The Influence of Globally Oriented Teachers' Positionalities in World History Classrooms

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Submitted in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy
under the Executive Committee
of the Graduate School of Arts and Sciences

COLUMBIA UNIVERSITY

2020

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Abstract

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Globally oriented content and perspectives are urgently needed in United States secondary classrooms as the world continues to become more interconnected. U.S. secondary students are typically exposed to global topics in world history courses. There is limited research on the intersection of global education and world history, particularly within empirical studies concerning teachers' positionalities and practice. This qualitative study explores this gap by asking: How do self-identified globally oriented world history teachers' positionalities influence their curricular and pedagogical decisions? The sub-questions are: What identities, experiences, and surrounding social structures shape teachers' understanding of themselves as global educators? Where/when/how do world history teachers position themselves within the knowledge, material, and teaching about the world? This study, utilizing interviews, elicitation tasks (concept mapping, identity card sort, global image ranking), and observations of teaching, investigated eight globally oriented New York City public school world history teachers. Findings suggest reconceptualizing teacher positionalities to include worldviews and place-based experiences abroad in addition to identities, subjectivities, and contexts. These intertwining aspects of world history teachers' positionalities influenced their practice to teach with a global orientation in a world history classroom. Four worldviews were significant in how these teachers framed the world for themselves and their students: interconnectedness, justice-orientations, cosmopolitanism, and critical perspectives. Place-based experiences abroad were significant aspects to their positionalities in that they gained content knowledge of the place while confronting their social positions and privileges. These engagements contributed to the ways in

which they approached their knowledge construction of the world in their approaches to curriculum and teaching. I suggest these aspects of teacher positionalities be integrated into future research in global education and social studies teacher education programs.

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Acknowledgments

The doctoral journey would not have been possible without the love and support to many individuals who have shaped me to be the person, teacher, and researcher I am today. I would first like to thank my committee for their constant support and critical feedback. Thank you to my advisor, Dr. Sandra Schmidt. I know you believed in me from the moment I stepped into your office in August 2014. Thank you for pushing my thinking and allowing me to be vulnerable and open with my writing while providing the necessary supports to achieve my doctorate. Thank you to Dr. Garnett Russell. From the constructive feedback to the moments involving chocolate, you have provided a perspective from the world of International and Comparative Education to broaden my research. Thank you to Dr. Tim Patterson, my CUFA mentor, who always made sure to meet with me every year, discussing doctoral studies at TC and education in Philadelphia. You provided support throughout the whole doctoral process and gave great advice that I continue to take to heart. Thank you to Dr. Chris Baron, my cheerleader. You provided multiple opportunities to learn from you as a researcher and a practitioner. I knew I was always welcomed in your office and I would always leave learning something new. Thank you to Dr. Felicia Mensah. Your inspirational work played a major role in my dissertation. I am glad that I was able to work with you, especially outside the TC bathroom.

My participants are the heart and soul of this dissertation. I thank them for sharing their stories and opening their classrooms. The way they discuss, engage, and teach about the world is inspirational. Thank you for your time and sharing your narratives.

I would like to thank my family and friends who live all over the world. Your love and support are felt miles away, especially through the multiple phone calls, text messages, emails, and video chats. Thank you, family and friends, from the San Francisco Bay Area, Ramallah,

Philadelphia, New York City, Washington, D.C., Boston, Sacramento, Dubai, Dallas, Greenville, Jacksonville, Detroit, Louisville, and Chicago. I would like to specifically thank my friends Erika Gonzalez, Vanessa Trujillo, and Celeste Rodriguez. Erika, thank you for always pushing me to be my best self. I will never forget the moment you encouraged me to be a teacher. You always knew that this was my path. Vanessa, you are such a light in my life. Thank you for the great moments in New York City where I escaped from the stress of graduate school. We never have a dull moment, especially if it involves Mariah Carey. Celeste, thank you for your encouragement every day, through the ups and downs. Your enthusiasm and energy give me life.

The doctoral students at TC are such a wonderful group of people that provided community, feedback, and solidarity. Thank you to these lovely people: Allison Weller, my cohort buddy, Melissa Mitchem, Yeji Kim, Nick Coddington, Valentina Errázuriz, Daniela Romero, Kamiya Kumar, Dr. Patrick Keegan, Dr. Priscila Camargo Ramalho, Dr. Laura Ceng, Dr. Bess Sherry, Dr. Colleen Uscianowski, and Dr. Mia Almeda. I want to give a special shout out to the WGSD group. Our weekly check-ins and self-care routines were something I looked forward to every Monday. I am excited to hear about your accomplishments throughout your journeys. Thank you Yianella Blanco, Van Anh Tran, AL Liou, Deirdre Holman, and Becky Ford. I hope to continue to be a part of WGSD Fall 2020.

The Program in Social Studies would not be the same without our program secretaries, Kate Swed and Grace Choi. Kate, thank you for being one of the first people I met at TC and welcoming me into the program. Your knowledge and guidance provided such a smooth transition into graduate school. Grace, thank you for being a rockstar. Your diligence and thoughtfulness throughout the rest of my doctoral journey was everything. Thank you for also giving this dissertation another set of eyes.

I am grateful to have met such wonderful scholars at CUFA and AERA. They are such an inspiration and I am honored to have met and worked with them. Thank you to the Scholars of Color Forum for being the most uplifting group of individuals within academia. Thank you to Dr. Noreen Naseem Rodriguez, Dr. Amanda Vickery, and Dr. Debbie Sonu, my unofficial mentors, Esther Kim and Anna Falkner, my dissertation buddies, Dr. Cinthia Salinas, Dr. Terrie Epstein, Dr. Tommy Ender, Dr. Jesús Tirado, Delandrea Hall, Steven Montemayor, Michael Joseph, Dr. Sarah Shear, Dr. Binaya Subedi, Dr. Maribel Santiago, Dr. Jennice McCafferty Wright, Dr. Bill Gaudelli, Dr. Tom Fallace, Dr. Kevin Magill, and Dr. Melinda McClimans.

Thank you to the University of Wisconsin, La Crosse for giving me space to write and welcoming me as a teacher educator. Thank you to the History Department and the School of Education for believing in me and allowing me to be a part of your teaching community. Special thank you to Dr. Kate Parker for taking time to read my dissertation. Your feedback was incredibly valuable, and I am honored to have you as a mentor. I would also like to thank Dr. Gerardo Aponte-Safe for being an intellectual colleague, a joy to work with, and my rock at UWL. I look forward to working with you on many global education projects.

Every day, I am inspired by the work of my students, past and present. Thank you to my 7th and 8th grade students at AMY at James Martin Middle School in Philadelphia. You all always ground me in my practice and scholarship. I learned so much from working with you all. Thank you to the present and future teachers I have had the honor to work with from Teachers College, Hunter College, and the University of Wisconsin, La Crosse. You are the future of education.

Lastly, I want to thank the most important people in my life, my mother and sister. We have been through so much within the past six years. I know Teta and Baba are watching over us

from heaven. I could not have accomplished this without your love and support. Mama, your love is like no other. You raised me to be a smart, reliable, hard-working, loving, and independent woman. I cannot thank you enough for being the best mother a daughter could have, and I thank God every day that you are in my life. And I will continue to call you at least four times a day. Hanya, you are my best friend. You have immensely been the most supportive person in my life. You laughed at my jokes, listened to my frustrations, and played with me throughout our many adventures. Thank you for keeping me grounded and for being my biggest fan. I could not have become a doctor without you there every step of the way.

Dedication

For Baba
For Teta
For Palestine

لبابا
لتيتا
لفلسطين

Chapter 1: Introduction and Problem Statement

Introduction

My mother in San Francisco, California frequently talks on the phone with my uncle in Ramallah, Palestine. He laments to her about the decrease in business. My uncle established himself as an entrepreneur and had seen success; however, within the past three years, his profits have been lacking. In their last conversation in early February 2020, he anecdotally noted that people in Ramallah are not motivated to spend, which could be connected to the geopolitical conditions within the occupied West Bank. Economically, Israel regulates the goods coming in and out of Palestine (Hawari, 2020), controlling what resources Palestinians can export and consume. Not only are resources regulated, but Palestinian mobility is also controlled by the Israel government. Planning a trip to the United States this year, my uncle talks about his journey traveling from Ramallah to the King Hussein Bridge at the Jordan River. He would have to go through an extensive checkpoint at the border and then continue to Amman, Jordan to catch a flight to the United States. Because he holds an Israeli Identity Card specifically for Palestinians (hawiyyah, هوية), it can be difficult—sometimes impossible—to go the 50 kilometers from Ramallah to the airport in Tel Aviv. Politically, Palestinians are prevented from giving input on the growing occupation that controls their daily movement. The Israeli government continues to push for annexation of the West Bank (Associated Press, 2020) while, at the same time, enduring political corruption of their leaders (Bandel, 2020). My uncle is living a life where unpredictable geopolitical and economic conditions affect him every day, and further, he lacks essential freedoms because of his Palestinian background.

Many could characterize this personal narrative of my family's experiences as an isolated case focusing specifically on problems unique to Palestine and Israel. However, there are a

number of “global issues” present within this account that “transcend national boundaries and cannot be resolved by any one country acting alone” (as defined by the United Nations, n.d.). The U.N. lists various pressing global issues, including social, political, and economic concerns for the health, safety and education of young people, the promotion of democracy and peace, and the refugee crisis (United Nations, n.d.). A global issue also “dramatize[s the world’s] increasing interdependence” and interconnectedness (Hite & Seitz, 2016, p.1). Each global issue is interrelated to one another, affecting the means and outcomes in solving some of these problems beyond the nation-state (Hite & Seitz, 2016).

The four issues identified in my family’s narrative are economic instability, political corruption, limits on freedoms, and technology (Hite & Seitz, 2016; United Nations, n.d.), and these were all significant global concerns in 2019, which Western journalists designated as the year of global protests, illustrating the commonalities among demonstrators in their respective regions (BBC, 2019; Diehl, 2019; Hegarty, 2019; Noack, 2019; Safi, 2019; Walsh & Fisher, 2019; Wright, 2019). Just as my uncle and his family struggled with economic stability, so it was elsewhere: Chile struggled with income inequality, and Lebanon protested the tax on WhatsApp while dealing with other economic problems. As political corruption in Israel influenced regulations in Palestine, so other countries were also protesting the rampant political corruption within their governments. Bolivians and Sudanese called out corrupt leaders, while Iraqis and Egyptians protested to dismantle corrupt political systems. Harsh limits on freedoms also plague regions around the world. In Hong Kong, protesters raised awareness of the political regulations by China, while Catalonia still struggles for recognition and statehood. Lastly, while technology is identified by Hite and Seitz (2016) as a global issue that can have negative consequences, Hegarty (2019) highlighted its positives by showing how different protest movements connect

and spread through online technology. Examples included sharing videos on social media of the Hong Kong protests in Chile, Sudanese protesters sharing tear gas protection tactics with the Lebanese online, and the spread of chants of solidarity with Latin America in the Middle East. On a personal level, my mother can talk to my uncle in just seconds because of technology. While I do describe these examples within nation-states, it is important to note that these four identified issues are global phenomena that occur in multiple areas throughout the world, including the United States (Alexander, 2020; Foley, 2020; Hardy, Hill, & Romich, 2019; Hite & Seitz, 2016; Leonhardt, 2019; Warf, 2018).

