural frameworks. To defend the argument, he compares and contrasts global education theories and practices in the United States, Great Britain, and Canada and discusses unconscious forces that influence educators’ in each country. As Pike’s hypothesis (2000) states, “that national culture, so defined, provides the overall context within which practitioners derive meaning in global education” (p. 68).

Although Pike found some common concepts, such as interdependence and multiple perspectives, he found that teachers in the United States are more likely to explore cultural similarities and differences. In their curriculum, American culture is used as the yardstick by which other cultures’ similarities and differences are compared. In addition, the future economic and political role of the United States in the global system provides a common motivation for involvement in global education.

In Canada and Great Britain, global education is directed more toward personal growth, rather than national development. There is also a perceived moral responsibility factor present in concern for those identified as less fortunate in the world. Pike (2000) sees a major challenge in reorienting teachers to broader realities of global responsibility, breaking, as it were, from their more parochial self-and localized curriculum guided concerns.
David Hicks (2003) cites the work of Robin Richardson and the World Studies Project as instrumental in influencing teachers in the United Kingdom to develop a global dimension in their curriculum. This was about the same time Lee Anderson and Robert Hanvey’s works were beginning to influence American educators (Hicks, 2003).

In the early 1980s, more than half of the education administrators were promoting world studies (Holden, 2000). On the surface this approach sounded promising for global educators but research in Great Britain indicated that teachers who incorporated global education in their classroom used more of a soft approach, incorporating the co-operative, interpersonal element, but did not go in depth on the issues of injustice in the current systems of the global economy (Holden, 2000). Despite this research, the environment, led by conservative politicians, became hostile towards global education. The movement was accused of being a form of indoctrination and with the advent of the National Curriculum in 1988 it was stifled (Holden, 2000; Hicks 2003).

In the late 1990s when the more liberal Labour party took power in the political arena, a shift back to an atmosphere conducive to global education took shape (Holden, 2000). Beginning in 2002, Great Britain’s Department for Education and Employment proposed that all secondary students in England and Wales should begin taking citizenship education. In addition, they identified three major standards of citizenship education to incorporate. These standards include:

1) learning morally and socially responsible behavior
2) active involvement in the community
3) becoming politically literate (Holden, 2000)
Despite these lofty goals, the department has not identified a particular program of study for reaching these outcomes. Instead, the teachers are to use their own methods. Holden (2000) believes this new emphasis on citizenship education may provide for a renewed enthusiasm for global education to resurface in the schools, but a curriculum for global citizenship may prove to be incompatible operating side by side with a Eurocentric curriculum that still has an emphasis on standardized testing, which encourages didactic teaching approaches.

The European Center for Global Interdependence and Solidarity, established by the Council of Europe, attempts to provide an updated framework for European cooperation to raise public awareness about global interdependence issues (Council of Europe, 2008). In 2007, they came out with global education guidelines. While acknowledging there are many definitions of global education the center sees it as a transformative learning process, which should implement a vision based on a culture of partnership, dialogue, and cooperation rather than a culture of individualism and power. It calls for people to learn to be responsible through the use of participatory learning strategies that foster collective self-awareness and provides ways for people to make changes at the local levels that will influence the global. The center also advocates that global education should be about envisioning a common future with sustainable and improved life conditions for everyone. In order to meet these goals, the center outlines three main stages of transformative learning. First, is an analysis of the present world conditions. Second, is having a vision of what alternatives to the dominant models might look like. Third, entails a process of change towards responsible global citizenship.
As a result of the stages outlined in the previous paragraph, the center calls for people to gain specific types of knowledge, skills, and values. Awareness of the globalization process and the development of world society, knowledge of universal concepts of humanity, and the commonalities and differences of cultures and belief systems all consist of the knowledge base people should know. The skills called for include critical thinking and analysis, being able to look at issues from multiple perspectives, recognizing stereotypes and prejudice, cross-cultural awareness, teamwork, empathy, creativity, conflict resolution, research, and technology skills. The values and attitudes advocated by the center include self-confidence, respect for others, social and environmental responsibility, open-mindedness, participatory community membership, and visionary attitudes.

**Critics**

A lack of a clear definition is not the only limitation to global education making an impact in social studies. Another obstacle global education must overcome is the virulence of its ideologically driven critics. Many of these critics consider global education to be nothing less than anti-American (Gaudelli, 2003).

Chester Finn (1988) laments the ideological movements in social studies, such as global education, which he charges do not find it important for students to obtain content knowledge from the teacher. Instead, he stops just short of calling educators who want to promote the teaching of different cultural perspectives and higher order thinking “bad teachers” when he says:

If the leaders of this field do not themselves believe that democracy is the best of all known systems by which to organize a society and a polity, then it isn’t likely
that fourteen-year olds studying this subject will end up thinking that (Finn, 1988, p. 36).

Global education is also criticized for such things as being anti-patriotic and a precursor to cultural relativism (Burack, 2003; Schlafly, 1986). Many global educators argue that this accusation of cultural relativity is a misguided understanding of global education. In fact, it is quite the opposite as global education is philosophically based on universal human rights (Landorf, 2009). “Similar to the way that U.S. citizenship is built on rights guaranteed in the Constitution, universal human rights are the foundation of global citizenship within the world community” (Myers, 2006, p. 376). In addition, it is disparaged as being anti-capitalistic (Cunningham, 1986) and a promoter of one-world government (Buehrer, 1990; Cunningham, 1986), although, in reality, few global educators advocate abandoning national sovereignty (Dunn, 2002).

Jonathan Burack (2003), while acknowledging the need for education incorporating a global perspective within its curriculum, is a harsh critic of the current global education movement. He states the global education ideology has taken hold of social studies education since the end of the Cold War and has an underlying oppressor-oppressed framework. In addition, he has an underlying fear that a global education ideology will undermine patriotism in the United States.

Burack (2003) cites three elements of a global education ideology. The first of these he calls multicultural celebration, which is a focus on the concept of “cultural diversity.” The second element is referred to as cultural relativism. The objective of this ideology is for the student to be able to understand perspectives across cultures. The final element of a global education ideology, according to Burack, is transnational
progressivism. “Transnational progressives endorse a concept of post-national (global) citizenship and seek to shift authority to an institutional network of international organizations and sub-national political actors not bound within any clear democratic, constitutional framework” (Burack, 2003, p. 48).

He believes these three elements of global education are full of contradictions. For example, rather than taught to view the world multiculturaly, students are taught to look at the world biculturally, as a world of oppressed vs. oppressor. In addition, Burack contends that cultural relativism does not allow for any ethical standards in judging others (Burack, 2003).

Burack equates the global education ideology as the international equivalent of separatist versions of multiculturalism, which in his opinion is not a compliment. He believes these ideologies, in their current form, are deeply suspicious of American institutions and values, while being uncritical of the institutions and values of other societies around the world.

He also believes that global education slights the role of the nation-state. This appears to be a short-sighted view, because most global educators do acknowledge the powerful presence of the nation-state (Dunn, 2002; Hahn, 1998; Tye, 1999), but, in addition, acknowledge the powerful non-governmental forces (i.e. terrorism) that have a role in our growing interdependent world.

Finally, Burack (2003) does acknowledge a place in social studies for incorporating a global perspective and makes suggestions for a global education ideology. He believes social studies should stress the continuing centrality of the western world. Second, global educators should provide the positives and negatives of all
cultures rather than only focusing on the negatives of the western world. Third, he believes global educators should focus more on the blandness of school materials. Last, a stronger narrative history with a focus on moral and political action should be employed.

Steven Lamy believes it is impossible to avoid controversy when teaching global issues and this controversy should be welcomed by educators as part of the learning process. “Global education efforts must take unusual care to introduce teachers and students to *contending theories* that explain the actions of state and nonstate actors and describe the characteristics of human relations in the international system.” (Lamy, 1990, p. 54). In his own words, “the ultraconservatives seek to end this important aspect of critical thinking and propose that we introduce students to a ‘set of truths’ that define the role of the United States in world affairs” (Lamy, 1990, p. 49).

Lamy (1990) mentions the following criticism cited by opponents of Global Education. One is differing worldviews. While global educators are frequently more reformed oriented, critics usually have the absolute belief that the United States system is superior to any alternative. Promoting critical thinking from contending perspectives is seen as encouraging disrespect for the United States; therefore it provides no positive value. In addition, ultraconservatives say global education discourages patriotism, and it indoctrinates students that other governmental, cultural, and economic systems are just as good as those of the United States (Lamy, 1990).

Lamy (1990) believes the best way for global education to adequately reduce the controversy and be included in the curriculum discussion is to clearly define the focus and objectives of global education. He presents four global education goals that have been able to work around the unavoidable dogmatic critics. These are:
1. Introduce participants to substantive and verifiable information.

2. Provide students with opportunities to explore the core assumptions and values that define their worldview and compare it with worldviews held by individuals in communities across the international system.

3. Provide students with a wide range of analytical and evaluative skills.

4. Provide strategies for students to be able to participate in public policy issues and emphasize the relationship between global issues and local concerns.

Lamy’s perspectives on the sociopolitical context of global education, outlined towards the beginning of this chapter, can prove insightful in leading to an understanding of the opposition towards global education. Those associated with the utopian right do not appear interested in engaging in a compromise of worldviews (Tye & Tye, 1998). Many of these critics consider global education to be nothing less than anti-American (Gaudelli, 2003).

Traditionally, global education should include the incorporation of controversial issues in its curriculum (Lamy, 1990), but Kenneth Tye (2009) argues that attacks by conservatives has taken a toll on the field. As a result of these attacks by conservatives, some global educators have watered-down their content while teaching and often do not have students analyze issues that involve controversial and value positions. Instead, many focus exclusively on descriptive teaching, or how world systems work and how humans interact within these systems.

_A Congruent Definition_

Based upon the overview of global education, I will provide my own definition of what I believe are the underlying components of the dominant pedagogy in academic
global education in the form of five dimensions that are based upon the underlying commonalities carried by many of the global educators’ definitions (Located in Table 1).

Table 1: Five Dimensions of a Global Perspective

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<tbody>
<tr>
<td>(1)</td>
<td><strong>Intracultural Awareness:</strong> Understanding the uniqueness of the individual and culture.</td>
</tr>
<tr>
<td>(2)</td>
<td><strong>Globality:</strong> Aware of world conditions, trends, interconnections, and unanticipated consequences.</td>
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<tr>
<td>(3)</td>
<td><strong>Service Learning:</strong> Service learning with a goal of improving the human condition.</td>
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<tr>
<td>(4)</td>
<td><strong>Global Citizen Skills:</strong> Skills to work in a globalized world.</td>
</tr>
<tr>
<td>(5)</td>
<td><strong>Social Justice:</strong> Analyzing the influence of power structure arrangements.</td>
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The intracultural awareness dimension consists of five categories. They are perspective consciousness, cross-cultural awareness, understanding marginalized point of view, fluidity of culture, and cosmopolitanism. The first two categories, perspective consciousness and cross-cultural awareness come from the work of Robert Hanvey (1976). The former is the awareness that your world view is unique, often shaped by individual events that are in your subconscious and an understanding that each individual goes through this process. The latter is the ability to perceive your culture from other vantage points. Understanding marginalized point of view is about developing empathy for the disenfranchised (Merrifield, 2001). Fluidity of culture refers to the recognition that the dynamics of a culture are not static and instead are in a constant state of fluctuation (Markowitz, 2004; Imbert, 2004). It also is the about the recognition that cultural essentialism (culture as static) is more likely to be recognized by the public as legitimate, which ultimately erodes into stereotypes of some and deculturation of others (Markowitz, 2004). Finally, cosmopolitanism is predicated on the principles of the
existence of mutual respect and understanding among the world’s different people (Appiah, 2006).