These global issues, as well as others, diagnose the current condition of the world, perpetuating the continued inequality, while also promoting interconnectedness. Many are protesting for solutions to social, economic, and political concerns (Kirkwood-Tucker, 2018). Current and future generations are experiencing this world, and thus it is important to encourage a broader awareness beyond the classroom and how global issues impact their lives and the lives of others. Schools can play a role in preparing young people for this complex world. There is a responsibility for secondary educators to teach about global issues, as many students in the U.S. and other countries will be affected by them. Education scholars look to global education (Gaudelli, 2016; Kirkwood-Tucker, 2018; Merryfield, 2012) as a means for incorporating global issues and global studies into secondary classrooms.

Problem Statement

Global education is defined by three elements: "[1] learning about those problems and issues that cut across national boundaries, and the interconnectedness of systems—ecological, cultural, economic, political, and technological … [2] perspective taking—seeing things through the eyes and minds of others … [and 3] taking individual and collective action for social justice and the creation of a better world" (Tye, 2014, p. 867). This definition harnessed the

conceptualization of 'global,' which I discussed earlier as current collective phenomena that "transcend national boundaries" (U.N., n.d., para 1) and that form a part of interconnected systems in areas and regions throughout the world (Gaudelli, 2003, 2013; Tye, 2014).

Many scholars and organizations call for the inclusion of global topics and education into schools and curriculum (Gaudelli, 2010; National Council for the Social Studies [NCSS], 2016; Reimers, 2009a; Tye, 2014; United States Department of Education, 2012). Federal governmental agencies such as the United States Department of Education (2012), intergovernmental organizations such as the Organisation of Economic Co-operation and Development (OECD, 2018a) and the United Nations (UNESCO, 2014), non-governmental organizations (Oxfam, 2015), and nonprofit organizations such as Asia Society (Mansilla et al., 2011), World Savvy (2014) and the Longview Foundation (2008) have all written reports that include standards and frameworks for implementing global education in schools. Global education has become such a "pressing necessity" that the Programme for International Student Assessment (PISA) is in the process of administering a global competence assessment that evaluates students based on four dimensions similar to the goals of global education (OECD, 2018a). These dimensions for global competence will assess if students are able to "examine local, global and intercultural issues, understand and appreciate the perspectives and world views of others, engage in open, appropriate, and effective interactions across cultures, and take action for collective well-being and sustainable development" (OECD, 2018b). All of this work serves to promote global teaching and learning.

Although these frameworks and dimensions are available to teachers in the U.S., there remains a limited awareness of global topics and perspectives among both U.S. adults and young people (Council on Foreign Relations, 2016; Green, 2008; Little, 2016; Manzo, 2006; Myers,

2010b, Thorsett & Kiley, 2017; World Savvy, 2012). The Pew Research Center (Thorsett & Kiley, 2017) surveyed Americans ages 18-65+ on the political landscape, and results showed that they viewed the U.S. as one of "the greatest nations" (para. 4), reinforcing notions of American exceptionalism (Lipset, 1996). Other organizations, such as National Geographic (Green, 2008; Little, 2016), Council on Foreign Relations (2016), and World Savvy (2012), surveyed young people's knowledge of global topics, world geography, and global competency. According to the results, young people (ages 18-26) struggled with detailed geographic and global knowledge. It is important to note that these surveys focused on global content knowledge rather than dispositions. For example, one survey found that only 29% of young adults age 18-26 could identify Indonesia with having a majority Muslim population (Council on Foreign Relations, 2016), and only 22% knew that Mandarin was the most commonly spoken language in the world (World Savvy, 2012). Results also showed that global topics were not predominantly discussed in high school, and this may have contributed to participants' limited global knowledge (World Savvy, 2012). When there is less focus on the teaching of global issues in secondary schools despite an increased urgency to teach global education, how can we advocate for incorporation into U.S. classrooms?

Secondary social studies courses are "natural ... home[s] for global education" (Grossman, 2017, p. 532). With so few schools offering global studies courses, U.S. secondary students are typically exposed to global topics in world history courses (Girard & Harris, 2018; Rappoport, 2015). But global education and world history education are not synonymous, as I will explore in my literature review. Still, because world history courses are a requirement for graduation in over half of U.S. states (Education Commission of the States, 2019), it is important to consider the field's potential for teaching global topics. World history centers on the

connections, developments, and societies of humans within the past and is usually taught by regions or chronologically, yet it lacks the perspective of "the fluid, transnational, economically integrated world" (Dunn, 2008, p. 257). World history utilizes "a wide spatial lens ... to de-emphasize individual nations or civilizations, and focus instead on regions defined differently, including zones of interaction, or on the ways in which people, goods, and ideas moved across regions through migration, conquest, and trade" (World History Association, 2020). With these themes, states have fleshed out world history standards for teachers (Education Commission of the States, 2007, 2019; National History Education Clearinghouse, 2011) with limited inclusion of global topics (Marino & Bolgatz, 2010; Rapoport, 2009).

Teachers have numerous responsibilities in navigating their assigned state's world history content standards. They have to align those standards to their own content knowledge of the world, their positionalities, and their pedagogical content knowledge to be able to plan, choose materials, and instruct (Monte-Sano & Budano, 2013; Shulman, 1986, 1987). Still, teachers face challenges in teaching world history and trying to incorporate global topics.

World history courses may provide an opportunity to incorporate global education into secondary social studies curriculum, yet many teachers are not prepared to teach global topics due to a variety of factors. For one, teachers have limited training in teaching global topics and world history (Bain, 2012; Harris, 2014; Marino, 2011b; A. Maxwell, 2012; Merryfield, 1997, 2000; Popp, 2006; Rabb, 2009; Ukpokodu, 2020). In part, this is because teachers tend to take fewer world history and/or global studies courses at the university level (Kenna & Poole, 2017; Kopish, 2016; Zong, 2011), resulting in a lack of preparation in content knowledge. Some states require only a small number of world history credits for teacher certification (Martin & Groneworld, 1990). For example, to become a certified secondary social studies teacher in New

York State, a candidate must complete 21 credits in history and/or geography—roughly the equivalent of seven courses Only one of those courses must be in world history or geography (New York State Department of Education, n. d.), meaning teachers can become certified without taking a world history course.

Beyond the few courses they are required to take, teachers also tend to encounter standards and curricular materials depicting the non-Western world through a Eurocentric lens (Crocco, 2005; Hantzopoulos, Zakharia, Shirazi, Bajaj, M., & Ghaffar-Kucher, 2015; Hong, 2009; Inokuchi & Nozaki, 2005; Marino & Bolgatz, 2010; Subedi, 2003; Zagumny & Richey, 2013). These serve to reinforce stereotypes and misrepresentations of other regions and peoples, which can be detrimental to both students and teachers given that immigrant diversity from areas such as Latin America, the Middle East, Asia and Africa is increasing in classrooms (Cherng, Sanzone, & Ahram, 2017; Ohito & Oyler, 2017). It is thus important for teachers to raise awareness of the Eurocentrism within the curricula (Crocco, 2005; Hong, 2009; Inokuchi & Nozaki, 2005; Marino & Bolgatz, 2010; Subedi, 2003; Zagumny & Richey, 2013) and to teach the importance of "protecting cultural diversity and the earth, and fighting for social justice for all" (Girard & Harris, 2013, p. 447) as the demographics of U.S. classrooms are changing.

The U.S. has seen a surge of national and immigrant diversity from different ethnic and religious groups in the 21st century (Connor, 2016, 2018; Kotkin, 2010; Porter & Russell, 2018; Radford, 2017). In 2017, nearly 26.4 million immigrants from Latin America and 17.2 million immigrants from Asia and the Middle East were living within U.S. borders (Porter & Russell, 2018). In 2016, the U.S. saw a record number of Muslim refugees from the Middle East, Africa, and Asia (Connor, 2016). While the number of refugees has been declining since 2017, the majority of those that do enter the U.S. travel from the Middle East and Africa (Connor, 2018).

In addition, immigrants from El Salvador, Guatemala, and Honduras rose by 25% in 2015 (Cohn, Passel, & Gonzalez-Barrera, 2017). As immigrants arrive in the U.S., families and children follow suit (Suárez-Orozco, Darbes, Dias, & Sutin, 2011), and these children go to public schools.

National, ethnic, and religious classroom demographics are changing due to this increase in immigration (Apple, 2011; Florian & Pantić, 2017; Goodwin, 2010; Parkhouse, Tichnor-Wagner, Cain, & Glazier, 2016; Payne, Hodges, & Hernandez, 2017). About 25% of children in the U.S. have at least one foreign-born parent (Urban Institute, 2018). Ohito and Oyler (2017) note that in New York City over 10% of students are Muslims “from Somalia, Sudan, India, Bangladesh, Pakistan and Arabic speaking countries” (p. 184). In 2011, “more than half of all children born outside of New York City were born to immigrant families, one-third of whom immigrated from China, the Dominican Republic, and Mexico,” and the number is growing (Cherng et al., 2017). In addition, there are almost 200 home languages and a variety of different religions represented in New York City public schools (Cherng et al., 2017; Ohito & Oyler, 2017). Suburban and rural areas and schools in the U.S. are also experiencing a rise in immigrants (Zúñiga & Hernández-León, 2005). These statistics and information are important to consider because it is increasingly likely that native-born U.S. students and teachers, who are predominantly White, female, middle class, and native-born (Ohito & Oyler, 2017; Sealey-Ruiz & Greene, 2015), will interact with students from different backgrounds while also hearing about global issues in the media.

The question remains: How can world history courses provide a space for global education concepts and topics despite the realities, challenges, and limitations of changing classroom demographics? A possible answer lies in teachers themselves and how they frame the

world for their students, as they have a responsibility for the curricular and pedagogical decisions that will influence their students' education (Barton, 2012; Dyches & Boyd, 2017).

Teachers' knowledge, dispositions, and orientations to the world can influence their curricular and pedagogical decisions (Journell, 2013; Mensah, 2012; Moore, 2008; Reagan, Chen, & Vernikoff, 2016; Salinas & Sullivan, 2007; Warren, 2017). Salinas and Sullivan (2007) investigate pre-service teachers who "purposefully positioned themselves to disrupt a historical metanarrative," showing how those teachers used their dispositions and their knowledge of history to tell a different story (p. 179). Teacher dispositions can influence the decisions and patterns within their curricular choices and pedagogical actions (Mensah, 2012; Moore, 2008; Warren, 2017). Those choices and actions are influenced by the points of view, orientations, and positions, given teachers' experiences and surrounding social structures and constructs (Maher & Tetreault, 1993). I refer to this as a teacher's positionality, which will be discussed in more depth in my conceptual framework.

Despite the challenges and problems inherent in teaching global issues within a world history framework, there are some teachers who take up the global label in their approaches to teaching. It is important to understand how these world history teachers use their positionalities to navigate the abundant amount of content, the prescribed standards presented by states, and the time constraints on teaching to thoughtfully evaluate the materials available to them and design their teaching about the world. Girard and Harris (2018) urged more research on the influence of teacher "choices":

> Given that there is too much content and teachers cannot cover every location or culture, teacher choices are crucial. Because of the potential degrees of freedom world history teachers have, studying how and why they make the content selections they do is worthy of study. This might include looking into teachers' identities, pedagogical content knowledge, interests and expertise, student backgrounds and identities and pedagogical value of particular historical topics. (Girard & Harris, 2018, p. 272)

Building on Girard and Harris's call for more research, I would add that teachers' experiences, particularly abroad and their relationship to the world can provide an additional lens with which to examine teacher decisions by affording more context to their identities and positionalities. Parkhouse and her colleagues (2016) reiterated the existence of a gap in the literature that does not account for how teachers' personal and professional experiences shape their worldviews. They argued that "[m]ore research is needed on what other types of experiences may contribute, how they interact with one another, and how teacher education programs can utilize this knowledge to ensure teachers can prepare students with the commitment and skills to address the increasingly complex issues facing our world" (p. 283).

Because the majority of teachers who will address global issues currently teach in world history classrooms, I develop this research line by investigating the present global education concepts within world history teaching. Examining teachers' knowledge, their global interactions and experiences, and how their worldviews influence their planning and teaching can inform how teachers are prepared to teach in and for a global world. My research, for world history and global education teachers and social studies teacher educators, helps further understand how teachers include their positionalities into "everyday learning [that] broadens [students'] knowledge about themselves and the world" (Ukpokodu, 2010, p. 139) and, further, how teachers can promote the protection of "cultural diversity and the earth, and [the] fight … for social justice for all" (Girard & Harris, 2013, p. 447).

Research Questions

The purpose of this study is to investigate the influence of secondary world history teachers' positionalities on their curricular decisions by posing the following: *How do self-identified globally oriented world history teachers' positionalities influence their curricular and pedagogical decisions?* Additionally, I ask: *What identities, experiences, and surrounding social*

structures shape teachers' understanding of themselves as global educators? Where/when/how do world history teachers position themselves within the knowledge, material, and teaching about the world?

Significance

The significance of this study is twofold. First, this study expands on the limited amount of literature around teacher positionalities that goes beyond teacher identities and orientations (e.g. Berta-Avila, 2004; Camicia & Stefano, 2015; Desai, 2000; Engebretson, 2018; Kraeche, 2010; Martin & Van Gunten, 2002; Mensah, 2012; Naraian, 2010; Salinas & Sullivan, 2007; Wager, 2014). Mensah (2012) wrote that it is not enough for researchers to study teacher identities, as this "does not consider an analysis of positionality and its influence on teaching, learning, and students" (p. 119). Affirming the complexity of teachers, this study contributes to existing research by showing that other aspects of teachers' orientations and experiences such as their worldviews and sense of place intersecting with their identities are also a part of a teacher's positionalities, along with teacher identities, subjectivities, and experiences.

In addition, there are a limited amount of studies that examine classroom teaching through observations in world history and global education (Zong, 2009). While there are studies with observation data on teaching (Gaudelli, 2003; Merryfield, 1997), these are dated and do not account for a post-9/11 world. Given the rapid changes brought about by technology, globalization, and immigration, it is important to examine how teachers are teaching about the world *now*, and further, how they balance such changes within their classrooms, especially in high-accountability contexts created by standardized testing and pressures from stakeholders. This study discusses curriculum and classroom observations not only to better understand how teachers plan and instruct their units and lessons, but also to highlight aspects of classroom teaching that promote global education within a world history setting. This illuminates how

teachers can break away from traditional world history teaching (Dunn, 2008; Knowles & Theobald, 2013) and teach with a global perspective to better address a rapidly changing world.

Chapter 2: Literature Review

Introduction

With so many pressing issues facing our world, global and world history education scholarship must reflect the urgent need to have globally informed students in secondary classrooms (Gaudelli, 2010; NCSS, 2016; OECD, 2018a, 2018b; Reimers, 2009a, 2009b; Tye, 2014; United States Department of Education, 2012). Scholars recognize the limitations in the research on the teaching of global and world history education (Bailey, 2018; Girard & Harris, 2018; Parkhouse et al., 2016). In this chapter, I review the scholarship within education and the social studies education field that explores teachers' access to and opportunity to teach global topics and perspectives, particularly with regard to world history and global education (Girard & Harris, 2018). Because U.S. secondary students are usually exposed to global topics in world history classrooms (Girard & Harris, 2013, 2018), I review literature from world history education that investigates its notion and the ways in which teachers approach their curriculum. Global education is another approach that focuses on the conceptualization of global perspectives and the integration of contemporary global themes into schools and classrooms (Education Commission of the States, 2007; Girard & Harris, 2013, 2018). I find the overlaps between these two fields. Additionally, I explore the literature on teachers' preparedness to teach and their development of global perspectives, as well as classroom practices, to better understand how teachers make decisions about, and what potentially influences their approach to teaching about the world.

There is an important conceptual distinction between world history and global education (Girard & Harris, 2018). The vocabulary of the terms *world* versus *global* is differentiated, with *world* meaning a "catchall term to describe non-national history" and *global* "often signif[ying]

more representation from different regions (outside of the West) and connections between regions" (Girard & Harris, 2018, p. 253). Girard and Harris cited the first editorial for the *Journal of Global History* (Clarence-Smith, Pomeranz, & Vries, 2006) to argue that larger themes, such as globalization, separate global history from world history. Thus, there are curricular and pedagogical distinctions that continue to divide these fields, even when they could potentially be embedded together in classrooms.

World History Education

In reviewing the world history education literature, I found various ways in which scholars described the organization of world history content; the most common approaches involved political-centric descriptions centered around civilizations, empires, and nations, or events organized by chronology. Additionally, world history has secondary education state standards and accountability measures that influence the content and pedagogy of teachers. While additional, relevant themes emerge from the world history education literature, I discuss them further in this chapter, as these overlap with global education literature.

World history education is currently taught through a nation-centric perspective, both within and outside the U.S., highlighting the relationships among civilizations, empires, and nations in textbooks, curricula, and teachers' approaches (Girard & Harris, 2018; VanSledright, 2008). Textbooks and curricula within and outside the U.S. are organized so as to emphasize ancient civilizations and nation-states (Abdou, 2017; Busey, 2017; Foster, 2011; Foster & Nicholls, 2005; LaSpina, 2003). For example, Abdou (2017) conducted a content analysis of world history textbooks and discovered that ancient civilizations were discussed separately, as "evolving independently of each other" (p. 394), despite connections these civilizations might have had with one another. Novice teachers (as opposed to veteran teachers) were more influenced by this style of organization, Harris and Bain (2011) found. When they asked teachers

to organize a set of historical events on cards, they saw that novice teachers organized the content into “familiar national, civilizational, or institutional frames” (p. 13).

Another approach to teaching world history heavily discussed in the literature is chronological. Textbooks (Bolgatz & Marino, 2014; Marino, 2011a) and programs such as the Big History Project (Big History Project, n.d.; Hawkey, 2014) emphasize the roots of global history in understanding chronology. For example, the Big History Project currently spreading throughout high school classrooms in the U.S. focuses on bringing 13.8 billion years of history, from the Big Bang to modern human history, into the classroom (Big History Project, n.d.; Girard & Harris, 2018; Hawkey, 2014). Additionally, teachers tend to default to chronology as a means to teach world history (Harris, 2014; Harris & Bain, 2011; Marino, 2011a, 2011b). Again, when Bain and Harris (2011) asked both novice and veteran teachers to organize historical events using cards, novice teachers tended to organize them by chronology. Monte-Sano and Budano (2013) also researched novice teachers’ organization of world history and found that their participants relied on chronology to plan units.

Standards, graduation requirements, and high-stakes testing are other aspects significant to world history education in secondary schools. In the U.S., 44 states and Washington, D.C. have world history standards (Martin, Maldonado, Schneider, J., & Smith, 2011) that are grounded in Western civilizations, have a poor representation of non-Western regions, and require teachers to incorporate a vast amount of content into the school year (Dozono, 2020; Marino & Bolgatz, 2010; Mead, 2006; van Hover, Hicks, Stoddard, & Lisanti, 2010). These standards then are carried over into course requirements for graduation and high-stakes testing situations, with 22 states requiring a world history course for graduation (National History Education Clearinghouse, 2011) and 4 states (New York, Ohio, Texas, and Virginia) requiring

exams for graduation that focus either partially or entirely on world history content (DeWitt et al., 2013; Girard & Harris, 2018). The exams test memorization of facts and literacy skills, reinforcing information acquisition rather than inquiry (DeWitt et al., 2013; Grant, Derma-Insinna, et al., 2002; Grant, Gradwell, et al., 2002; Reich, 2009). In Virginia, high school students are required to pass three end-of-course assessments to receive credits for graduation; one focuses on world history (DeWitt et al., 2013; Virginia Department of Education, 2020). Scholars call for more research in world history education to learn more about how teachers are navigating these standardization challenges in their classrooms (Girard & Harris, 2018).

Global Education

As Tye (2014) noted, the goal of global education is to prepare students to understand the interconnectedness of the world, to consider multiple perspectives, and to take social action on global issues. Global education literature provides frameworks for how teachers can think about the world and make curricular and instructional decisions when teaching global topics (Gaudelli, 2009, 2010, 2013). Scholars have represented global education as a spectrum, ranging from neoliberal contexts, globalization, and other themes that show interconnectedness and cosmopolitanism as well as critical perspectives (Gaudelli, 2009; Gaudelli & Heilman, 2009; Matthews & Sidhu, 2005; Oxley & Morris, 2013; Sant, Davies, Pashby, & Shultz, 2018). I also consider local contexts, awareness of self and others, and global citizenship, all of which are prominent themes in global education scholarship (Gaudelli, 2010; Grossman, 2017; Hanvey, 1982; Merryfield, Lo, Po, & Kasai, 2008; Pike & Selby, 2000; Subedi, 2013; Zong, Wilson, & Quashiga, 2008). The majority of these texts are theoretical or conceptual writings rather than empirical research, which I address later in this chapter.

Interconnectedness is defined as the economic, political, cultural, technological, environmental, and/or social linking of different places, people, and things (Merryfield, 2012).

Scholars have developed global education frameworks that orient the world as interconnected and globalized within economic and political systems (Merryfield, 2012; Myers, 2010a; Pike & Selby, 2000). Merryfield (2012) discussed ways in which teachers can approach the teaching of interconnectedness through a series of examples. One example emphasized the impact of "how political ideas and military or economic innovations from one world region changed people's lives in other regions" (p. 61). Within the discipline of history, examples include the spread of the compass and gunpowder from China to Europe and the effects of fascism in igniting world wars (Merryfield, 2012). More contemporarily, other examples of interconnectedness are the use of technology and communications systems that connect regions and people around the world (Myers, 2010a; Ukpokudo, 2010). This general interpretation of interconnectedness is how scholars describe the current state of the world, which sets the stage for the necessity of global education.