The second dimension, globality, consists of five categories identified from the literature review. They are state of the planet awareness, knowledge of global dynamics, awareness of human choices, spatial-temporal awareness and glocality. While having the same amount of categories as the previous dimension, globality is arguably more encompassing than all the others. As an example, state of the planet awareness entails many sub-categories. Within this one category some of the issues global educators identify as being pertinent include the awareness of different global belief systems (i.e. world religions), political systems, economic systems, and population issues, such as illegal immigration (Hanvey, 1976; Collins, Czarra, & Smith, 2003; Merryfield, & Wilson, 2005). Knowledge of global dynamics is the awareness that events in a world system are interconnected and have unanticipated consequences (Hanvey, 1976). Another concept identified by Robert Hanvey, awareness of human choices, is the ability to realize the problems of choice from multiple perspectives and their long-range implications. Spatial-temporal awareness looks at the shrinking of space and time and how it has fostered interconnections and raised awareness around the globe (Pike & Selby, 2000) and changed the nature of social space (Scholte, 2000). The last category of this second dimension, glocality, refers to local-global connections and the ways in which people and ideas across the globe influence local endeavors or local endeavors influence globalization (Hanvey, 1976, Merryfield & Wilson, 2005).

Service Learning has two categories, which are service learning and sustainable development. Service learning refers to being actively involved in improving the human
condition through participation at the local or global level (Kirkwood, 2001b). Sustainable development pertains to the type of economic growth that enables the present generation to meet its needs, while limiting its use of nonrenewable sources, in order that future generations will be able to have its needs met (Banks, et. al., 2005). In addition, sustainable development focuses on learning about such issues as climate change and global warming, which it has been argued is an essential of becoming a good citizen (Bisland & Ahmad, 2007).

Global citizen skills is the fourth dimension. The first category is digital technology and revolves around becoming digitally literate and gaining critical technological skills that will enable students to have an enhanced personal life and learn about the world (Nordgren, 2002; Merryfield & Wilson, 2005). Research and thinking skills include analytical thinking and problem solving skills, which are increasingly more important in an interconnected world in order to be able to compete economically (Gates Foundation, 2004) and become globally competent citizens (Lamy, 1990; Kirkwood, 2001b). It also entails synthesizing skills along with the ability to detect bias and unstated assumptions in order to acquire the decision-making skills students need as citizens living in a democratic society (Merryfield & Wilson, 2005). The category identified as the creative mind has to do with problem-solving, constructing new ways of doing things and initiating change (Czarra, 2002-2003; Nordgren, 2002). The last category under this dimension is conflict resolution skills, which is about developing the skills of communication, advocacy, negotiation, compromise and collaboration (Martin-Kniep, 1997).
The last global education dimension, social justice, has the following five category dimensions: legacy of colonialism, capitalism, human rights, social justice, and power/influence of the media. Legacy of colonialism is about examining the origins and assumptions underlying a Eurocentric framework that divides the world into “us” and “them” and analyzing alternative frameworks for understanding past and present history (Merryfield, 2001). The category of capitalism refers to the United States understanding of democracy becoming interwoven with capitalism. This leads to economic inequality appearing to be an expected consequence of living in a democratic society (Ladson-Billings, 2004). In addition, the lack of economic and political equality has led to a new type of citizenship developing in the United States, among the marginalized groups, in which allegiances and self-interests are defined along a variety of axes. The only common bond this new citizenship has is that these citizens want to remake their world into a more just and equitable world (Ladson-Billings, 2004). Universal human rights are a foundation to gaining a global perspective (Myers, 2006). While the concept of human rights first gained traction in the western world, there is not a consensus as to whose or which human rights are the correct ones (Goodhart, 2003) and this should be explored in global education (Gaudelli & Fernekes, 2004). In a related category, social justice refers to the fair treatment of all social groups beyond merely the administration of law. Social justice moves beyond the non-consensus issue of human rights and implores students to look at these social justice issues in a way that enables diverse communities to address them in a just manner for all (Landorf & Nevin, 2007). Power/influence of the media refers to the necessity of students unlearning, the often times, exaggerated information they have promulgated because of media stereotypes (Cortes, 2000; Seikaly, 2001).
As previously noted, the fact that there are differing amounts of categories under each dimension should not be construed as a sign of one dimension being more pertinent to the knowledge base than another dimension. Some of the categories are broader than others, which leads to this imbalance. A critical understanding of each of the dimensions is deemed equally important to the development of a global perspective.

**Global Education and Teacher Education**

“Teachers are vital players in curriculum construction, but they do not act in isolation from their institutional contexts” (Gaudelli, 2003, p. 42).

Many contend that when related to cultural topics the curricula are often times superficial and, rather than leading to cultural awareness, the students actually develop a more profound ethnocentric bias (Scott, 1999). For example, Cameron White (2002) has argued that social studies focuses on socializing the student, rather than critical citizenship, which leads to a greater ethnocentric curriculum. He believes if the students are going to better deal with today’s issues a global education is vital, because it counters the traditional hidden curriculum and explore issues of status quo and hegemony by encouraging a respect for different perspectives through strategies such as reflective thinking, values analysis, social problem solving, and decision making.

Teacher education programs in global education were first introduced in 1969 by the Center for Teaching International Relations (CTIR) at the University of Denver and grew in the 1980s, but due to attacks on global education the infusion of such programs has been limited (Zong, 2009). How does global education curtail this issue? In her article, “Social Studies Teacher Education in an Era of Globalization,” Patricia Avery (2004) provides suggestions of the understandings teacher education programs should
develop in pre-service teachers in order to develop citizenship education of students in a globally interdependent society.

Avery (2004) begins by discussing two models of ideal citizens. The initial is a traditional model, which was proposed by Norman Nie, Jane Junn and Kenneth Stehlik-Barry (1996). This model suggests that a democratic citizen is both active in and understanding of the democratic processes. The second model describes an ideal citizen in a global context. She adapts these models to form four categories consisting of twelve attributes necessary of democratic citizenship in an interdependent world. She places these attributes in the four separate categories: knowledge, skills, behaviors, and orientations/values. The knowledge types and corresponding attributes are outlined in Table 2.

Table 2: Attributes of Avery’s Ideal Global Citizen

<table>
<thead>
<tr>
<th>Knowledge</th>
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<tr>
<td>Principles of democracy</td>
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<td>Structure and function of government</td>
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<td>Leaders and political organizations</td>
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<tr>
<th>Skills</th>
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<tr>
<td>Technological Literacy</td>
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<td>Critical and Systemic Thinking</td>
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<td>Conflict resolution</td>
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<tr>
<th>Behaviors</th>
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<tr>
<td>Political Attentiveness</td>
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<tr>
<td>Voting</td>
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<tr>
<td>Participation in difficult political activities</td>
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<th>Orientations/Values</th>
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<tbody>
<tr>
<td>Tolerance and cooperation</td>
</tr>
<tr>
<td>Concern for human rights and environmental issues</td>
</tr>
<tr>
<td>Global perspective (Avery, 2004, p. 42)</td>
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</table>

After distinguishing these twelve characteristics, Avery presents some of the research, which assesses characteristics of teenagers in the four categories, in order to articulate an argument for the type of skills needed to be developed by teacher education
programs. The article concludes with six components teacher education programs should use to arm pre-service teachers with the skills necessary in developing engaged and enlightened citizens in a global society (Avery, 2004).

The first component is that teacher education programs provide pre-service teachers the opportunity to utilize methods that allow students to be able to understand the development of their own perspectives as well as others’ perspectives (Avery, 2004). This concept, known as perspective consciousness, was first expressed by Robert Hanvey. It is the awareness that one’s own culture, family, acquaintances, and experiences have an impact on how each of us interprets the world (Hanvey, 1976).

The second component is that global issues need to be incorporated into the teacher education courses because most United States citizens are not acutely aware of international issues. Third, pre-service teachers should be prompted to understand the perspectives young people think about social and political issues. Fourth, teacher education programs should introduce pre-service teachers to methods that will enable students to make correlations among concepts (Avery, 2004).

The fifth component is that pre-service teachers should be provided the ability to analyze school materials in order to understand how the nature of citizenship is established in these materials. Avery’s final component is that teacher education programs should help pre-service teachers develop the ability to understand the confinements marginalized groups go through in developing civic identities.

For global education to work in the classroom, Merryfield believes teacher programs should prepare pre-service teachers to deal with controversial issues and help them develop skills in cross cultural communication. In addition, she points to the need
for teachers to have access to cross-cultural experiences, such as study tours or faculty exchanges with teachers from another country as motivators for teachers to teach from a global perspective, and practice in global pedagogy (Merryfield, 1995).

In addition, Merryfield (2002) discusses the similar strategies global educators employ and provides lesson examples for each. The instructional strategies which she considers to be coming from a global perspective include confronting stereotypes and simplification of different cultures, investigating multiple perspectives, teaching about how the oppressor influences worldviews, and incorporating cross-cultural learning. Merryfield concludes by stating global education is the pedagogy which will lead citizens into the current global age by developing open-minded people who are less likely to stereotype groups and are capable of perceiving how both the oppressed and oppressor view the world.

James Becker (1990) states that enough attention has not been paid to enabling teachers to gain new insights and information in incorporating a global dimension into their curriculum; therefore, he reviews some curriculum approaches that bring a more global perspective to the classroom. These include a world studies curriculum that approaches world history with an emphasis on the study of change on a global scale and studying history from a non-ethnocentric point of view. Another approach is an added emphasis on the global economy.

A third curriculum approach, which can bring a global perspective into the classroom, is global geography. In this curriculum, the interconnectedness of the world is emphasized. It attempts to build an understanding in students of how decisions made at one location can affect people and the environment elsewhere. In addition, this
Another rationale discussed for providing a curriculum that gives equal weight to international studies in developing citizenship education is articulated by Ross E. Dunn (2002). He specifies that this curriculum should not merely mean the inclusion of studying and comparing other cultures. This approach should be used to explore changes in the world, investigate the meaning of these events, and patterns of human interrelations. To convey this point, Dunn says the following about the social studies curriculum:

Patriotic citizenship in a democratic state demands a social studies curriculum that gives equal weight to national history and international studies, especially world history. How else will young citizens learn to appreciate democratic institutions, to participate actively in civil society, and to challenge their political leaders when official policies – including foreign policies – seem misguided? (Dunn, 2002, p. 10).

Angene Wilson (1993) had her secondary social studies majors participate in a conversation partner program with English as a second language international students at the University of Kentucky to raise their cross cultural and global awareness. In addition digital technologies have demonstrated the potential of raising global awareness in teacher education programs (Crawford & Kirby, 2008).

Toni Fuss Kirkwood (2001b) outlined a three-pronged approach to infuse global perspectives in teacher education. The first was teaching the Hanvey Model, which entails Robert Hanvey’s five global dimensions outlined in chapter one. The second
approach is to guide the students in developing global activities that fit into Hanvey’s five dimensions, and the last approach consists of facilitating students in the construction of critical questioning skills that transforms content to a global perspective.

In her own review of the literature, Guichun Zong (2009) discovered a few emerging teacher education themes in global education. One theme is international field experiences, which have typically ranged from two weeks to a full semester. The infusion of global content is another important aspect of global education. Finally, teacher education programs have demonstrated a growing interest in infusing technology to build cross-cultural awareness and global awareness.

Global Education Empirical Research

“Surprisingly little is known about the effectiveness of global education in helping students to better understand the world” (Gaudelli, 2003, p. 23)

Traditionally, global education has not produced a solid foundation of empirical research (Gaudelli, 2003). This is in large part due to its relative youth (Tye & Tye, 1998). Despite this relative lack of research in global education, there are some studies worth noting. The remainder of the research section will be broken down into the following three categories: researching about the topics taught in global education, factors affecting curricular decision-making, and teacher education research in global education.