Scholars also specified interconnectedness as the existence of structures and systems of interdependence and globalization between places. Interdependence largely connects the world through economic systems and is seen both economically as a way of circulating different goods and cultures throughout the world (Merryfield, 2012; Remy, 1982; Woyach & Remy, 1982) and ecologically in the relationship between humans and environments (Merryfield, 2012), with all parties involved dependent on one another. Pike and Selby's (2000) *In the Global Classroom 2* offered a theoretical dimension to global education that brought awareness to the systems connecting the world. They emphasized the need for students to have an "understanding of the properties and functioning of a system" (p. 13) as geographical and as representative of the interdependency among different regions of the world. They suggested teaching this concept through discussions of the complex "movements of goods, people and information, that link all

humanity, albeit not always within relationships that are just and equitable" (p. 13). These interdependent systems can also be interpreted as a form of globalization. In addition, Myers (2010a) promoted the teaching of globalization, the interconnectedness and interdependence of countries and organizations throughout the world. He outlined three curricular approaches to incorporate the explicit teaching of globalization in classrooms: global history (the incorporation of the origins and development of globalization in world history), global civics (the understanding of multiple civic identities), and 21st century skills (including digital, inventive, and collaboration skills). These approaches help educators "prepare youth to live and work in the global age" (p. 103).

Perspective consciousness and cross-cultural awareness—terms used by Hanvey (1982) as key elements of a global perspective—require significant skills from teachers in order to foster awareness of self and others, both for themselves and for their students, with particular consideration given to how teachers and students interact with the world. Perspective consciousness is the need for pre- and in-service teachers to be aware of their own perspective as well as the diversity of different perspectives throughout the world (Hanvey, 1982). In order for teachers to begin incorporating a global perspective in their teaching, they first need to be aware of the impact their own perspective has on their pedagogy and their students (Hanvey, 1982). Similarly, cross-cultural awareness is the "awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and including some recognition of how the ideas and ways of one's own society might be viewed from other vantage points" (p. 164). Merryfield (1997) added that it was imperative for teachers to have the ability and skills to communicate with others from different cultures, their own cultures, and across cultures. Cross-cultural awareness is also important for teachers since they

have to work with people different from them and must “construct bridges between their students’ lives and the wider world” (p. 10).

These cross-cultural communication skills are also important from a neoliberal perspective. Neoliberal contexts have influenced the goals and implementation of global education, particularly within the late 20th and 21st centuries, in two ways: the global competition of educational ranking assessments, and the need to prepare leaders for a globalized world (Connell, 2013; El Bouhali, 2015; Emms, 2015; Gaudelli & Heilman, 2009; Gaudelli & Shatara, 2016; Lipman, 2013; Matthews & Sidhu, 2005; Mitchem, Shatara, Kim & Gaudelli, 2020; Muhr, 2000; OECD, 2018). International education assessment organizations such as the Programme for International Student Assessment (PISA) and the Trends in International Mathematics and Science Study (TIMMS) rank countries by their readiness in literacy and math, emphasizing the need for education reforms to meet expectations (El Bouhali, 2015; OECD, 2018). The U.S. reacted by implementing policies such as *No Child Left Behind* (2001) and *Race to the Top* (2009) to provide accountability measures for states, districts, schools, teachers, and students (Lipman, 2013), aspects that “uphold the global spread of hegemonic social practices such as the marketization of education” (Matthews & Sidhu, 2005, p. 50). As “education is a private good” (Lipman, 2013, p. 15), this positioned students as workers to participate in the global economy and schools to become the places where “human capital formation” is developed (Connell, 2013, p. 104).

Additionally, global education has been framed as a way to better prepare students as leaders within the world’s economy as it becomes increasingly globalized (Gaudelli & Heilman, 2009, Mitchem et al., 2020; Myers, 2010a). Myers (2010a) has contested the economic definition of globalization, as he argues that it ignores the effects of culture and politics. From the

neoliberal perspective, however, the economic lens is vital for understanding the purpose of global education. Neoliberal contexts of global education are "primarily concerned with readying entrepreneurs to develop capital in previously unexplored global markets, preparing consumers to purchase goods from distant locales, and helping corporate leaders to move easily and without offense in a global market" (Gaudelli & Heilman, 2009, p. 2662). Internationally, the populations that are most concerned with the implementation of global education tend to be from elite backgrounds (Enns, 2015; Gaudelli & Shatara, 2016; Matthews & Sidhu, 2005; Muhr, 2000; Myers, 2006). One example is the teaching of foreign languages in schools to prepare students to participate in a globalized world and promote cross-cultural communication as leadership development (Bernstein, Hellmich, Katznelson, Shin, & Vinall, 2015; De Costa, Park, & Wee, 2019). Neoliberal advocates promote "learning about the world [as] necessary because competition in the market is global and corporations are multinational" (Myers, 2006, p. 6). There is a realization among people in the world that globalization involves a "weakening of regulatory capacities of nation states while increasing the influence of multinational corporations and supranational bodies" (Matthews & Sidhu, 2005, p. 52), and the neoliberal perspective privileges preparing the world's elite to participate in an increasingly interconnected society.

Some scholars also stress that global education is not just about learning about the world's geography, cultures, and politics, but the importance of understanding the relationship between global and local contexts (Gaudelli, 2013; Zhao, 2010). In connecting global education with local contexts, Gaudelli (2013) brought to light how the local already forms a part of the world's interconnectedness, especially when considered within a school; the global is present within the classrooms. He emphasized that "global education too often focuses on aspects of the far-away life of others while not attending to how global forces manifest in the most local of

institutions, the school" (p. 552). Gaudelli uses as an example the enforcement of the Common Core standards in classrooms and the global influence of standardization, its impact on education. His work includes critical questions that educators and students can ask when analyzing how standards in a local context relate to the global.

Global citizenship education has grown within the past two decades and aims to connect civic engagement with larger issues and problems in a global context. Gaudelli (2016) summed up global citizenship education as "learning that honors the challenges and possibilities of the global situation today while orienting young people to act in local communities beyond their immediate surroundings and in an indeterminate future" (pp. 5-6). This offers an opportunity for teachers to go beyond mere awareness of global problems by providing opportunities for students to perform service and thus take action to combat global inequities (Gaudelli, 2009, 2016; Kirkwood-Tucker, 2004; Myers, 2006). The United Nations and non-governmental organizations (NGOs) have also included their own curriculum guides and frameworks for teachers to incorporate social action and global citizenship education into schools and communities (O'Loughlin & Wegimont, 2002; Oxfam, 2015; UNESCO, 2014). For example, UNESCO (2014) presented "curricular approaches that recognize the agency of young people as drivers of change and support the exchange of information and experience on global issues" (p. 27). In this case, Tunisian education policymakers, along with UNESCO and other NGOs, developed a curriculum to teach democracy that included values of "justice, equality, dignity and respect" in their manuals for teachers (p. 27). Teachers from around the world can use this and other frameworks in their curriculum and instruction (UNESCO, 2014). Additionally, Oxfam (2015) created a guide for teachers with approaches to directly implement global citizenship in classroom practice. The guide presents various global citizenship topics, such as social justice,

globalization, diversity, and sustainability. The guide also presents a framework with various elements to be infused into curricula, such as “asking questions,” “making connections” and “responding as active global citizens” (pp. 8-9). Each element of the framework has example lessons for teachers. For example, one lesson showcases a question-asking strategy called the “why-why-why chain” to reveal the root causes of immigration in the U.K. (p. 12). Overall, these frameworks in global citizenship education provide a variety of different strategies that teachers could incorporate into their courses, curriculum, and instruction to promote social action.

Cosmopolitanism, an aspect that can be part of global citizenship education, is a concept of believing that common human experiences exist, while still recognizing the need to accept humanity’s differences, in order to live peacefully in the world (Appiah, 2006; Hayden, 2013; Nussbaum, 1998). Appiah (2008) succinctly describes cosmopolitanism as “universality plus difference” (p. 92); humans are the same and different at the same time. He also breaks down cosmopolitanism into two strands. The first strand states that humans need to recognize “the responsibility of every human being” (Appiah, 2006, pp. 7-8): that everyone matters equally within the world. The second strand argues that humans need to recognize “that human beings are different and that we can learn from each other’s differences” (p. 4). These strands form cosmopolitanism’s core beliefs in “conceiving the world as a whole and building affiliation” with others who are different (Matthews & Sidhu, 2005). In order to become a cosmopolitan community, we must “cultivat[e] our humanity in a complex, interlocking world, [which] involves understanding the ways in which common needs and aims are differently realized in different circumstances” (Nussbaum, 1998; p.10). Multiple scholars have unpacked how cosmopolitanism operates within education literature and categorized different subtypes, such as cosmopolitan citizenship, moral cosmopolitanism, political cosmopolitanism, economic

cosmopolitanism, and cultural cosmopolitanism (Hansen, 2008, Osler, 2011, Oxley & Morris, 2013). A critical perspective on cosmopolitanism would combine Appiah's (2006) call to be a citizen of the world fighting for social justice and Freire's (1970) critical consciousness about the existing injustices that connect humans around the world (Byker & Marquardt, 2016). Byker and Marquardt (2016) gave an example of such a framework, arguing that humans should "denounc[e] social injustices that limit another person's humanity" and have "respect and communication [for] each person's dignity and common humanity" (p. 37). Within classroom teaching and curricula, scholars use human rights as an example when teaching cosmopolitanism (Gaudelli & Heilman, 2009; Osler, 2015), as it "promot[es] solidarity with our fellow human beings, regardless of such factors as race, nationality, or religion" (Osler, 2015, p. 246).

While scholars locate the origins of cosmopolitanism in ancient Greece (Hansen, 2008), there are similar non-Western concepts that are related to community, connectedness, and collectivity in humans (Delanty, 2014; Manda, 2009; Nussbaum, 2003; Sabzalian, 2019; Tlou, 2018). Tlou (2018) described the African concept of *ubuntu* in relation to global education and a common humanity to mean "the building of understanding and cohesion of humaneness with the daily goal of fostering peace among us" (p. 225). Citing Manda (2009), Tlou (2018) iterates that *ubuntu* embodies "a common link with others through our interactions with our fellow human beings that can lead us to discover our own human qualities" (p. 225). In relation to the interconnectedness of the world, *ubuntu* embraces "our common humanity, and the responsibility to each other that flows from our connection" (p. 226). *Ubuntu* echoes a sense of humanity that was not "individualistic" but "based on collectiveness or communalism" (p. 227), anchored in the same commonalities and responsibilities of humans as cosmopolitanism.

Critical global education scholars provide frameworks for critically interpreting the world. They advocate for raising awareness of the power dynamics and privileges produced by the colonial and imperial past and present (Andreotti & de Souza, 2008; Blaney, 2002; Merryfield & Subedi, 2001; Routley, 2016; Subreenduth, 2010), decolonizing approaches to curriculum and teaching (Subedi, 2013; Subedi & Daza, 2008) and approaching global citizenship with ethical and informed actions (Andreotti, 2010, 2014; Andreotti, Ahenakew, & Cooper, 2012; Andreotti & de Souza, 2012). Merryfield and Subedi (2001) re-center global education for teachers so they can "challenge the Eurocentric selection of historical events … multiple and contested histories" (p. 289) and include narratives and perspectives from "all world regions," especially from Africa, Asia, Latin America and the Middle East (p. 291). Subedi (2013) calls for global education curriculum to include "more nuanced and complex interpretation of global issues," a knowledge that is not essentializing and not simplifying (p. 629). He presents specific ways for teachers to re-conceptualize and approach global education curriculum and instruction by promoting anti-essentialism, contrapuntal perspectives, ethical solidarity, and countering nation-centric viewpoints. He calls to "infuse the global curriculum with the kinds of knowledge that can offer a more nuanced and complex interpretation of global issues" in a way that is not essentializing or enforcing the notion of the Other (p. 629). Anti-essentialist conceptualizations do not generalize or enforce stereotypes in the representations and practices of different communities, but rather include the multiple experiences and perspectives of those in the world, including those that were historically marginalized (Subedi, 2010, 2013). Subedi (2013) encourages teachers to use a contrapuntal approach, which "examines the relationships and interconnections regarding questions of power and knowledge" and questions "voice and authority" within knowledge (p. 634). For ethical

solidarity, Subedi encourages "cross-cultural dialogue" that "attempts to speak with the Other rather than to speak for the Other" (p. 635).

Andreotti (2010, 2014) critiques global citizenship education as rooted in Western imperialism, reinforcing the colonial past and the need for "saving/educating/civilising the world" (Andreotti, 2014, p. 41). The framework for critical global citizenship education (Andreotti, 2010, 2014) refocuses on how solutions for global issues are conceptualized with ethical and informed actions using more nuanced and purposeful language. Andreotti (2014) emphasizes that the causes and discussion around global issues, when applied to global citizenship education, should be centered on "the economic and cultural roots of the inequalities in power and wealth/labor distribution in a global complex and uncertain system" (p. 41). For example, problems such as poverty and helplessness should be reframed instead as injustice and inequity to represent the power dynamics within this global issue of poverty (Andreotti, 2014). Further, Andreotti (2014) argues that global citizenship education should "focus ... on the historical/cultural production of knowledge and power in order to empower learners to make better informed choices" (p. 49), with educators engaging "with the complexities, diversities, uncertainties, and inequalities of globalization" (Andreotti, 2010, p. 238).

Overlaps of World History Education and Global Education

Overlapping concepts exist in how world history education and global education approach teaching the world. Both world history education and global education organize their world into global patterns. World historians (Harris, 2012) and world history teachers (Dunn, 2000; Girard & Harris, 2013; Harris, 2014) see global patterns while studying the discipline, such as cultural exchanges, interregional comparisons, and interconnectedness through time. Global education includes patterns of present-day political, economic, and social interconnectivity and globalization (Myers, 2010a; Pike & Selby, 2000) in addition to situating

global patterns in local contexts (Gaudelli, 2013; Zhao, 2010). VanSledright (2008) urges world history teaching to resist "nationalistic collective memorializations … [through] a different cast, understood through the lenses of comparative analysis" (p. 135). These are very similar to the goals of global education in understanding the world as globalized and interconnected, yet global education does not emphasize the past as much as world history.

The emphasis on multiple perspectives is present within both disciplines in different iterations. Global education centers learning about different perspectives through perspective consciousness and cross-cultural awareness, realizing the positions of an individual in the world and how others are different (Hanvey, 1982; Merryfield 1997). World history also includes multiple perspectives but centers them around historical thinking and understanding different sources and perspectives within a historical event (Bain, 2006; Girard & Harris, 2013; Harris, 2014; Rabb, 2009). Additionally, historical empathy within history education literature connects to global education in promoting perspective consciousness and multiple perspectives (Girard & Harris, 2013).

Scholars point out the shortcomings of global and world history education within their research on textbooks, curricula, and state standards, which are shown to be Eurocentric. World history standards, textbooks, and content tend to center the world through Western civilization (Bain & Shreiner, 2005; Busey, 2017; Dunn, 2000; Marino, 2011a; Marino & Bolgatz, 2010; A. Maxwell, 2012; Mead, 2006). For example, Marino and Bolgatz (2010) conducted a content analysis on 23 world history state standards. They found that the majority of the states focused on topics that centered European history such as World War II, the Industrial Revolution, and European imperialism, all of which situated Europe as the aggressor (Marino & Bolgatz, 2010). They called for teachers to think more globally in decentering Europe and steering away from

purely factual understanding. Similarly, critical global education looks at reframing the ways in which non-Western areas and populations are discussed, decolonizing the curricula as more nuanced and complex (Andreotti & de Souza, 2008; Blaney, 2002; Merryfield & Subedi, 2001; Subedi, 2013).

Further, studies on world history, global studies textbooks, and curriculum materials show that most contain essentialized representations of non-Western regions, supporting the need for more nuanced world history and global education studies. Researchers find that various curricular materials, such as world history and geography textbooks (Busey, 2017; Hantzopoulos et al., 2015; Hong, 2009; Marino, 2011a; Zagumny & Richey, 2013), fiction literature (Crocco, 2005), and pedagogical materials created by organizations for teachers (Camicia, 2007), use examples of essentialized and problematic representations of non-Western regions. These representations, structured within 'us'-and-'them' binaries (Inokuchi & Nozaki, 2005; Said, 1978), suffer from "stereotyping, reductionism," and generalizations of the regions (Crocco, 2005, p. 565; Hong, 2009). Thus, they lead to distorted views of those regions and peoples (Hantzopoulos et al., 2015; Zagumny & Richey, 2013). For example, Hantzopoulos and her colleagues (2015) analyzed five of the most widely used U.S.-based world history textbooks, with particular attention paid to the representations of Middle Eastern and North African people in these materials. One of their findings showed that Middle Eastern women, who are minimally depicted in textbooks, were narrowly represented as veiled traditional homemakers or escapees trying to become Western. Others found the same themes within world geography textbooks (Zagumny & Richey, 2013). These representations contribute to the interpretation of these regions as monolithic, over-simplified, and distant (Hantzopoulos et al., 2015; Hong, 2009; Zagumny & Rickey, 2013). Because teachers tend to use curricular materials and textbooks

throughout their instruction (Apple, 1993, 2001; Brown & Brown, 2010; Pinto, 2007), there is real danger of reinforcing these stereotypical notions in the classroom (Hantzopoulos et al., 2015; Hong, 2009; Subedi; 2003; Zagumny & Rickey, 2013).

World History and Global Education in Practice

Research on pre- and in-service teachers' preparedness for teaching global topics finds that social studies teachers have limited content knowledge and simplified perceptions about non-Western regions and global topics. Some researchers found that pre-service teachers were not prepared to teach particular global topics due to their previously-chosen coursework, which either focused on specific regions of the world and topics they knew (Bain, 2012; Kenna & Poole, 2017; Kopish, 2016; Zong, 2011) or suffered from limited opportunities to learn about global perspectives in their teacher preparation programs (Ukpokodu, 2010). For example, a pre-service teacher's limited content knowledge on South and East Asia "might help explain her sometimes uneasiness in planning and teaching content on India, China, and Korea" (Zong, 2011, p. 14), as she had instead taken courses on West Africa and the Middle East as her global history requirement. Pre-service teachers who took a "Teaching of Asia" course expressed their hesitation to teach global topics related to Asia due to their continued lack of knowledge of the region (Kenna & Poole, 2017). Research also found that some pre- and in-service teachers had Eurocentric perspectives on global topics in curriculum and teaching (Salter, 2015; Subedi, 2006), although some in-service teachers in Salter's (2015) study expressed their fear of being inauthentic because of their perceived lack of knowledge given the complexity of global topics related to Asia. Yet, recent scholarship has shown that teacher preparation programs are increasing the teaching of global content knowledge and perspectives to prepare pre-service teachers, using strategies such as "cross-cultural experiential learning" (Kopish, Shahri, &

Amira, 2019, p. 3) and "web-based simulation of economic globalization" (Myers & Rivero, 2019, p. 214).

Research on teachers who self-identified as global educators and felt prepared to teach global topics focused on teachers' development of a global perspective. These teachers tended to perceive the teaching of the world as aligned with global education scholarship (Hanvey, 1982; Merryfield, 1997, 2012), while also understanding the obstacles that prevent them from integrating global education in their classroom, such as standardized testing, official curriculum, and teacher preferences and comfort (Bailey, 2018; Schweisfurth, 2006; Siczek & Engel, 2017). When teachers who did not discuss these obstacles were interviewed, many self-identified as global educators and discussed the experiences that led them to consider themselves global. Carano (2013) interviewed six self-identified global educators who were high school social studies teachers to determine how they developed a global perspective. He found that various experiences and interactions, specifically with their families, their exposure to people from different cultures, global education courses, personal experiences as a minority, international travel, mentors, and professional development contributed to their understanding and development of their global perspectives. Their responses centered around intercultural awareness ("understanding the uniqueness of the individual and culture") and globality ("aware of world conditions, trends, interconnections, and unanticipated consequences of human actions") as opposed to other dimensions of a global perspective, such as service learning, social justice, and global literacy ("skills needed to successfully interact with others in a globalized world") (p. 5). Parkhouse and her colleagues (2016) interviewed ten teachers that they deemed experts in global competencies and found that international travel was not a major factor in their global perspective development; instead, other experiences with colleagues, students from

different backgrounds, and local communities were more significant factors. These two studies show that there are a multitude of experiences and perspectives that can influence teachers' worldviews.

Scholarship within the past decade on instruction in global education and world history has included self-reported teaching from global educators and observation data from novice world history teachers. Strategies have included incorporating global topics within mandated curriculum, presenting multiple perspectives using diverse sources, incorporating current events, using film to tackle global education issues such as capitalism, colonialism, and conflict, simulations such as debates and role-playing, traditional practices such as using textbooks, lectures, and worksheets, collaborative practices such as group work and role-playing, and research projects using sources and maps (Bailey, 2018; Ferguson-Patrick, Reynolds, & Macqueen, 2018; Harshman, 2017; Kerkoff, 2017; Knowles & Theobald, 2013). These teaching strategies were mostly described as general teaching and not associated with specific content, lessons, or unit plans. Kerkoff (2017) created an instrument to survey teaching for global readiness. She interviewed 24 experts, including K-12 classroom teachers and global education researchers who were also teacher educators, in addition to collecting some artifacts from classrooms such as maps and posters. After much analysis, she developed and administered the survey, which found four dimensions of teaching for global readiness: situated practice (e.g., a classroom that values diversity and equality), integrated global learning (e.g., integrating global topics into curriculum with resources and inquiry-based lessons), critical literacy instruction (e.g., analysis of current events, questioning of sources, and exposure to multiple perspectives and media), and transactional experiences (e.g., speakers, technology, and virtual conferencing).