Researching about the Topics Taught in Global Education

In an early study about the types of global topics in which teachers exposed their students, Jan Tucker (1983) studied the attitudes of social studies instructors in Dade County, Florida about global education, and found that human rights, cross-cultural communication, and economic issues were the topics that were the most focused on and
perceived to be the most pertinent for the students to know. In another study, Merry Merryfield (1998) found that teachers who were identified as exemplary global educators by their administrators were more likely to emphasize power, inequities, and social justice issues in the classroom. In contrast to pre-service global educators, they were also more likely to focus on interconnections between global and local inequalities, and human rights.

Kenneth Tye (1999) did research to see what is being done around the world to teach global education. He sent questionnaires with the ACSD definition to people in 100 countries and received responses from 52 countries. The major finding from the study indicates that throughout the world, schooling is still seen as a major force in the building of national loyalties and only fourteen of the nations indicated that global education played a factor in the educational system. In addition, of those fourteen, only the governments of Canada and South Korea gave official support to a global education curriculum.

While the subject area most often used throughout the world for global education is consistently social studies, the global issues accentuated differed across countries. The most mentioned global issues included ecology/environment, development/sustainability, intercultural/multicultural relations, peace, technology, human rights, democracy/civic education, international organizations, population, health, racism, gender discrimination, and global citizenship (Tye, 1999). Disturbingly, when the question of, “how are teachers in your country trained to teach global issues” was addressed only a small number of respondents acknowledged teacher training programs in the world directed at
developing global education teachers. The most extensive teacher training program was in Canada (Tye, 1999).

Despite being the author of the study, Tye (1999) declared it to have four limitations. The first limitation was the data were gathered over several years. Second, Tye only had one respondent per country. Third, not all countries in the world were represented in the study. Finally, many of the questions posed in the study could be considered to be about matters of curriculum. In conclusion, Tye ascertained that although most respondents indicated global education is not an acknowledged curriculum area in their country, examination suggests there are some elements of it in most countries.

*Factors Affecting Curricular Decision-Making*

Teachers are in the primary position of determining classroom content and instructional strategies, a role to which Stephen Thornton (1991) refers to as the curricular-instructional gatekeepers. But what affects their curricular decision-making? Research has demonstrated that a variety of factors influence teacher’s curricular decision-making in global education. Kenneth and Barbara Tye produced a four-year study, through the Center for Human Interdependence, investigating the challenges of incorporating global education in the classroom at eleven schools. Their study explored and analyzed the issues and challenges of globalizing education (Tye & Tye, 1998).

The conceptual framework used in the four-year study was symbolic interaction theory, an open-ended theory, which focuses primarily on the individuals as they interact within the context of daily life. Both qualitative and quantitative research methods were
used. In the next few paragraphs, I will summarize the major findings and hypothesis developed as a result of the study.

At the beginning of the project few teachers understood the concept of global education, but by the end of the study 81% of the participating teachers surveyed agreed with the statement that they understood what constitutes global education. Additionally, many of the teachers reported high levels of student interest in materials and lessons containing a global perspective. Further, 90% of participating teachers surveyed agreed with the statement that global education is important and all students should be exposed to it with cross-cultural awareness being the most frequently cited topic necessary to be incorporated into the curriculum.

On the other end of the spectrum, at the end of the study, the most frequent reason provided for resistance to global education was a perceived lack of time by educators. 86% of those surveyed gave the “lack of time” reason. In a separate question, 12% of the teachers stated that at least half of the teachers in their respective schools were philosophically opposed to global education and, perhaps even more telling, 28% of the teachers did not respond to this question on the survey that asked how many teachers are philosophically opposed to global education.

Based on their research, Kenneth and Barbara Tye determined that the culture of the school was the major determining factor of whether global education would be successful in a school. In addition, data from the study led to the following hypothesis regarding additional conditions needed for the growth of global education in the schools:

1. an increasing awareness of worldwide, systematic interdependence.

2. the promotion of the movement by agencies which are viewed by practitioners
as legitimate and which possess knowledge and resources needed by those practitioners.

3. the existence of a few people in the schools who already believe in the movement.

4. a significant number of people who feel that global education holds promise to develop cross-cultural understanding in school settings, which are becoming more and more ethnically diverse.

5. the presence of at least a few people who are disenchanted with the present system and who see global education as having some possibility of serving as a vehicle for change (Tye & Tye, 1998, p. 54).

A final significant finding from the Center for Human Interdependence’s study were those teachers who were discovered to be more likely to be attracted to global education:

1. teachers who have lived overseas.

2. those who followed world news early in life.

3. those whose parents discussed current events with them while they were growing up.

In a separate study, using participant observation, William Gaudelli (2003) investigated how three New Jersey social studies teachers incorporated global education in their classrooms. The results reflected the repercussions of the lack of a clear methodology among global educators, as the teachers had widely differing views in how they incorporated global education in the curriculum. The study identified gender, religious and personal history, and ethnicity as factors influencing the methods used and
topics the instructors choose to emphasize in their curricula. For example, one teacher, an Africa-American instructor emphasized the minority status of African-Americans and other minorities in the United States. Another teacher, who had formerly been in the military, incorporated a more nationalistic approach in his incorporation of global education. The third teacher taught from a more liberal perspective.

In a year long study, Merry Merryfield (1994) found that students’ characteristics influence how teachers incorporate global education in the curricula, such as the content they chose, or avoided, due to the possibility of it being a sensitive subject to a students’ culture. In addition, the methods they used, and how they used their time were found to be influenced by the students’ characteristics. Toni Fuss Kirkwood’s study (2002), examining how thirty-three United States teachers, who participated in the “Japan Today” program taught about Japan demonstrated how the availability of teaching materials may influence the global content that is taught. She found that the teachers used a great deal of information to teach about Japan, since they had easy access to teaching materials involving global perspectives. In addition, international experience appears to influence teacher’s classroom decision-making (Wilson, 1986; Merryfield, 1998). Angene Wilson (1986) conducted a study on the impact of social studies teachers’ Peace Corps experience on their instruction, which found that teachers’ international experiences influenced how they taught about foreign countries. For example, because of their international experiences, the returned Peace Corps volunteers were more likely to focus on issues of ethnocentrism, racism, unequal distribution of wealth, and the foreign policy of the United States.
Teacher Education Research in Global Education

The majority of the remaining research done in global education has been focused on teacher education. This research has predominately been focused on international field experiences, the incorporation of technology in global education courses, and prior knowledge and dispositions towards global-mindedness of teacher education students. This section will review major studies done in each of these areas.

International Field Experience

Susan Mapp, Peggy McFarland, and Elizabeth Newell (2007) found some evidence that a short term study-abroad program for undergraduate college students had the potential of providing an enhanced cross-cultural awareness, an expanded worldview and global perspective, and a desire for longer study-abroad or travel opportunities. They examined whether college students from a liberal arts school in central Pennsylvania who participate in a two-week short-term study abroad trip in Ireland experience similar changes in perception as students who participate in long-term study abroad experiences. To do this the researchers used a mixed-methods design by giving the 25 student currently participating in the study-abroad program a pre-post measure, called the Cross-Cultural Adaptability Inventory (CCAI). The CCAI was a 50-item Likert scale with the four following subscales: emotional/resilience, flexibility/openness, perceptual/acyuity, and personal autonomy. In addition, to understand long-term effects of the experience, a reflection paper was given to 39 former students, who had previously gone on the study abroad trip and the current 25 students at the end of the time abroad. When measuring the CCAI, there was no significant change between the pre and posttest, but when using a
Wicoxon sign test, significant change was found on the three following statements, each experiencing significant change in a positive direction:

(1) “I have ways of dealing with the stress of new situations.”

(2) “I believe that all people, of whatever race, are equally valuable.”

(3) “I enjoy spending time alone, even in unfamiliar surroundings.”

On the reflection paper, four common themes were identified from the current students. The most common, mentioned by fifteen of the current students, was the feeling that the experience would make them more cognizant and tolerant of cultural differences in the future. Many students also expressed that they learned to appreciate another culture and mentioned that they had learned another perspective beyond a United States perspective. The fourth most common theme was that it made two of the students want to study abroad. Among the former students the most common themes was that the trip provided an increased knowledge of Irish educational and social systems and an expanded worldview and global perspective.

Overall the results proved to be a mixed bag. The quantitative assessment did not reveal significant changes with the student sample. However, the researchers commented that this may be due to some of the participants already having traveled outside the United States and experiencing changes. On the other hand, the qualitative results indicated that participants expressed a change in their attitudes regarding global understanding and cross-cultural knowledge (Mapp, McFarland, & Newell, 2007).

Clement and Outlaw (2002) investigated the changed perspectives of international student teaching experiences of students at Berry College in northwest Georgia. Although a few reported having negative stereotypes reinforced, most stated they had
developed a heightened cross-cultural awareness and a greater desire for international experiences. Pence & Macgillivray (2008) also found a four-week international practicum that had pre-service teachers working in the classroom with teachers and students at a private international primary through secondary school in Rome, Italy improved cross-cultural awareness in the pre-service teachers.

Kambuto and Nganga (2008) studied a short-term international experience of twelve pre-service and in-service teachers who visited Kenya. Prior to the trip, the data indicated that both the pre-service and in-service teachers associated Kenya with poverty, were anxious about traveling to a “developing” world country, and were doubtful of the African country’s educational opportunities. Similar to the previous studies discussed, after the trip, despite indications of ethnocentrism, most participants demonstrated a heightened cross-cultural awareness. Consistent with the previous study, Cushner and Mahon (2002) found that a study-abroad student teaching experience had both a professional and personal impact. Student teachers reported an increased self-confidence and professional competence, as well as a greater cross-cultural awareness.

Barbara Myers (2001) did a qualitative study of ten returned Peace Corps volunteers, who had chosen to become teachers following their experience as Peace Corps volunteers to determine the perceived effects of international experiences on the curricula and instruction of the returned Peace Corps volunteer teachers. Overall findings indicated that international experiences of the Peace Corps did not significantly change the curriculum. On the other hand, the most significant change was in the personal characteristics of the teachers, which many felt would influence changes in their styles of teaching. Teachers reported that they became more flexible, tolerant, understanding,
adaptable to change, patient, and confident. Teachers also reported that they were more likely to instruct from a global focus and tried to avoid a Western bias in their teaching.

Kevin Kehl and Jason Morris (2008) examined global-mindedness surveys of 520 participants when looking at the differences between students who participated in short-term study abroad programs of eight weeks or less, and students who participated in a semester long program study abroad program. The results indicated that there was not enough evidence to conclude that significant differences exist in the global-mindedness of students who study abroad for eight weeks or less and those who plan to study abroad in the future. On the other hand, students who studied abroad for a semester did have a significantly greater global-mindedness than those who planned to study abroad in the future. Finally, there were also statistically significant differences between the students who studied abroad for a semester compared to those who studied abroad for eight weeks or less, as the students who were in the study abroad program for a longer period of time tended to have a higher global-mindedness.

Technology in Global Education Courses

“Teacher education scholars have been particularly interested in exploring the potential of Internet-based technology, such as computer-mediated communication (CMC), in building cross-cultural understanding and promoting global awareness among preservice teachers” (Zong, 2009, p. 80). Over a period of several years, Merry Merryfield (2000) analyzed the incorporation of online threaded discussions in graduate courses in social studies and global education by comparing the topics, their depth, and patterns of interaction of Internet discussions with face-to-face discussions. She found the two types of classes interacted quite differently, particularly when sensitive or
controversial topics were being discussed. In addition, online class discussions tended to be more equitable in the distribution of student comments and an increase in the depth of the content discussed. Finally the research indicated that by utilizing online discussion, cross-cultural learning improved due to the increase in the depth of content discussed, and the building of communities of diverse learners from different cultural backgrounds, which led to the breaking down of differences and stereotypes.

In a separate study about the effects of electronic technology on graduate student interns, Merryfield (2006) found the interns in the course had an enhanced arena to become reflective thinkers, a greater opportunity for student-centered work, and the opportunity for spontaneous discussions that may never have taken place in the traditional classrooms. She found that these were advantages that the majority of the graduate students used to increase their skills.

Guichun Zong (2002) followed two pre-service teachers to examine the influence of taking a computer-mediated international communication project that discussed world issues to see how the course influenced their understanding of global education. She collected data through classroom observations and interviews. The analysis suggested that using the Internet to communicate in this manner has the potential of improving pre-service teachers’ awareness of global issues, gaining an appreciation of other people’s perspectives, and may be a motivator in teaching from global perspectives in the classroom. The study also suggested that teachers’ perceive the Internet to provide an advantage, in providing instant access to world-wide information and is a valuable tool for communication with other cultures that eases the restrictions of time and space.
William Gaudelli (2006) studied the experiences of two beginning social studies teachers in an Internet distance learning course for global and multicultural education. He collected data from interviews and observations in the teachers’ classrooms to explore their interpretations of the web learning experience. Gaudelli stated that the Internet course did have an impression on their motivation and understanding of teaching global and multicultural education, but due to factors such as a lack of technology in the school in an urban setting and demands in the teaching schedule, their ability to use technology to facilitate global learning was hindered.

**Global-Mindedness and Prior Knowledge of Teacher Education Students**

Nancy Gallavan (2008) examined teacher candidates’ views on world citizenship by sending 148 surveys to teacher candidates. All of the candidates in the study were doing their student internships in either early childhood, elementary, middle, or high school. She found that teacher candidates wanted to teach their students to be world citizens, but many indicated their teacher education programs or field experiences had not sufficiently prepared them to teach about the topic and most did not feel there was a clear definition of world citizenship. Most of those who did indicate a preparedness to teach world citizenship were over the age of thirty and were doing their internships in science or social studies middle and high school classes.

When looking at prior knowledge about a specific world region, Osunde, Tlou, and Brown (1996) administered a questionnaire to one hundred preservice social studies teachers at two United States’ universities in order to examine knowledge and perceptions about Africa. The results demonstrated that many pre-service teachers had the same misconceptions and stereotypes about Africa as previous generations had. For
example, results of the study indicated that Africa was often associated with famine and malnutrition, hunting and gathering, wild animals, jungles, natives, superstition, and tribes.

On a survey of 856 pre-service teachers, combined with interviews, that examined global knowledge, Holden and Hicks (2007) found that global knowledge among pre-service teachers was greatest in the areas of reasons for war and famine and that they knew the least about the reasons for economic problems in developing world countries and instances of human rights abuses. In addition, Duckworth, Levy, and Levy (2005) examined global-mindedness by giving a 55-item questionnaire to 93 pre-service and in-service teachers. About 82 percent of the participants had reported living outside of the United States for at least six months. This may have been a factor leading to most of the participants demonstrating a high level of global-mindedness, which seems to be contradictory to the other studies.

While not specifically a study on global education, Sarah Mathews and Paulette Dilworth’s (2008) study on multicultural citizenship education, in which they observed and interviewed pre-service teachers enrolled in a secondary social studies methods course, demonstrates an area overlooked in research in which this dissertation intends to shed light. Mathews and Dilworth examined pre-service teachers’ ideas about the role of multicultural citizenship education in social studies classrooms. Their findings suggest that even when teacher education programs are designed around goals of promoting multicultural citizenship education, pre-service teachers’ pre-existing and emerging ideas about social studies content and classrooms can limit their thinking and practice with transformative social studies pedagogy.
Summary

Global education should be primed to flourish in an age where our world continues to become more and more interconnected. Unfortunately, its influence has remained in neutral. If global education continues to allow itself to offer a multitude of definitions rather than a consistent foundation with which to build, a sense of meaning will be unattainable for students and, therefore, seldom used by instructors. Unfortunately, this has not been done.

In order for global education to be taken seriously it is imperative to have an agreed upon foundation. Without a foundation, global education lacks a paradigm methodology. Thomas Kuhn (1996) states a paradigm is necessary or everything seems possibly relevant and as a result, early fact-gathering becomes a random activity. Therefore, I propose, a minimum foundation for global education to be the five dimensions outlined in Table 1.

In addition, the overall empirical research is lacking in global education and where it has been done has not provided consistency within the same areas. This is understandable within a field that is still lacking a clear cut mission, but this inconsistency does a disservice to the field. Without quality research to defend itself, global education will continue to be forced to rely on theoretical foundations in its pursuit of curricula influence while lacking the clout of providing a convincing argument for its benefits.

For these reasons there are a variety of studies that should be undertaken. First, prior to providing pre-service teachers with the methods of educating students towards a goal of citizenship education in a global context, research should be conducted on how
teachers who are successfully teaching a “global education” developed this perspective. Next, there are two research areas that should build off this initial area of study. Research should be conducted to determine whether there are effective ways of developing global perspectives within prospective teachers in teacher education programs and, if there are, determining what are the ideal methods. Finally and most importantly, research must be undertaken, which gauges the following question: Are students more likely to develop a global perspective if their teacher has one?

As a result of the studies deemed necessary to the integration of global perspectives into the school curricula, I will conduct a baseline study that will be a starting point of a research program that ideally will ultimately improve the quality of global education in teacher education programs. In chapter three I will discuss methods and procedures to provide answers to the following five questions:

(1) How highly do teachers participating in a global education curriculum project rank on the Hett Global Mindedness Survey?

(2) To what do globally-minded teachers attribute the development of a global perspective?

(3) Is there a relationship between what self-identified global educators attribute the development of their global perspective to and how they scored on the Hett Global-Mindedness survey?

(4) How might the background of a teacher (e.g., travel experience, languages spoken, etc.) influence to what the teacher attributes his or her development of global mindedness?
(5) How do teachers perceive their curricular decision-making is influenced by to what they attribute their constructed global-mindedness?
Chapter 3
Method and Procedure

Introduction

The researcher’s goal of enabling students to develop a global-mindedness stems from the contention students are not being adequately prepared for the future and a global-mindedness would be superior in preparing them in a globally interdependent world. A further contention is that incorporating global-mindedness into teacher programs, which influence the teaching methods of new educators, will translate into global-mindedness in students.

As people become more interconnected, students need to gain familiarity with the world around them. Unfortunately, many people in the United States have demonstrated a remarkable lack of awareness of people and places outside the immediate physical locale of their daily lives. In a recent study done by the National Geographic’s Global Geographic Literacy Survey (2006), United States citizens, aged 18-24, global, geographic, and cultural skills appear be dismally lacking. For example, despite the extensive media coverage of the overthrow of the Taliban in Afghanistan after 9/11 and the on-going United States presence in Iraq for the past three years, nearly 90% of young Americans were unable to locate Afghanistan on a map, and 63% were unable to find Iraq. Results from the previous administration of the survey in 2002 demonstrated that United States citizens were less culturally aware than comparable same-age peers from other industrialized nations (RoperASW, 2002). In addition, researchers have found people tend to individualize the characteristics of people in their in-group and perceive
their behavior as normal, while viewing out-groups in terms of more stereotypical characteristics (Merryfield & Wilson, 2005).

In order to inform policy and in order to develop the appropriate materials for instructing from a global perspective, we must receive descriptive feedback from those who are successfully teaching with a global perspective. The primary goal of this study is to answer the five research questions, previously stated in chapters one and two.

(1) How highly do teachers participating in a global education curriculum project rank on the Hett Global Mindedness Survey?

(2) To what do globally-minded teachers attribute the development of a global perspective?

(3) Is there a relationship between what self-identified global educators attribute the development of their global perspective to and how they scored on the Hett Global-Mindedness survey?

(4) How might the background of a teacher (e.g., travel experience, languages spoken, etc.) influence to what the teacher attributes his or her development of global mindedness?

(5) How do teachers perceive their curricular decision-making is influenced by to what they attribute their constructed global-mindedness?

The strategy utilized to meet these goals will be to gather data from multiple sources and in multiple formats in the form of surveys and interview data. This study will utilize both quantitative and qualitative methods for data collection and analysis. The sampling methods, participants, and data collection procedures are explained below.
Participants

Using purposeful sampling, thirteen high school social studies instructors from Hillsborough and Pasco counties in Florida who are involved in a global education program called the Global Schools Project will participate in the study. The teachers involved in the Global School Project exemplify the attributes of a global educator outlined in the first chapter on page twelve. The Global Schools Project, which was initiated in 2004, is a partnership between the University of South Florida and the Hillsborough County public schools and Pasco County public schools. Participating social studies teachers examine global issues, globalization, and internationalization and apply this content to secondary school teaching and curriculum development. In addition, the teachers involved in the program participate in global education professional development opportunities, present workshops in professional venues at the local and national levels, and develop classroom materials that have a global focus and are freely available for use by other social studies teachers to use in their classrooms via the Global Schools Project website.

Research Protocol

Two sources will provide data. The initial procedure will be two separate surveys, a background questionnaire and an instrument measuring global-mindedness provided to the thirteen participants. The surveys will be followed by interviewing six of the thirteen original participants twice. The rationale for the instruments and process for determining which six global educators will be interviewed is explained below.
Survey Instruments

There are two survey instruments being used in this study. The initial instrument is a background questionnaire, which was adapted from Kenneth & Barbara Tye’s (1998) study previously discussed in the review of the literature. All of the study participants will receive both survey instruments. I will use these surveys as a reference tool in selecting the interview subjects. The first survey instrument, the teacher background questionnaire, will be used in conjunction with the interviews to help the researcher answer the fourth research question, “How might the background of a teacher (e.g., travel experience, languages spoken, etc.) influence how they attribute their development of global mindedness?” The goal is to interview the top three scorers and the bottom three scorers of the second instrument, the Hett Global-Mindedness Survey. In addition, after completing the interviews, the researcher will use the Hett Global-Mindedness Survey to help answer the first research question, “how highly do teachers participating in a global education curriculum project rank on the Hett Global-Mindedness Survey?” and the third research question, “is there a relationship between what self-identified global educators attribute the development of their global perspective to and how they scored on the Hett Global-Mindedness survey?”

There are thirteen questions on the Teacher Background Questionnaire (see appendix A). Questions two through question seven each have to do with travel experience. The rationale for these questions is largely grounded in the research of the correlation between travel experience and global education (i.e. Tye & Tye, 1998; Mapp, McFarland, and Newell, 2007; Pence & Macgillivray, 2008).
In order to provide more specificity to the time frames of previous research, the researcher will break the international travel experience into five time frame groupings and see if the groupings have differences between their global-mindedness. In addition, a common theme throughout study-abroad and international travel experiences has been the type of experiences they entail; therefore, question seven will seek clarity on the reasons traveled to see if the type of travel experience influences global perspectives.

Questions eight through twelve were developed with the results from the study done by the Center for Human Interdependence in mind. In addition to their finding that teachers who have lived overseas were more likely to be global educators, they found teachers who followed world news early in life, and those whose parents discussed current events with them while they were growing up were also more likely to be attracted to global education (Tye & Tye, 1998). Question thirteen builds upon a study done by Shim and Paprock (2002), who did a study on expatriates. They found that competency in multiple languages was a factor in raising one’s cross-cultural awareness. By asking the questions based upon language proficiency, the researcher hopes to expand upon their study’s results and see if, in addition to cross-cultural awareness, this translates into global-mindedness.