In a study using observation data, Monte-Sano and Budano (2013) looked at the ways in which two novice world history teachers used their pedagogical content knowledge to teach history. They found that these teachers were teaching history in four ways: they represented history as a discipline and the practice of historians, they transformed history to allow students to practice the discipline, they catered to students' ideas about history by responding to students' ideas and misconceptions, and they framed history "to illustrate significance, connections, and interrelationships" (p. 174). However, this study focused on history teaching as opposed to *world* history teaching. Another study was unique in that it illustrated what pre-service teachers reported in their observations of global teaching with their field experience teachers in Australia (Ferguson-Patrick et al., 2018). Researchers surveyed 60 pre-service teachers to describe the global education strategies they observed. Most reported teaching that included religion, music from different countries, learning about other cultures through picture books, content about refugees, and multiple perspectives. Few (three) saw lessons with Aboriginal and Indigenous perspectives. A limitation of this study was that it did not ask participants to further elaborate; this was their interpretation of global education teaching (Ferguson-Patrick et al., 2018).

To reference critical perspectives, Salinas and Sullivan (2007) discussed how two Latinx pre-service teachers deliberately used historical thinking strategies to challenge the traditional knowledge of history, teaching themes of power, race, and gender, a predominant perspective in critical global education. For example, one of their participants examined Marco Polo's journal that described the palace of Kublai Khan. In their observation of this teacher, they saw that he asked students to discuss the authenticity of the text and "to question Marco Polo's authority on the subject and his motives for writing the lavish descriptions" (p. 190). Rather than focus on the content of the journal, students were asked to question the authority and reliability of Marco

Polo's work, a White European in Asia. Here, the teacher questioned the source and reliability of a text. The other participant positioned Texas as part of Mexico when teaching about the Mexican American War in a U.S. History class. In this way, the teacher used knowledge as a counter-narrative.

The literature on self-reported teaching of global educators suggests that a disconnect remains between the goals teachers have for their students concerning global topics and their actual teaching of those topics. Studies show that teachers who expressed interest in global education resort to the use of resources from Western-centric online sites for information on non-Western regions (Merryfield, 2007) and expect Western norms and behaviors from English Language Learners in their class (Mangram & Watson, 2011). Findings from other studies show that teachers have goals to engage students in global topics in order to emphasize tolerance and acceptance of others, yet, after teaching, their student outcomes differ (Hong & Halvorsen, 2010; Lee, 2007). For example, in one study, six social studies teachers were interviewed on their beliefs and curriculum on the teaching of Asia (Hong & Halvorsen, 2010). The teachers' goals for students were "developing humanistic understandings of Asia, having an open mind, and recognizing the inner diversities and dynamics among Asian cultures" (p. 377). The researchers found a gap between those stated goals and their ways of approaching teaching about Asia, such as centering East Asia and the Middle East as the main regions of study because of the U.S. involvement in these regions, while also noticing that students continued to perceive Asia from popular culture and media stereotypes after teaching the unit (Hong & Halvorsen, 2010).

Conclusion

The literature focuses on how world history and global education are taught and the existing limitations, given the analysis of available materials, teachers' levels of global content knowledge, and their practice in planning and engaging. Scholars called to infuse more content

learning in pre-service teaching programs and suggested that teachers consider their own orientation to the world in regard to teaching global topics (Kenna & Poole, 2017; Kopish, 2016; Subedi, 2006; Ukpokodu, 2010; Zong, 2011). Salter (2015) considered the "need [for teachers] to critically reflect on how the[y] 'see' Asia" (p. 223). Mangram and Watson (2011) urged teachers to "resist the assumptions which normalize their everyday experiences" (p. 112). Subedi (2006) called for further research on "teachers' beliefs about religion [a global topic] and how they influence teachers' practices, including the nature of curriculum emphasized in classrooms" (pp. 236-237). It is important to understand "how ideological forces or discourse formations continue to shape [teachers'] thinking and assumptions about the world" (Mangram & Watson, 2011, p. 111).

Girard and Harris (2018) explained what is lacking in world history education research, while Parkhouse and her colleagues (2016) and Bailey (2018) identified the gaps within global education literature. Acknowledging the limited research within world history education in their literature review, Girard and Harris (2018) identified the gap in the literature; there is limited research on the factors that motivate the choices of world history teachers. They called for scholarship around teacher identities and pedagogical content knowledge that are specific to world history teaching—not just the teaching of history. Within the global education literature, scholars emphasized that little is known about the other professional and personal experiences of teachers that promote their development of a global perspective (Parkhouse et al., 2016) and "why and how teachers get pertinent information into the curriculum, despite obstacles" (Bailey, 2018, p. 20).

With the centering of teachers' perspectives, experiences, and curricular choices in the call for future research, my dissertation addresses the discussed gaps to understand what

influences the ways educators teach about the world. This study addresses three gaps within the literature: (1) the limited research intersecting global education and world history; (2) the lack of discussion on teacher positionalities as an influence within global and world history perspectives and teaching; and (3) the limited empirical studies within classroom practice.

To understand the first gap, I reviewed overlaps between world history and global education. Girard and Harris (2013) provided a curricular interpretation of how world history can be a space for global education. Yet, there is limited empirical research that explicitly connects world history and global education. The empirical studies reviewed on global education teaching tended to focus on social studies teachers in general or teachers of any subject that had a global perspective. Additionally, the empirical studies on world history tended to focus on history teaching, not world history (Girard & Harris, 2018). My study intersects global education and world history by studying self-identified globally oriented world history teachers with a focus on the global content and teaching approaches as opposed to their history teaching. The results contribute to the research in understanding how world history is a space for global education.

Concerning the second gap in the literature, scholars call for an understanding of what influences teachers' choices in their classroom practice (Bailey, 2018; Girard & Harris, 2018; Parkhouse et al., 2018). I interpret these suggestions as connected and intersecting with positionalities, a concept explored more thoroughly in Chapter 3. Scholars called for research into the aspects of teachers, such as identities, pedagogical content knowledge, assumptions, beliefs, and personal and professional experiences, that influence their understanding and teaching of the world (Girard & Harris, 2018; Mangram & Watson, 2011; Parkhouse et al., 2016; Salter, 2015; Subedi, 2006). This dissertation seeks to investigate the intersections of these aspects, particularly their identities, experiences, and contexts. I conceptualize these intersections

as teacher positionalities, and my research investigates the complexities involved in how and why teachers choose the materials they use in class, build their content knowledge, frame the world for their students, and practice their teaching based on their goals.

Lastly, a majority of the empirical studies reviewed focused on self-reported teaching strategies (Bailey, 2018; Ferguson-Patrick et al., 2018; Harshman, 2017; Kerkoff, 2017; Knowles & Theobald, 2013). Although this dissertation is not explicitly researching teaching methods, my study addresses the ways in which world history teachers' positionalities influence how they make curricular and pedagogical decisions in their practice that incorporate global topics and perspectives. This study presents approaches and observed strategies that connect participants' teaching to their positionalities. My hope is to complicate and further explain the relationship between teacher positionalities and practice of global teaching.

Chapter 3: Methodology

Conceptual Framework

Positionality arises as a means of theorizing gendered identities through their situatedness in context (Alcoff, 1988; Braidotti, 1994, 2003; Bartlett, 1990; Holland, Lachicotte, Skinner, & Cain, 2001; Kaplan, 1987; Maher & Tetreault, 1993, 1996, 2001). Scholars have conceptualized *positionality* as the different identities, subjectivities, and external contexts of a person that encompass relational factors within "different levels of societal phenomena" involving "people, institutions, and societies" (Harré & Van Langenhove, 1991, p. 393). As a result, the positionality of a person is inherently relational to other factors and is fluid. All of these elements are not mutually exclusive, but profoundly interconnected with each other.

Scholars such as Holland et al. (2001) include positionality as a natural part of identity, while Goldberger (1996) summarizes positionality as involving external factors such as the "larger cultural, social and political contexts of an individual" (p. 4). However, one (either identity or external contexts) is not greater in value than the other. Maher and Tetreault (1996) attest that contexts are valid, and positionality cannot be "viewed solely through the lenses of individual development" (p. 160). Yet, identities and subjectivities are also embedded with positionality. With the example of *woman*, Alcoff (1988) iterates that a woman's positionality is not based "solely by external elements" (p. 434), but includes the subjectivities or experiences specific to being a woman along with her identities. To illustrate this, Alcoff connects positionality with the game of chess. A particular piece has an identity (pawn, knight, bishop, etc.) and has certain privileges in how and where that piece can move on the chessboard, reflecting how social constructions and structures operate in society. Additionally, the external surroundings include the rest of the pieces, which also affect the position of each piece and how

it can be maneuvered. Although humans are much more complex and complicated than a chess piece, this example shows that a person's positionality involves internal identities in relation to outside environments and social structures. Both internal and external factors are significant.

A person can be identified "via their position relative to an existing cultural and social network" (Alcoff, 1988, p. 434), rather than just "essential qualities" and identities (Maher & Tetrault, 1993, p. 118). Continuing with the example of chess, Alcoff (1988) compares the relational aspect of positionality when discussing positions and identities of women:

> The external situation [or factors] determines the person's relative position, just as the position of a pawn on a chessboard is considered safe or dangerous, powerful or weak, according to its relation to the other chess pieces.... The positional definition ... makes [a woman's] identity relative to a constantly shifting context, to a situation that includes a network of elements involving others, the objective economic conditions, cultural and political institution and ideologies, and so on. (p. 433)

Positionality is inherently relational because of the intermingling of identities and external contexts of a person. Maher and Tetreault (1996) further iterate this: "The concept of 'maleness' implies and creates meanings for 'femaleness' and vice versa; 'blackness,' and certainly the phrase 'of color,' rests on the simultaneous construction of the idea of 'whiteness'" (p. 160). These aspects of identities interconnect to the perceived parts of other identities. For example, identifying as Black and/or a person of color means that it is relational to Whiteness, and to conceptualize Whiteness, there has to be a conceptualization of Blackness, Brownness, etc. These identities do not fall into a binary, but are positioned to relate to each other, especially within society's interpretation of them. By participating in different contexts, one's positionality tackles the identities at play and puts them in relation to the external surroundings that influence how one participates in social structures, institutions, and the world.

Scholars stress that positionality is not static or linear, but fluid. Fluidity can be witnessed in the evolving identities of a person within various contexts. Positionality's conceptualization

“suggests that rather than being composed of any fixed ‘essence’ or individual identity,” it centers around the changing relationships that one develops with themselves and within their contexts (Maher & Tetreault, 1996, p. 163). One’s positionality “develop[s] heuristically over time” as one becomes accustomed to their surroundings (Holland et al., 2001, p. 137). Kaplan (1987) relates positionality to postmodern autobiographical discourses, writing that the dominant perception of oneself is “often construed to be evolving in a linear fashion from a stable place of origin towards a substantial present. In postmodern autobiographical writing such a singular, linear construction of the self is often untenable or, at the very least, in tension with competing issues” (p. 189). For example, teacher identities are fluid in that the more experience a teacher has, the more they are learning about themselves as educators, working with young people, and administrative demands (Fang, 1996; Maher & Tetreault, 1996, 2001). This cycle continues throughout a teacher’s career. Positionality thus enables the view of identity as fluid within one’s development of their sense of self, not as fixed and linear (Kaplan, 1987).