For the second instrument, I chose the aforementioned Global-Mindedness survey established by Jan Hett (1993). It was selected for two reasons. First, the underlying values of the five dimensions correlate to the underlying dimensions of a global-mindedness as outlined in the review of the literature. The five dimensions can be found in Table 3 below.
Table 3: Hett’s Five Dimensions of Global-Mindedness

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Responsibility</td>
<td>A deep personal concern for people in all parts of the world which surfaces as a sense of moral responsibility to try and improve conditions in some way.</td>
</tr>
<tr>
<td>(2) Cultural Pluralism</td>
<td>An appreciation of the diversity of cultures in the world a belief that all have something of value to offer. This is accompanied by taking pleasure in exploring and trying to understand other cultural frameworks.</td>
</tr>
<tr>
<td>(3) Efficacy</td>
<td>A belief that an individual’s actions can make a difference and that involvement in national and international issues is important.</td>
</tr>
<tr>
<td>(4) Globalcentrism</td>
<td>Thinking in terms of what is good for the global community, not just what will benefit one’s own country. A willingness to make judgments based on global, not ethnocentric, standards.</td>
</tr>
<tr>
<td>(5) Interconnectedness</td>
<td>An awareness and appreciation of the interrelatedness of all peoples and nations which results in a sense of global belonging or kinship with the “human family.”</td>
</tr>
</tbody>
</table>

These correlate to the five underlying dimensions articulated in the review of the literature, because each share the commonalities of looking out for the welfare of the global community, gaining an awareness and appreciation of diverse cultures, the belief that there is a connection between the local and the global, and making students aware of global issues. Second, the GMS was chosen because of its strong validity and reliability, developed through a process of retroductive triangulation and grounded in sociological theory construction research that meets the criteria for psychometric measures, the GMS consists of a 30 item Likert–type scale ranging across five choices from strongly disagree to strongly agree. Hett gave the GMS to students at the University of California, San Diego and 396 completed the instrument. The internal reliability for the GMS, using Cronbach’s coefficient alpha was .90 overall. Alpha subscales ranged from .70-.79. A Content Validity Index (CVI) was established by a panel of four content judges. The CVI for the overall tool was .88. The GMS demonstrated a strong correlation of .65,
significant at the .001 level, (Hett, 1993). Duckworth, Levy, and Levy (2005), and Kehl and Morris (2008), two studies discussed in the research section in chapter two, used the GMS in their studies to provide further validation of this instrument. The survey is located in Appendix B.

**Interviews**

A qualitative case study is an intensive, holistic description and analysis of a specific phenomenon (Merriam, 1988), such as in this study in which one of the primary goals is determining to what a global educator attributes his or her global-mindedness. In a case study approach one of the primary means of collecting data is through in-depth interviews (Creswell, 2007); therefore, the researcher will use a semi-structured interview protocol to help address many of the research questions. A semi-structured interview “is defined as an interview with the purpose of obtaining descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomena” (Kvale & Brinkmann, 2009, p. 3).

Kvale and Brinkmann (2009) describe the following seven stages of the research interview:

1. **Thematizing an interview**: Clarifying the why and what of the interview.
2. **Designing**: Planning the procedures and techniques of the interview study.
3. **Interviewing**: Conducting the interview and using a format based upon the interview purpose and content.
4. **Transcribing**: Analyzing the interview data by transforming the interview from its oral form to a written form.
5. **Analyzing:** Deciding on the purpose of the interview investigation and the appropriate steps and methods of analysis.

6. **Verifying:** Determining the validity, reliability, and generalizability of the interview data.

7. **Reporting:** Detailing the interview’s findings and the methods used in an ethical manner that holds up to the scrutiny of proper qualitative methods.

In order to organize the interviews, the researcher will use these seven steps of the interview research process. Over the remainder of this section, the researcher will explain how this is being done. When thematizing, it is necessary to do three things. Initially, one must clarify the purpose of the study in which they are partaking. Second, it is necessary to gain knowledge of the subject matter of the investigation prior to the formal interviews, and finally the researcher should familiarize her/himself with a variety of interview techniques (Kvale & Brinkmann, 2009).

As previously stated, the purpose of the interviews is to investigate how teachers perceive and explain their development of a global perspective. Further, how teachers’ perceive their constructed global mindedness impacts their curricular decision-making will also be examined. The review of the literature, completed in chapter two, and my multiple presentations on the topic of global education at both state and national conferences demonstrates my expertise on global education.

Within the context of a semi-structured interview, Kvale and Brinkmann (2009) discuss three types of interviews that have aspects of what the researcher is hoping to accomplish in these interview studies. The conceptual interview investigates and charts the subject’s conception of a phenomenon, which I am doing with the concept of global
education. The second type of interview, the narrative interview, focuses on the subject’s stories told during the interview, specifically the plots and structures of their responses. This is what I will be doing when analyzing the transcription for emerging themes from the discourse. The final type of interview that fits into my interview style was the discursive interview. This interview focuses on power relations of discourse and how knowledge is created within this discourse. An aspect of this interview type is that interviewers are seen as active participants rather than passive observers only there to ask the questions. This fits into my understanding of the role of the interviewer. Whether it is overt or covert, the very presence of the interviewer (for example, the way the researcher asks the questions, the researcher’s body language, the interviewees assumptions of the interviewer, etc.) influence the participant in some manner.

The interviewer being perceived as a part of the in-group or out-group may influence what and how something is said by the interviewee (Sarangi, 2003). In addition, Elliot Mischler (1986) states in many interviews there is a perceived power differential in the relationship and that by allowing interviewers to be collaborators in the development of the study, analysis, and interpretation of the data, the power structure of the interview will likely be reduced. Therefore, as the researcher, I will be including the participants in the decision-making process.

Once the researcher has articulated the why and what of the interviews, the researcher moves onto the second stage, which could be referred to as the how stage, or the design stage. In order to do this, the details outlining the interviews will be completed. First, the interview dates and locations with the interview participants will be established. There will be a minimum of three weeks between first and second
interviews of each individual. The underlying reason for this is to provide ample time to transcribe the first interview and begin the process of finding themes in the first interview in which to build follow-up questions around for the second interview. In addition, this will allow me to begin a process of triangulation by getting feedback from colleagues and providing the participants with copies of the transcripts to check for accuracy.

First Interview

A semi-structured interview format will be used, but coming into the initial interview, per the suggestions of Kvale and Brinkmann (2009), the researcher will develop a script in order to provide some structure to the interview structured. The script will focus on the theme of global education, the interviewee’s perspectives on global education, and how he or she teaches it to students. In addition, as recommended by Janesick (2004), I will develop a list of specific questions, with the understanding that as the interview evolves new or additional questions may emerge. A listing of the preliminary interview questions can be found in Appendix C.

The interviews will take place on the University of South Florida campus in Tampa, Florida or in the secondary schools in which the interviewees work, whichever is most convenient for each participant. Interviews will be approximately one hour. In order to assure privacy, I will reserve a room in the education building, if the interview is taking place on campus, or will request the participant ensure a quiet room, if the interview is taking place at the secondary school in which they are employed. In addition, each participant will be sent the interview protocol one week prior to the scheduled interview and the interview participants will be compensated with a gift card to a local bookstore.
When transcribing the interview I plan on utilizing Express Scribe. This is an audio player software, compatible with a PC. Using this, the researcher is able to slow the speed of the recording down. As a result, the researcher does not have to stop and start the interview frequently while transcribing and is able to transcribe on his own. By doing the transcription in this manner, rather than outsourcing it to a transcription service, it will be easier to identify emerging themes.

Second Interview

The interview questions for the second round of interviews will be influenced from the emerging themes found in the initial interviews, a noted strategy of a semi-structured interview (Janesick, 2004). Prior to the second round of interviews, participants will be sent the transcripts of the participant’s initial interview and be provided the researcher’s notes of any emerging themes that developed in the initial interview for a member check. Each participant will receive the transcripts and notes, at least, one week prior to the second interview and the second interview will not take place until the participant has verified the accuracy of this information. Transcription of the second interviews will follow a similar format to the initial interviews.

Analysis

In case study analysis there are specific, structured methods recommended (Creswell, 2007) and when examining the data the researcher will follow Creswell’s (2007) six steps of analyzing an interview when doing a case study analysis. He suggests that the researcher should first describe his or her personal experiences with the phenomenon being studied. Therefore, the researcher should provide a full description of his own experience of the phenomenon in an attempt to set aside the researcher’s own
experiences, expose any possible biases, so the focus of the study remains on the participants. I have done this by describing how I attribute my development of a global-mindedness (see appendix I).

Second, I will develop a list of significant statements, sentences, or quotes from the participant interviews that focus on how the participants experienced the phenomenon. Creswell (2007) refers to this step as *horizontalization*. Next, I will develop clusters, or meaning units, from these significant statements into themes. This will be done through additional multiple readings and member checks. Once I have established the themes of the interview the transcripts will be coded based on these themes. Fourth, these significant statements and themes will be used to write a *textural description* of the experience, which will be a description of to what the participants in the study attribute their global-mindedness. This will include participant interview examples from the transcript.

I will then write a *structural description*, which in this study refers to a description of the context, or setting, that influenced how the participants attribute their experience of acquiring a global-mindedness. Creswell’s (2007) last recommendation is for the researcher to write a composite description of the phenomenon being studied by integrating the textural and structural descriptions. This passage is the essence of the experience and represents the culminating aspect of the study.

*Verifying*

Using multiple strategies, including confirmation or triangulation, can strengthen validity and reliability (Creswell, 2007). I will validate this study by having six interviewees, which will provide for triangulation between participants in order to
address validation issues (Janesick, 2003). *Triangulation* is the use of “multiple and different sources, methods, investigators, and theories to provide corroborating evidence” (Creswell, 2007, p. 208). Since data will be collected from six different sources (interviewees), if multiple data sources report a similar theme, then evidence for a common element in the phenomenon of to what a global-mindedness is attributed may be supported through triangulation of the data. My field notes kept during the interviews and the teacher background questionnaire are other data sources that may provide triangulation. In addition, after transcribing the interviews I will do a member check by sending the transcripts and notes on emerging themes to the participants and ask them to verify the accuracy of the information reported in the transcript as a recommended way of increasing validity and reliability (Creswell, 2007; Janesick, 2004).

Reliability can be addressed in several additional ways that will be utilized by this researcher. It can be enhanced through detailed researcher notes, having a quality recording device, and transcribing the recording. Reliability can also be increased through researcher reflection throughout the study. This can help ensure that the researcher has not influenced the content of the interviewees’ descriptions in a manner that does not accurately reflect the participants’ actual reflections. The researcher should also note any possible alternative conclusions to those identified as the themes in the analysis of the transcripts (Creswell, 2007), which I will include in the structural description of the analysis. For further validation of data accuracy I will use the computer assisted qualitative program Atlas.ti to work the large volume of data. The program has a variety of tools available to code, sort, and annotate data. Finally, a dual
entry data method will be employed when inputting the data. With this method I will enter all the data twice in order to catch possible errors in the data entry.

Miles and Huberman (1994) state that reliability can be enhanced by ensuring the research questions are clearly outlined and the design of the study matches these questions. In addition, the researcher’s role should be clearly explained, which I have attempted to do in this chapter. Finally, another strategy I will be utilizing is the use of peer reviews, by asking at least three fellow doctoral students to do code checks on the analysis of my interviews.

**Ethical Considerations**

I am cautious and alert to any possible ethical issues and am confident that any possible ethical issues that could arise will be minimized, if not completely neutralized. Some of the ethical issues that Kvale and Brinkmann (2009) discuss that are relevant to this interview study include securing the participant’s confidentiality, considering the consequences to the subject, any stress the study may have on the participant, making sure the transcription is a faithful description of the participant’s statements, and deciding whether the participant should be involved in the interpretation of his or her statements.

In order to secure confidentiality, consider the consequences of their participation, and any stress that could arise due to participation, participants will be made aware that they are able to withdraw from the study at any time. In addition, they will be informed that this study is for educational purposes only and will be used for the researcher’s dissertation. In order to secure this understanding formally, an explanatory letter (see appendix E) and an informed consent (see appendix F) to be signed by each participant will be provided before the first interview. In order to ensure that the transcription and
interpretation are faithful to the statements made, participants will be provided an opportunity to review his or her individual transcripts and the researcher’s interpretations of the data pertaining to that individual participant.

*Research Field Notes*

Since the researcher is one of the main research instruments (Janesick, 2004), I will keep a journal of personal notes to supplement the interview that include my thoughts and observations during the interviews, as well as other notes that cannot be deciphered from a digital voice recording, such as body language and facial expressions. This may provide affective data not captured by the digital voice recorder.

*Estimated Timeline*

Keeping in mind faculty constraints, various graduate school deadlines, and the arbitrary nature characteristic of the dissertation stage, the researcher has provided an estimated timeline for the completion of his dissertation. Taking into consideration the constraints, and also allowing adequate time for the recommended qualitative analysis (Janesick, 2004), the timeline for completing the dissertation is located in Table 4 below:

<table>
<thead>
<tr>
<th>Table 4: Kenneth Carano – Proposed Dissertation Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proposal Hearing and Approval</td>
</tr>
<tr>
<td>IRB Approval</td>
</tr>
<tr>
<td>Invitation of Participants to take Surveys</td>
</tr>
<tr>
<td>Teacher Background Survey Completed</td>
</tr>
<tr>
<td>Invitation of Participants to be Interviewed</td>
</tr>
<tr>
<td>First Round of Interviews, Transcriptions, &amp; Analysis</td>
</tr>
<tr>
<td>Member &amp; Code Checks for First Interviews</td>
</tr>
<tr>
<td>Second Round of Interviews, Transcriptions, &amp; Analysis</td>
</tr>
<tr>
<td>Member &amp; Code Checks for Second Interviews</td>
</tr>
<tr>
<td>Chapter 4 – Presentation of Data Completed</td>
</tr>
<tr>
<td>Chapter 5 – Analysis and Summary Completed</td>
</tr>
<tr>
<td>Manuscript Format Check</td>
</tr>
<tr>
<td>Pre-Defense Committee Meeting</td>
</tr>
<tr>
<td>Dissertation Defense</td>
</tr>
</tbody>
</table>
References


Lincoln, Y. S. (2005). Perspective 3: Constructivism as a theoretical and interpretive stance. In J. L. Paul (Ed.), *Introduction to the philosophies of research and criticism*


CA: Interdependence Press.


Appendices
# Appendix A: Teacher Background Questionnaire

## Teacher Background Questionnaire

1. **Sex:** Male _____ Female _____

2. **I have served overseas in the Armed Forces:**  
   Yes _____ No _____  
   *If answered “No” to #2 skip to #4.

3. **While serving overseas, I lived off-base:**  
   Yes _____ No _____

4. **I have lived overseas (other than in the service):**  
   Yes _____ No _____

5. **I have lived in a non-western culture or developing country:**  
   Yes _____ No _____

6. **I have traveled or lived in the following areas (Please check appropriate box):**  

<table>
<thead>
<tr>
<th>Region</th>
<th>&lt;1 mo.</th>
<th>1-3 mo.</th>
<th>3-6 mo.</th>
<th>6-12 mo.</th>
<th>1+yr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Africa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Saharan Africa</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australia and/or New Zealand</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Canada</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Central America/S. America</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caribbean</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>China</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Eastern Europe and/or Russia</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hawaii and/or Alaska</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>India/Pakistan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Japan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Korea/Philippines and or Taiwan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mexico</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle East</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oceania</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Southeast Asia</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Europe</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7. **For each area you traveled, please provide the reason you were traveling** (i.e. vacation, business, missionary work, Peace Corps Volunteer, etc…)

   - N. Africa
   - Sub-Saharan Africa
   - Australia and/or New Zealand
Canada
Central America/S. America
Caribbean
China
Eastern Europe and/or Russia
Hawaii and/or Alaska
India/Pakistan
Japan
Korea/Philippines and or Taiwan
Mexico
Middle East
Oceania
Southeast Asia
Western Europe

8. I began following world news when I was (choose one):
   _____ a child       _____ a working adult
   _____ a teenager    _____ I don’t follow it
   _____ in college

9. My parents discussed current events with me when I was growing up:
   Yes _____       No _____

10. When I follow the news, this is my primary focus: (can choose more than one)
    _____ local news       _____ international news
    _____ national news

11. My main source of information in being informed about the world is:
    _____ Newspapers       _____ Magazines
    _____ Television       _____ Radio
    _____ Internet         _____ none
12. I obtain information about world news:
   _____ Daily                     _____ 1-2 times a week
   _____ 5-6 times a week          _____ not at all
   _____ 3-4 times a week

13. I am conversational in:
   _____ one language              _____ two languages     _____ more than two languages
# Appendix B: Hett Global-Mindedness Scale

## Teacher Attitude Survey

On the following pages you will find a series of statements. Please read each statement and decide whether or not you agree with it. Then circle the response that most accurately reflects your opinion. There are no “correct” answers.

Strongly Disagree = 1, Disagree = 2, Unsure = 3, Agree = 4, Strongly Agree = 5

<table>
<thead>
<tr>
<th></th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I generally find it stimulating to spend an evening talking with people from another culture.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. I feel an obligation to speak out when I see our government doing something I consider wrong.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. The United States is enriched by the fact that it is comprised of many people from different cultures and countries.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. Really, there is nothing I can do about the problems of the world</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. The needs of the United States must continue to be our highest priority in negotiating with other countries.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. I often think about the kind of world we are creating for future generations.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. When I hear that thousands of people are starving in an African country, I feel very frustrated.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. Americans can learn something of value from all different cultures.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9. Generally, an individual’s actions are too small to have a significant effect on the ecosystem.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
10. Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment.

11. I think of myself, not only as a citizen of my country, but also as a citizen of the world.

12. When I see the conditions some people in the world live under, I feel a responsibility to do something about it.

13. I enjoy trying to understand people’s behavior in the context of their culture.

14. My opinions about national policies are based on how those policies might affect the rest of the world as well as the United States.

15. It is very important to me to choose a career in which I can have a positive effect on the quality of life for future generations.

16. American values are probably the best.

17. In the long run, America will probably benefit from the fact that world is becoming more interconnected.

18. The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.

19. It is important that American universities and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds.

20. I think my behavior can impact people in other countries.

21. The present distribution of the world’s wealth and resources should be maintained because it promotes survival of the fittest.

22. I feel a strong kinship with the worldwide human family.
23. I feel very concerned about the lives of people who live in politically repressive regimes. 1 2 3 4 5
24. It is important that we educate people to understand the impact that current policies might have on future generations. 1 2 3 4 5
25. It is not really important to me to consider myself as a member of the global community. 1 2 3 4 5
26. I sometimes try to imagine how a person who is always hungry must feel. 1 2 3 4 5
27. I have very little in common with people in underdeveloped nations. 1 2 3 4 5
28. I am able to affect what happens on a global level by what I do in my own community. 1 2 3 4 5
29. I sometimes feel irritated with people from other countries because they don’t understand how we do things here. 1 2 3 4 5
30. Americans have a moral obligation to share their wealth with the less fortunate peoples of the world. 1 2 3 4 5

SCORING KEY: Reverse score items: 4, 5, 9, 10, 16, 21, 25, 27, 29

SCORING: * Range of scores 30 – 150
* Sum all responses
* Higher scores indicate a higher level of global-mindedness

ITEMS REFLECTING THEORETICAL DIMENSIONS

RESPONSIBILITY: 2, 7, 12, 18, 23, 25, 30
CULTURAL PLURALISM: 1, 3, 8, 13, 14, 19, 24, 27
EFFICACY: 4, 9, 15, 20, 28
GLOBALCENTRISM: 5, 10, 16, 21, 29
INTERCONNECTEDNESS: 6, 11, 17, 22, 25
Appendix C: Interview Protocol for Teachers

1. How long have you been teaching? How long have you taught at your current school?

2. How long have you been involved with the Global Schools Project?

3. Why would you describe yourself as a global educator?

4. What made you interested in global education?

5. When did you start considering yourself a global educator?

6. What experiences contributed to the development of your own global-mindedness?

7. What beliefs contributed to the development of your own global-mindedness?

8. How does someone become more globally-minded?

9. Have your experiences contributed to how you develop global-mindedness in your students? If so, how?

10. Have your beliefs contributed to how you develop global-mindedness in your students? If so, how?

11. How do you feel teachers can develop global-mindedness in their students?

12. Can you provide examples of how you develop global perspectives in the classroom?

13. How have your past experiences influenced how you teach global education in the classroom?

14. What do you identify as your greatest influence(s) on your global perspective?

15. What are the challenges and roadblocks in infusing global education in your classroom?

16. Are you able to overcome these challenges and roadblocks? If so, how?
Appendix D: Explanatory Letter about Teacher Background Questionnaire 
and Global-Mindedness Survey

Dear _______________________________,

I am a doctoral candidate in Social Science Education at the University of South Florida in Tampa, Florida. I am studying to what global educators attribute their global-mindedness and how they perceive these factors affect their curricula decisions. As a participating instructor in the Global Schools Project I am interested in receiving your feedback on two surveys.

Your participation in this aspect of the study will require you to fill out an instrument consisting of 13 questions about your background and a 30-item attitude survey. The instruments will be conducted on the University of South Florida campus at the monthly Global Schools Project meeting in October 2009. The instruments will take approximately 30 minutes to complete combined. You will be asked to answer questions about your biographical and professional background and respond to a global-mindedness survey. Your participation is voluntary. Your name and any other information gathered in this study will remain confidential and will only be used for educational purposes.

I appreciate your thoughtful consideration of my request. I look forward to your participation in the study.

Sincerely,

Kenneth T. Carano
Appendix E: Explanatory Letter to Interviewees

Dear ________________________________,

I am a doctoral candidate in Social Science Education at the University of South Florida in Tampa, Florida. I am studying to what global educators attribute their global-mindedness and how they perceive these factors affect their curricula decisions. Your participation is requested because of your participation in the Global Schools Project.

Participation in the study will require approximately two one-hour in depth interviews. The interviews will, with your permission, be taped and transcribed. To maintain confidentiality, your name will not be identified by name on the tape. I will be transcribing the tapes. The audio files will be kept in a locked safe at my house. Each participant will be offered a copy of the audio files and a copy of the transcription. The participants and I will be the only ones with access to the audio files. The master audio file will remain in my possession and will be destroyed three years after the publication of the dissertation.

Interviews will be arranged on the University of South Florida campus or a location of your convenience. The tentative schedule calls for one interview in October or November 2009 and one interview in December 2009 or January 2010.

In addition, you may be asked to share relevant artifacts and documents. Your name and any other information gathered in this study will remain confidential and will only be used for educational purposes.

I appreciate your thoughtful consideration of my request. I look forward to your participation in the study.

Sincerely,

Kenneth T. Carano
(Adapted from Janesick, 2004)
Appendix F: Consent Form for Participants

Consent Form

I, ____________________________, agree to participate in this study with Kenneth T. Carano. I realize that this information is for educational purposes. I understand I may withdraw from the study at any time. I understand the intent of the study.

Signed ____________________________

Date:

(Adapted from Janesick, 2004)
Appendix G: Affirmation of Intent Form for Participants

This form will be sent to the participants:

Affirmation of Intent

This is to say that I am conducting the study for educational purposes, no harm will come to you, and will information will be treated with confidentiality and anonymity. You may withdraw at any time, and you will receive a copy of the full report. You may see the data and anything I write at any time.

Signed ____________________________
Kenneth T. Carano

(Adapted from Janesick, 2004)
Appendix H: Member Check Form for Interviewees

January XX, 2010

Dear _________________________________

Thank you for the enjoyable and insightful interviews. Attached please find a draft copy of the verbatim transcripts of your interviews. Please review the transcripts for accuracy of responses and reporting of information. Please feel free to contact me at 941-962-2325 or via email at kcarano@mail.usf.edu should you have any questions.

Thank you again for your willingness to participate in this study.