Fluidity of positionality can also be seen within the social and cultural environments of an individual who is a “culturally coded socialized entity” (Braidotti, 1994, p. 238) in “constantly shifting context[s]” (Alcoff, 1988, p. 433). It is important for an individual to be “aware that [they are] actually located somewhere specific” (Braidotti, 1994, p. 238) and that these external surroundings have influence over one’s positionality. Coining the term “nomadic subjects” (p. 5), Braidotti conceptualizes individuals and their positionality as moving within various spaces, but not in the literal sense of traveling, instead of having “not an essence defined once and for all but rather the site of multiple, complex, and potentially contradictory sets of experience” (p. 199). For example, a teacher’s positionality is fluid and shifts as they encounter various surroundings, such as different students, various school and district contexts, and

educational experiences within the existing social structures (Maher & Tetreault, 1996). Positionality is fluid because the power lies in new cultural and political norms that people need to adapt to as they move between spaces (Braidotti, 1994).

The classroom is a relational space. In education research, Maher and Tetreault (1996) saw changing positionalities in their research on feminist educators in higher education, their courses, and their students. They state that the "classroom became for [them] an instructive example of one of the 'constantly shifting contexts,'" where they noticed the "complex power relations representing [the professors' and students'] different positions in the wider society" (p. 161). As researchers, they noticed how the professors and their students "were able to use the (relative) neutrality of classroom spaces to examine, challenge, and reconstruct those positions" (p. 161). In another publication, Maher and Tetreault (2001) theorize that the classroom is a significant space where positionalities are at play:

> In *all* classrooms, positionalities are at work. Teachers and students may assume, aspire to, and/or directly challenge and undermine the social structures they inhabit, but they cannot completely step outside them. Yet, if the classroom setting can help students to understand the workings of positional dynamics in their lives, to see them through their "third eye," then they can begin to challenge them and to create change. (p. 203)

To enact change, "personal activity (the identified action of a person) always occurs from a particular place in the social field of ordered and interrelated points or positions of possible activity" (Holland et al., 2001, p. 44). While teachers are technically in the same setting (classroom, school, education system), the ways they approach teaching about the world, interact with administrators, students, and other stakeholders, and navigate the prescribed standards and exams show how their positionality changes and adjusts to the different layers of education. The actions of teachers are a part of their relational spaces, whether in the classroom, in the school, or in the world.

Positionality "influences the construction of knowledge" and how that knowledge is taken up in classrooms given different contexts (Maher & Tetreault, 2001, p. 23). Knowledge as taught through curriculum can be positioned in ways that "interrupt heteronormative thinking" (Sumara & Davis, 1991, p. 191), and along with awareness of one's positions within teaching, positionality can encourage teachers to act as agents for social justice and radical change (Berta-Avila, 2004; Desai, 2000; Kraehe, 2010; Maher & Tetreault, 2001; Martin & Van Gunten, 2002). In Maher and Tetreault's (2001) study, they saw feminist educators "emphasize … the role of multiple viewpoints in the construction of knowledge, which also resulted in new relationships among themselves, their disciplines and their students" (p. 165), showing that their positionality was changing, given their experiences in conjunction with their identities. Further, changes in their positionality also led to changes in the way American society and the Other were viewed in the classroom. The teacher has the responsibility not only to choose what, in terms of knowledge and pedagogy, to teach within the structures of school and the classroom, but how to create "more interactive reconfigurations of knowledge and pedagogy that … might be necessary to produce positional knowing" (Maher & Tetreault, 1994, p. 214), with positional knowing as the achievement of knowing one's own position through "voice, identity, and knowledge" (p. 85).

Feminist theory iterates that positionality "affects the kind of projects s/he is likely to engage in" (Braidotti, 2003, p. 202) as a teacher and therefore affects the decisions teachers make in the classroom. Not only is positionality building on the notion of identities as "contextual and relational factors [and] crucial for defining not only [one's] identities [whether within race, gender, class, and other societal identities], but also a part of [one's] knowledge as teachers ... in any given situation" (Maher & Tetreault, 2001, p. 165). In various contexts,

teachers' "personal experiences, [their] identities, thus [their] positionality, influence what [they] teach, how [they] teach, and how [they] continue to develop as teachers" (Moore, 2008, p. 686).

Research has shown that teachers consider their personal experiences and identities as ways to understand their own positions, which affects their teaching (Alviar-Martin & Ho, 2010; Martin & Van Gunten, 2002; Mensah, 2012; Naraian, 2010; Rehm & Allison, 2006). This should encourage teachers to be actively aware of their positionality (Camicia & Stefano, 2015; Desai, 2000; Kraehe, 2010; Martin & Van Gunten, 2002). Teacher positionality influences teachers' goals and roles in the classroom, whether teachers consider themselves as "change agents" (Berta-Avila, 2004, p. 72; Martin & Van Gunten, 2002, p. 51) or disruptors of the dominant narratives (Salinas & Sullivan, 2007). In these studies, researchers examined the words and behaviors of teachers and conceptualized positionality as contributing to whether or not teachers considered themselves disruptors and change agents within the social structures of education. Similarly, in this study, I did not directly see positionality when conversing with teachers or observing them. Teachers were not explicitly asked to discuss their positionality. Rather, I conceptualized teacher positionality at the beginning of my research in order to be aware of the variety of different access points I can encounter as I study what influences their planning and teaching. Within these influences, I examined how their identities, experiences, and contexts are present. Due to the various ways positionality is conceptualized, whether fluid, based on identities and experiences, and relational to the contexts, situations, people, institutions, and societies one is in, I pluralized *positionality* into *positionalities* in order to encompass the different stances of the concept as well as the variety of ways a teacher's positionalities appear in their daily classroom actions.

This conceptual framework allowed me to look for what influences teachers to make decisions based on their identities, backgrounds, and experiences as it connects with their surrounding structures and constructions (Mensah, 2012; Moore, 2008). To dissect the positionalities of global educators, I looked at the relational and fluid aspects of their identities, subjectivities, and external contexts. In Figure 1 (see Appendix A as well), the social identities and subjectivities are a part of a global educator's positionalities.

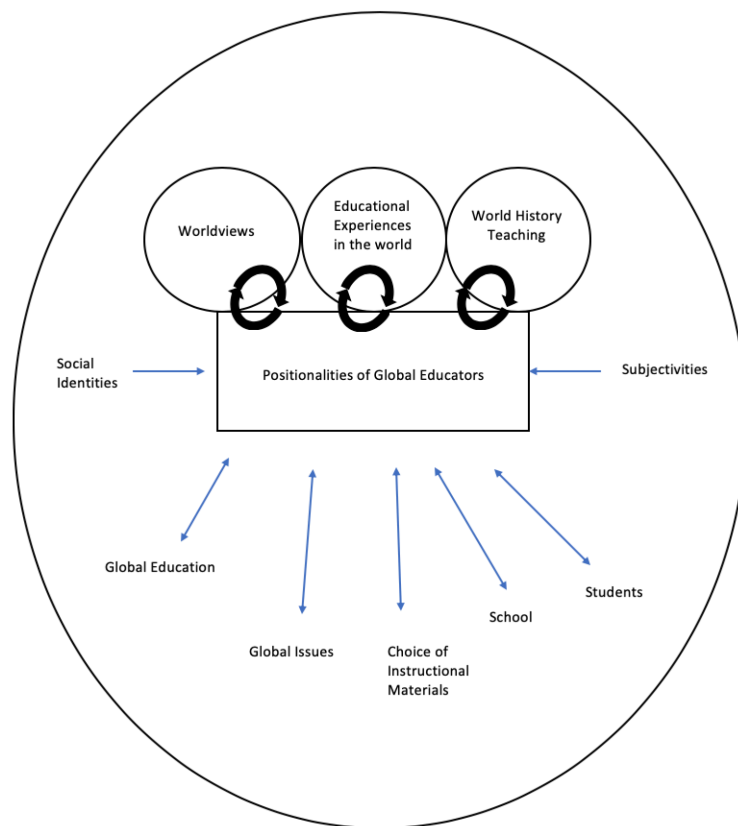

Figure 1: Global Educators' Positionalities Conceptual Framework

Figure 1 further shows that three interacting aspects (worldviews, educative experiences in the world, and world history teaching) are interconnected with each other, and in constant flow with the positionalities of global educators. Other aspects, such as global education, global issues, the choice of instructional materials, school, and their students, are relational to their positionalities

in that they are necessary to consider when making curricular and pedagogical decisions. This all exists within the social structures of the world. I approached this study with this framework to understand the decisions teachers make in world history classrooms and various spaces inherent within the education system.

Researcher Positionality

As I thought about my own researcher positionalities, I wanted to show an excerpt from one of my journal entries as I was collecting data throughout the study. The following excerpt is after a formal observation of one of my participants, Layla, who taught a lesson focusing on Said's (1978) *Orientalism* and analyzing the representation of Middle Easterners and Asians in popular culture. My excerpt is as follows:

- This was a critical centered lesson!
- Layla [one of the participants] was very passionate while teaching this lesson
- Important to note that she is an Arab American.
- Students had surprised looks on their faces
- Conversations they were having about the exoticized and Orientalized representations of Middle Easterners and Asians were interesting. They hadn't ever thought about this before
- Layla called out American representation
- Shows how Layla wanted to interrogate how Middle Easterners are represented
- Is this connected to her past experiences of being tokenized as a Arab? She talked about that in an interview
- Is me being Arab American affecting the ways that I see her teaching and the topic of this lesson?

This excerpt addressed my researcher positionalities as I navigated my identities as a Palestinian American, my experiences that resulted in this critical perspective, and the contexts of schooling in relation to my current roles as both a researcher and a teacher educator.

My racial and ethnic identity ended up influencing the ways I interacted and interviewed one participant who had a very similar background. I identify as a Palestinian Arab American, which is very similar to Layla's identities as an Arab. Her lesson resonated with me because, as someone who is of Middle Eastern descent, I could relate to the criticism she offered of how people from that area are represented. We were able to speak in Arabic at times and discuss our affinity for Said's work and thoughts. I began to question myself in my journal entry. Was I attaching a personal connection to this teacher and her lessons because we are of similar background? Was I favoring her teaching? Was I asking her more questions than others? This was something that I became aware of when I was interviewing and observing the other participants within my study. I was asking her more questions and trying to learn more about her positionalities than the others. I took a step back and reoriented the ways in which I was asking questions and interacting with teachers. I had to make sure my questions were mostly the same for all participants.