Sincerely,

Kenneth T. Carano

(Adapted from Janesick, 2004)
Appendix I: Disclosure Statement

As the study investigator, it is only fair that the reader be provided with the perceived development of my personal global-mindedness. Therefore, through the use of self reflection and a rereading of journal entries kept during my time in the Peace Corps, I am disclosing key moments in my perceived development of a global-mindedness. My global-mindedness was greatly influenced by my experience as a Peace Corps volunteer in Suriname, South America. Unbeknownst to me at the time, through the work I was doing with the children of the village and its school, I was being drawn into the educational realm. Improving the cultural awareness of young people was becoming a passion, but it was not until beginning the University of South Florida’s social science education doctoral program in the fall of 2004 that I began to articulate a direction for this desire to improve students’ cross-cultural awareness. By exposing me to the field of global education over the course of the past five years, the program has enabled me to fine tune my understanding of global education.

Since cross-cultural awareness is an integral part of my global-mindedness, a large section of this disclosure statement will outline my evolution of this subcategory of intercultural awareness. I draw my version of cross-cultural awareness from the writing of Robert Hanvey (1976). From his perspective, cross-cultural awareness is the ability to perceive one’s own culture from other vantage points. Hanvey discusses four hierarchal levels one goes through, with level I being the lowest level and level IV being the highest level. These levels are outlined in table 5. There is much fluidity between levels I and II, with neither level allowing a person to experience empathy with another culture, either consciously or subconsciously. According to Hanvey, true acceptance of another culture’s people is only achieved at levels III and IV. While level IV is an ultimate goal, it is very difficult to attain and level III, while not having achieved the status of an “insider”, remains an attainable goal for most people.

Table 5: Levels of Cross-Cultural Awareness

<table>
<thead>
<tr>
<th>Level</th>
<th>Information</th>
<th>Mode</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>awareness of superficial or visible cultural traits; stereotypes</td>
<td>tourism, textbooks, National Geographic</td>
<td>unbelievable, i.e. exotic</td>
</tr>
<tr>
<td>II.</td>
<td>awareness of significant &amp; subtle cultural traits that contrast markedly with one’s own</td>
<td>cultural conflict situations</td>
<td>unbelievable, i.e.frustrating</td>
</tr>
<tr>
<td>III.</td>
<td>awareness of significant &amp; subtle cultural traits that contrast with one’s own</td>
<td>intellectual analysis</td>
<td>believable, cogntivity</td>
</tr>
<tr>
<td>IV.</td>
<td>awareness of how another culture feels from the standpoint of the insider</td>
<td>cultural immersion living the culture</td>
<td>subjective familiarity</td>
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Hanvey, 1976, p. 16
Pre-Peace Corps Awareness
I was born in San Diego, California and raised in a culturally advantaged environment and influenced by middle-class values. It was my grandmother and mother who first attempted to instill in me that the world was not limited to my immediate surroundings and that differences in people were not the result of one ethnicity or race being superior to another one, rather the differences were people not appreciating or understanding one another’s culture. That seed was planted at an early age and through a variety of experiences I will share in the next few paragraphs, my cultural and global awareness would begin to develop. Some of my earliest memories are of Vietnam War naval ships docking in the Sand Diego Bay and my mom and grandmother periodically taking my cousin and me across the border to visit the orphanages in Tijuana, Mexico. Another exciting time was a summer of driving across the country and up into Canada with my parents in their old VW van.

My first memorable experience of dealing with culture shock happened a couple years later when my mom decided to leave the more liberal California and move to an ultraconservative region in Indiana, despite having no family there. Later she would tell me, “I thought it would be a nice place to raise a child.” It was an interesting experience growing up in Indiana, but I never truly felt comfortable in the “southern Indiana” culture and it allowed me to grow up wondering why people did not see that, rightly or wrongly, there was often more than one way of perceiving an issue. Living in southern Indiana also exposed me to the Amish culture, as my first babysitters in Indiana were Amish, a conservative Christian group probably best known for their simple dress, refusal to use electricity, and seclusion from the rest of “mainstream” society. I would often spend weeks on an Amish farm as my mom was finishing up her college degree. Some of the sweetest people I have ever met, the Amish seemed to be the exception to the rule, in the area of Indiana where I lived, of accepting others whatever their beliefs.

Upon graduating high school, I went to Indiana University in Bloomington, Indiana. While Bloomington, Indiana was not a bastion of culture, it was during this time that I developed a travel bug and craving to experience different cultures. During my last year of school, one of my roommates, Hatem, was from Egypt and thanks to him, I had the opportunity to travel through Egypt and stay with his family for a month. The Egypt trip also happened to coincide with the Islamic celebration of Ramadan. The experience would have a profound effect on me as I discovered a feeling of comfort and peace sitting around talking with Hatem’s family and friends in this culture that I had not attained in my higher strung life back in the United States. The experience left me yearning for more of the international experience. The next few years, in between working with abused/neglected children, I would attempt to satisfy my travel appetite by spending my time backpacking through Central America, South America, and SE Asia with my wife.

The Peace Corps Experience: Where my awareness goes
My wife and I arrived in Suriname, South American in July of 1998. Suriname is a small country, about the size of the state of Georgia, which is located on the northeastern shoulder of South America. It is part of and adjacent to the largest remaining expanse of uninhabited, undisturbed rainforest on earth. Approximately only 450,000 people live in
Suriname and yet it is a true melting pot. About a third of Surinamese are East Indians, a third are Creole and the remaining third includes Indonesians, Chinese, Europeans, Jewish, Amerindians, and Maroons. The former Dutch colony has been independent since 1975 and although Dutch is still the official language, more than twenty languages can be heard throughout Suriname.

The following two entries from the journal I kept during my time in Peace Corps, seem to represent my fluctuation between levels I and II of cross-cultural awareness during my arrival and first days in Suriname.

We arrived at the Suriname airport at about 1:30 AM. Since we were with Peace Corps, we were helped through customs without waiting in line. They just collected our passports in bulk (note: referring to the twenty-four Peace Corps volunteers who had arrived) and waved us through. The Peace Corps Country Director, Eddie Stice, was there to greet us. We then all were directed towards an old school bus, which we rode in on a thirty minute trip to our training site. Although it was dark out and the only lights were those coming from the headlights of the bus and the headlights of the occasional vehicle passing on the other side of our pot-hole invested road, I can make out jungle on either side of the road. To be on a bus that could break down at any time, with jungle on either side, in a world that it seems time has forgotten has me feeling so alive! Once we get to our training site, we eat, and socialize for awhile before heading for our rooms after 3:30 AM. Our rooms are dorms. No air-conditioning, of course, but we do have a single fan. Each couple has their own room. The floors are concrete, the walls are plain and there is a single light bulb in the room providing light. Two single beds are pushed together with a mosquito net over top. Despite being tired, I am starting to feel very excited.

The above journal entry reflects no frustration on my part. In fact, reading it for the first time in almost nine years, it took me back to that moment. I feel strongly that it was a level I moment. I was caught up in a world that I found to be exotic. My “physical/temporal” reality had been overcome by my “enacted” reality and for the moment what would later become sources of frustration for me (i.e. breaking down vehicles in the jungle, no air conditioning) were instead sources of an exotic world implanted in my mind. Yet, three days later, when we were now living with our country “Host Mother” my next journal entry captures the frustrations of the conflict of cultural lifestyles found in level II.

No shower again this morning! That means bathing out of a bucket. Ugh! The bucket has to be filled from an outside faucet and then carried into the shower room, indoors. Now I sit on my bed with the mosquito net half tossed around the bed, the fan on, and door open to allow air to circulate. I attempted to sit outside to write, but at 11:45 AM, the sun was much too intense only sit under it on the steps. With language class ended for the morning there is nothing scheduled until later this afternoon. I will have to adjust to this new slower pace. Right now it seems to have me on edge. Already I am wondering, “What shall I do next?”
Yet another couple of journals, dated August 10, 1998 and August 26, 1998, capture the near constant emotional fluctuations I would go through during this period of time as I slowly transitioned to a new acceptance and stage of cross-cultural awareness.

(8/10/98) This morning I awoke feeling heavy with my throat somewhat sore. I don’t know if it was because of this, but most of the morning I was feeling rather negative about this place. Thinking that just a couple hours of luxuries, such as a flushing toilet, warm reliable shower, a lazyboy, with cable television sure would be a nice break. Finally, after lunch I felt somewhat better and by the afternoon I am reinvigorated to be living here again! I am feeling a bit overwhelmed with language classes that may have had something to do with my early ill will.

(8/26/98) I’m in dire need of a mental health day! I’m on a short fuse. I’m sick of the structure of training. I don’t want to learn anything today! This morning my mood is swinging out of control for no apparent reason! I want to scream! I want to ride a roller-coaster to feel the rush. I want ten minutes in a padded room to toss myself around! Everybody leave me alone, because right now I am IRRATIONAL!! I AM SO SICK OF TRAINING...In 10 minutes I will probably be having the time of my life, or maybe I will sink into a bottomless pit...or maybe...Right now not even talking logic to me will work. Wow! Less than an hour later and I feel as if I made a 180° turn. Many of the other Peace Corps trainees have been going through the same feelings. Some of us had a good laugh about our frustrations. The laughter was a godsend and turned my mental state around.

After a couple of months of training near the capital city of Paramaribo, where approximately three-quarters of the country’s population live, it was time to move to our site assignments, which would become home for the remaining two years in Suriname. My wife and I were assigned to the village of Tapoeripa, about 200 kilometers south of the capital city. Tapoeripa is a small village, of around 500 people, located in Suriname’s interior rainforest and inhabited by descendants of runaway African slaves, commonly referred to as Maroons. Although, only 200 kilometers away, because of the dirt, often muddy road, to get to the village, travel time fluctuated anywhere from four to eight hours.

By the time we had arrived in Tapoeripa, I was continuing to fluctuate between the first and second level of cross-cultural awareness, while having fleeting moments of time in level III. The following journals, from our early experiences in the village, display this fluctuation.

(9/25/98) Up at 5 AM. I am so tired. Difficult time sleeping last night. It could be excitement. It could be the bug bites that were irritating me. We had to take our bags and catch a bus into town to the street that has the vehicles that take people into the interior. Although it was still early in the morning the area was
bustling with activity. We found the DAF truck that would take us to Tapoeripa. The truck we boarded looks like an old Mayflower/Uhaul truck with old, dusty, torn bus seats placed in the back. There were sliding windows on either side. The bags that we couldn’t put on our seats, were lying piled on top of one another at the front of the cabin we all sit crammed in. The person in front of me was practically sitting in my lap, as the seat appeared ready to break. Not only did I have her practically in my lap, but I had to breathe the Maroon lady’s pre-rolled cigarette that burnt at a snails pace. As if tattered chairs, and people on top of us wasn’t enough, the cabin was unbearingly hot from the heat pertruding from the close proximity of all the people, some of home were forced to stand. At 8:30, after an hour of not moving, we began our bumpy ride out of Paramaribo.

The trip lasted for just over four hours. The ride was a combination of scenic beauty with the plush green jungle surrounding us on either side and part torture as the truck vibrated and bottomed out on hole after hole in the road. We were constantly being jolted around as we drove through the reddish mud and dusty road.

When we arrived we were at our destination, we were at the edge of the Suriname River. It was a gorgeous portrait of river water surrounded by jungle flora. Once off the truck, we still had a two km walk to Tapoeripa. We gathered up our bags and made our way down the dirt road. When we arrived in Tapoeripa, we found Eddy who was supposed to show us to our house. Right away there was some confusion. Apparently, our house had not been cleaned yet and was still locked and the basia who has our key was not around. We went to one of Eddy’s houses and dropped our bags off there for awhile.

After eating, Eddy took us on a walk around part of the village. He showed us the creek where some people wash tings. Armania met up with us aw we were walking around and we all went to what appeared to be the other side of the village to wash at the river. There, Andrea and I bathed as village women scrubbed clothes on rocks with rushes and washed dishes nearby. Children watched us bathe, like we were exotic zoo animals in a cage.

After walking along the jungle path from the river to the village, Armania had us get our bags from Eddy’s house. It had been three hours since we arrive and it appeared we were finally on our way to see our own house. Unfortunately, for some reason, all we did was move our bags to Armania’s house. Why we had to was anybody’s guess. It seems like she just wanted our stuff at her place. Maybe to have our food at her place so she could pressure us into feeding her? Maybe she wanted us to feel like she was watching over us and it was an act of showing us how much she cared since our language skills made it difficult to communicate?

In the evening, we walked around the village, attempting to talk in the local tongue. Our attempts at speaking their language frequently brought laughter. It
must have been humorous to them to see white people talking Ndjukan (what little we know). Villagers have given me the name “Foisipai.” It means first white man and I have been told it reflects that I am the first white man to live in Tapoeripa. I am filled with pride over the name. It gives this whole experience an extra sense of the adventure we are experiencing. It makes me feel like a character in an old adventure novel, who has stumbled upon a lost Amazonian civilization.

Later, we eat at one of Eddy’s wives houses. We eat a bowl of rice, kosbanti (a green bean like vegetable), and a mystery meat. Eyes are on us. We see adults and children peeking through doors and windows. We are definitely on stage. After eating we walk back, with Eddy, to Armania’s house to pick up our bags. The sky is full of stars here at night, highlighted by the sight of the Milky Way. Armania was not home; therefore, we are forced to wait longer before moving into our house. We wait on her front porch, passing the time trying to teach Eddy some English words as he teaches us some Ndjukan. Finally, after 9 PM, after hours of thinking, “Maybe now we’re gong to our house,” we finally move into our house. The house has two rooms, a front visiting area, a backroom to sleep and a front porch. Each room is about 10x12. Nobody has lived in it for quite awhile. It apparently was being used for storage, as there are bags of cement piled on top of each other in the front room. There are large holes in the back room floor. We hang up our hammocks in the back room and have little trouble falling asleep to the sounds of bats flying around inside our house.

(9/27/98) It is amazing how mentally exhausting a day can be here. Just a walk down the street can leave my head in a daze. The culture here is such that you must greet everyone you pass, tell them how you do, and where you’re going. At times, even more if they feel like teaching Ndjukan or challenging your Ndjukan knowledge. Not only that, they have about twenty greetings depending upon the time of day, whether you have already seen them today, their sex, age, etc...I also always have to be on. People are frequently asking for things, such as, “Give me half of your food.” I don’t know the etiquette. If I say no, I appear rude, but if I keep giving in, I will be left with nothing. Just sitting in the house for a few minutes with nobody around isn’t completely relaxing right now, because somebody can by at any moment and, so far, always does! At times, we could just use a break from everyone. That all said, I Love It Here!

These previous two journals express my flow in and out of the different levels during the early stages of my time in the village. For example, I found myself caught up in the limiting stereotypes of level I, as I fantasized about an exotic lost world I had entered when I was branded with the name of “Foisipai.” Minutes or hours later I would be struggling through the feelings of inner turmoil associated with level II, as I felt overbearing annoyance of being stared at like a zoo animal, having my bags moved from one persons house to another or being asked for half of my food. Suddenly, just as quickly, as I had become frustrated, I would begin to intellectualize reasons, both positive and negative, villagers may be asking for half our things or the motivations behind
Armenia taking our bags to her house. Finally, I would find myself slipping back into frustration when my attempts at intellectualizing the situation left me with more unanswered questions than answers.

Since level III, is about being able to intellectualize and understand subtle traits of a culture, it was probably a year into our stay in Tapoeripa when I could safely say I had consistently attained level III. From reviewing my journal, it was during this period of time that I began to relax and felt comfortable enough to engage in the same cultural exchange with friends of mine and other villagers that they had vocalized with me, but I had previously been too uneasy to vocalize with them. For example, it was finally during this period of time that I was able to turn the table on them in conversations and walk by somebody’s house and yell, “Give me half of your food” or “Give me half of what you have,” just as many villagers had done to me over the past year. Up until this time, I had gone from initially finding this cultural trait of theirs as one of rudeness, to then feeling sorry for their poverty, to finally realizing these blunt comments were not considered rude or begging, they were instead comments of respect to the person and, in a sense, meant that you were embraced as a part of a community of friends and family. In the end, I was to discover that the person who asked for half of your things usually gave you back much more than they ever requested.

Another aspect to the Tapoeripa culture was there humor. They like to make fun of people and appeared to have no qualms about making fun of a person to their face, no matter how well they knew them. For a time, my wife and I questioned whether it was a mean culture that we lived in and did not always take it well when we were ridiculed. We would go through days of not leaving the house or ignoring certain individuals, who had made fun of us. Although, it was a gradual process, again, it was during this one year period where my understanding of this concept and language skills finally allowed me to become quick-witted enough in the culture to give as good as I could take and much to my surprise the more I could make fun of someone, the more that person seemed to enjoy my company. Of course, this meant more time for them to make fun of me, but I had finally come to understand that this was not to be taken personally and was, in fact, an act of intimacy. This journal, dated June 14, 1999, expresses this new level III awareness:

*Today we are going into foto (Paramaribo), so we can go on our vacation to Trinidad & Tobago. Some people in the village know that we are going, although we have tried to keep it quiet. As I was walking around, this morning, Mofeensha yelled out at me in front of a group of people, “Take me with you on your vacation. I know you can afford it.” I told her sure, get her stuff together and we’ll put her in our backpack. Immediately, she and the others started laughing and allowed me to walk away. I had passed the test and can now go without others feeling like we are trying to be above them by going off on vacation.*

Looking back on that moment, I remember the feeling of excitement that I had accessed an inherent understanding of the culture. The “physical/temporal” reality of their faces and body postures demonstrated a noted relaxation and gleam in their eyes when I had responded with an inviting joke. Again, this reality was interconnected with my
“enacted” reality, which took this as meaning that rather than hiding the fact that I could afford something that they could not nor treating them as less than me due to that gulf, instead, I was opening my life to them and; therefore, since I was able to joke about the vacation, I had been accepted as a part of their community and was no longer a “Bakra,” which is a condescending phrase towards a white person.

While I feel safe in saying that I will never know whether I was able to sustain level IV of cross-cultural awareness, there were occasions that I believe I at least spent a brief period of time at that level. For the purposes of this story, I will describe one of these occasions. It was my last day in Tapoeripa, as I would spend the remaining couple weeks of Suriname in the capital city, Paramaribo. Due to medical reasons my wife had left a month and a half earlier. I had remained behind to complete a village project. Normally, when leaving the village and returning to the city, I rode a DAF truck. Due to the rainy season, travel from the village in most vehicles was impossible. As a result, Peace Corps headquarters sent down an SUV to pick me up. The following journal entry, dated June 27, 2000, describes the scene and my feelings as I left Tapoeripa for the final time:

Noon (approx.): After walking around visiting for the past couple of hours, I’ve just arrived back at my house and a teenage boy has run up to inform me he’s seen the Peace Corps vehicle arrive. I thought I was doing well on closure. Now I feel like the insides of my body could crumble! I knew I was dreading the actual day I wouldn’t back returning to Tapoeripa. I’m short on breath. I never expected this moment to have such an effect on me. I’m limp.

It seemed like the whole village surrounded my house to help me carry things and see me off. Everybody was acting so sad. They stood and stared with gloomy faces. It’s good they helped me carry things out because I think I was to overcome with sorrow. I couldn’t even talk. I kept getting choked up. If I tried to say anything tears began forming in my eyes and I had to cease speaking (or I would have completely broken down). I might as well have been an infant and had someone guiding me by the hand. It was so upsetting, I suddenly felt like I couldn’t get out of there fast enough. Suddenly, out of the blue (literally, as the skies had been clear up to that moment), a downpour of rain erupted and we had to wait as everyone was still standing there. I overhear people in the village say, (in Ndjukan, of course) “Even the heavens cry when Ken leaves Tapoeripa.” I would have broken down in tears for good, if I didn’t walk away.

Just as suddenly that the blue skies had been overcome by a rain cloud, the sky cleared up. We put the last of my goods in the vehicle. I said my final goodbyes and then Captain Kentie (the village chief) provided one final grand entrance for me to see, as he walked up guided by his every present captain’s cane, wearing his kamisa (a brightly colored madras tied and worn around the waist) and his usual red baseball cap. The village onlookers remained standing lined up along the sides as the captain and I said our final pleasantries to each other. Then we were off.
In retrospect, that day may have been the closest I would ever feel to my Tapoeripa family. There are two factors I point to when attempting to convince the reader level IV had been attained. One, the sorrow I felt to by leaving my friends and the village I believe was the type of sadness only felt by those who are immersed in a culture and have now moved beyond living side-by-side with another culture. Instead living the culture, even if that entailed being able to remove oneself to live your own culture. This embodies W.E.B. Du Bois’ concept of “double consciousness,” that has been explained as “…a transcendent position allowing one to see and understand positions of inclusion and exclusion – margins and mainstreams” (Ladson-Billings, 2000, p. 260). The second factor that points to level IV was the comments of people stating the rain was actually tears from the heavens. My interpretation of these comments seemed to solidify my construction of level IV of cross-cultural awareness. The “physical/temporal” reality of the scene and discussion unfolding around me was able to connect with my “enacted” reality, which had internalized and understood the meanings of their words in a manner only an “insider” could decode. While I cannot say that I agreed then or agree now, that it was truly the spirit world crying at my leaving the village, the reason it was so touching to hear that said was because I instantly understood, from the viewpoint of an Ndjukan person from Tapoeripa, what they meant with that statement and the intensity with which they believed it to be true. While someone may argue with me on whether this meets the criteria for level IV by stating that anyone who had been educated about the “traditional” spiritual beliefs of these people would understand what was meant, I do not believe a person could experience the emotional core intensity of understanding the significance unless they had truly lived that culture. I would compare it to someone who is a Christian versus someone who is not a Christian. While most know the story of Jesus dying on the cross, the significance of the event is more likely to be felt with a profound emotional intensity by the Christian than the non-Christian.

Notes
1. All indented italicized writings were writings taken from a journal I kept during my Peace Corps experience from July 1998 through July 2000. With the exception of the parenthesis, The journal writings were copied exactly as they had been written in the journal to avoid losing any of its authenticity. As a result, there may be numerous grammatical inaccuracies. The writings in parenthesis have been added in an attempt to clarify certain words and passages for the reader.
About the Author

Kenneth Carano is a former Peace Corps volunteer, who spent two years teaching elementary students and running an after-school program in Suriname, South America. He has been teaching AP Human Geography, American History Honors, World History, Geography, World Religions, Psychology, Sociology, Court Procedures, Philosophy, and Global Studies as a high school social studies instructor in Sarasota County for the past seven years. He also introduced the Why Me Club, a student-led global relief agency, to Booker High School (Sarasota). Prior to teaching high school social studies, he was a behavior specialist for middle school self-contained classrooms. Mr. Carano holds a master’s degree in secondary social studies education from Florida State University and is pursuing a doctoral degree in curriculum and instruction at the University of South Florida with a cognate in global education. He has been published in Social Education, The Social Studies and The Social Studies Review and has had two of his anthologies of life in Suriname published in the novel Volunteer Tales and has received a Short Story laureate for one of his works of fiction. Mr. Carano has presented internationally and nationwide at conferences such as NCSS, FCSS, SITE, PDK Global Education Summit, and the Ackerman colloquium on technology, and served as the CUFA graduate forum secretary/membership coordinator. His research interests are global perspectives in teacher education programs and preparing students to be effective citizens in a world that is becoming increasingly interconnected.