I identified Layla's lesson as critical right away in my journal entry, which showed my critical perspective. I made the same identification during her interviews as she discussed her experiences being tokenized and developing a more critical worldview (discussed in Chapter 6). I had my own unique experiences, especially after 9/11, which influenced the ways I see the world. As a result, I leaned more toward critical scholarship. I had a section devoted to critical global education in my literature review, and I gravitated toward three critical global educators, whom I center in Chapter 6. Additionally, I focused many of my questions around injustices by asking participants, "What is one pressing global issue?" and "Is the world a fair place?" as well as included three images that directly related to current global issues that focus on injustices. Those data might have been skewed toward themes of injustice. I began to think about my other

participants who were not as critical as Layla and the other participants I labeled as critical. How was I going to represent them in my dissertation? Were their stories not as important? Was their work in the classrooms not meaningful? I reevaluated and decided to listen and engage with participants to learn about their lives, their positionalities, and their teaching, trying not to impose my critical lens on their work. I knew I could not be completely neutral, but I thought about the perspectives of my participants and how they would want to be portrayed.

I thought about the contexts of my participants in schools, especially as a current teacher educator and former middle school social studies teacher. As I developed into a researcher, I was able to separate my observations as a teacher educator and my observations as a researcher. I did not focus on the classroom community issues, such as heightened cell phone use when students were disengaged, or how long it took to pass out papers. I asked teachers how they planned without formally asking for lesson plans and essential questions, which I usually teach in my teacher education courses. I focused my observations on the teachers themselves, what they were saying, the lessons they designed, the materials they passed out, and the questions they were asking students. Additionally, because I was a former teacher, I was very understanding of the participants' needs and schedules. If teachers had to cover a class during their preparation period, I rescheduled the interview. I interviewed participants in communal spaces throughout their school building when we could not find a quiet space. As a former teacher, I felt the need to be as accommodating to my participants as possible, while also focusing my interviews and observations around their curriculum design and instruction.

My positionality also stems from being a former public middle school teacher in Philadelphia. I have had much experience developing social studies and global curriculum while also creating relationships with students, families, and communities. I undertook many roles

within my school in Philadelphia, ranging from the social studies teacher to administrative roles to support students and the school. This experience shaped how I was able to empathize with the participants in my study as they had many duties and responsibilities within their school and for their students. Not only was I able to see how participants designed their curriculum and why they approached a topic in a certain way, but I was able to see how they improvised in the classroom when students asked a question or gave an unplanned response. I did not want to judge my participants and their actions in the classroom due to the fact that I understood the amount of stress and pressure they had as teachers in their schools.

My researcher positionalities allowed me to take a step back and think about how I fostered relationships with participants, viewed their perspectives and teaching, and evaluated the data I collected. As I continue to grow as a researcher, I must remind myself of the lenses and biases I may have toward what I am researching, who I am researching, and how I am presenting this information to myself and others.

Methods

Research Design

This study utilizes qualitative research approaches (Creswell & Poth, 2018; J. A. Maxwell, 2012) to understand the teachers' positionalities and the influence of their positionalities on their designing and instruction of curricula. In order to address the research questions, I depended on interviews, observations, and outcomes from elicitation tasks (Barton, 2015; Bogdan & Biklen, 2007; Creswell & Poth, 2018; J. A. Maxwell, 2012; Seidman, 2013). These methods allowed me to expand my understanding of the continuous development of the participants' positionalities, how these positionalities influenced their curricular decisions, and how these teachers framed and then taught the world to their students.

I used in-depth semi-structured interviewing (Seidman, 2013) to understand the worldviews of teachers, how teachers are positioning themselves in learning about the world, what positions they take up in their personal global experiences and classroom practices, and how and why they discuss global issues and teach in these ways. The interviews consisted of questions (Appendix B) that addressed thoughts and approaches to global education, teacher's comments on and teaching of global topics, their choice of materials, and what they hoped their students would gain in their classrooms given the structures of the standards, curriculum, and other societal factors. Because lived experiences are a part of one's positionalities, it is important to incorporate how participants make meaning of their experiences within global teaching (Seidman, 2013; Weiss, 1994). In-depth and multiple interviews were necessary to establish a relationship with the participants and investigate the complex and fluid aspects of their positionalities. I conducted five interviews with each participant. The first interview allowed me to get to know and establish a relationship with the participants. Questions for this interview included the reasons and events that led them to become global history teachers, the reasons they identify as global educators, and aspects of their school, classroom, and world history curriculum contexts. The second interview was comprised of questions devoted to their development of a global perspective or worldview, asking how they experience the world. I focused on their global content knowledge development, global interactions and experiences, and how they respond to global topics and issues. The purpose of this interview was to understand how their knowledge, experiences, and surroundings influence their positionalities in relation to the content and concepts they teach as global educators (Chacko, 2004; Katz, 1994; Kusek & Smiley, 2014; Nast, 1994). The interview also specifically asked participants about their travel experiences and interactions, as these are important aspects for how teachers develop a global perspective

(Carano 2013; Kissock & Richardson, 2010; Marx & Moss, 2011). Other questions focused on their international experiences, their reasons for traveling, and their engagement with others here and abroad. The third interview focused on the participants' curricular and pedagogical goals and decisions, and the influence their positionalities have on their actions. To understand those decisions, I asked teachers to bring their materials and do a think-aloud (Barton, 2015) about their process of planning of a lesson they already taught, an upcoming unit, and lessons within that unit to be taught in the future. Questions included how this unit aligned with their goals, what materials were used, how those materials were found, their reasons for choosing them, and how they were used. The final two interviews occurred after two of the four observations. Participants reflected on their practice and responded to questions about how their teaching aligns with global education and how they position themselves within the lesson and curriculum in global history.

Observations of participants (Creswell, 2007; LeCompte & Schensul, 2010) allowed me to observe their teaching styles, how they incorporate the curricular decisions they make, and how global topics come up formally or informally in the classroom. Researchers conducting observations "carefully record what they see, hear, and observe people doing while also learning the meanings that people attribute to what they do and the things they make" (LeCompte & Schensul, 2010, p. 2). Observations were necessary to see how the teachers were instructing, as well as triangulating the data from their interviews to understand how they present the materials for each lesson, how they pose questions to students, and how they answer questions from students. In the observation protocol (Appendix C), I filled out a section prior to the observation that summarized the main outcomes of the interviews. While observing teachers' positionalities might be difficult, watching the teachers in their element and analyzing field notes revealed

elements of their positionalities they discussed in interviews. Observations were not only about the classroom practice itself but were a way to elicit discussion about global teaching in relation to teachers' curriculum, identities, worldviews, experiences, contexts, and perceptions of global education and world history. I conducted two informal observations and four formal observations, in total observing between 1-2 global history classes. Informal observations allowed me to get a general sense of their global history teaching and evaluate if they incorporated one of the three components of global education (as defined by Tye, 2014). Four formal observations allowed me to see the connections between what teachers said in their interviews and their classroom practice.

Elicitation tasks (Barton, 2015) served as the third data access point in learning about teachers' positionalities in world history classrooms. Barton highlights the use of elicitation techniques in social studies research as a way for participants to discuss difficult or complicated topics not achievable through formal interviews. Participants will be able to "elaborate on their own conceptions of the world, rather than limiting them to categories derived from theory or previous research" (p. 179). The first elicitation task asked participants to create a concept map (Wheeldon & Faubert, 2009) about the events in their lives and experiences that led them to become global teachers. Participants created a visualization of their choice (timeline, web, outline, etc.), which was revisited in the last interview of the study.

The second elicitation task utilized Mensah's (2012) card sorting method for positional identity. She used positional identity as a "lens" of "social markers" for science pre-service teachers to understand "how views of self through these social markers influence the ways in which pre-service teachers talk about teaching and science teacher identities" (pp. 106-107). Similarly, I was interested in learning about how global history teachers' social identities

influence their sense of self and their global teaching. Participants received cards (Appendix D) with different identity categories (race, gender, ethnicity, language, religion, sexual orientation, age, class/socioeconomic status, political affiliation, disability/special needs, education, upbringing/urban/suburban/rural/regional), as well as blank cards for any missing identity categories. Participants used the cards for two rounds. In the first round, I asked: *Which of these categories do you identify with the most?* The teachers placed the most important identities closest. The other cards were then placed within proximity to the participant; the more important the identity, the closer the card was to them, while the cards that were farther away were less important. Participants explained why they placed the cards in this way. The second round was the same process, but with a different question: *Which of these categories are most important to your teaching of global history?* This card sorting activity (Mensah, 2012) allowed me to have conversations with participants to learn more about the ways they see themselves in general and how these identities influence their curricular and pedagogical decision-making in global history.

The third elicitation task had participants partake in a photo elicitation (Harper, 2002). This allowed me to understand how the participants positioned the world without explicitly asking, as "images evoke deeper elements of human consciousness than do words" (p. 13). While doing a think-aloud (Barton, 2015), I gave participants seven images at the same time and asked to order the images from most global to least global. These images came from curriculum websites, personal collections, social media, and newspaper articles, and encompassed a variety of places and times. The images selected connected to topics from the New York City Department of Education's Social Studies Scope and Sequence standards for teaching world history and from current events (Appendix E). Image A showed two young girls in hijab reading a book together at a school. Image B showed Ugandan men dancing a traditional Acholi dance.

Image C was an aerial shot of the old city of Jerusalem. Image D showed people loading a truck in the middle of a flood. Image E showed Colin Kaepernick and another football player kneeling in a stadium. Image F showed people ringing the bell at the New York Stock Exchange. Image G showed Central Americans attacked at the U.S./Mexico border. The selection of the images also aimed to represent various regions, cultures, and injustices around the world and different social studies disciplines, such as economics and geography. After the activity, I prompted the participants to explain their rankings. This discussion gauged participants' positionalities and what ideas influence the ways they interpret global content for teaching.

Data Collection

I used convenience and random purposeful sampling (Creswell, 2007) to recruit for my study. I used convenience sampling to recruit global history teachers in New York City (NYC) public schools by reaching out to personal contacts via email, as well as by asking my connections at two universities' Middle East centers to send out an email blast to those who have participated in their professional development activities. Knowing that I would hear from more critically oriented teachers, I used random purposeful sampling and reached out to two teacher networks that focused on issues of race, gender, etc. and more critical perspectives. The criteria for participants were as follows: they needed to self-identify as global educators, teach at least one global history class at a NYC public school, and have taught for at least one year. Ten teachers were recruited at the beginning of the study. One participant had to drop out due to scheduling conflicts while another did not fit the criteria as she supported English as a new language (ENL) students in a global history class. As a result, eight teachers in total participated in this study.

I collected data from January 2019 to September 2019. Dates of data collection varied between each participant depending on the time they were recruited. Most participants, with the

exception of one, were recruited in January and February of 2019; the exception was recruited in May 2019. Once teachers were recruited, I began the first interview, followed by two informal observations. If teachers fit the criteria, I then proceeded to conduct the elicitation tasks and the second and third interviews. This occurred between January and June 2019, depending on the time the teacher was initially recruited. After the third interview, I scheduled four formal observations beginning in February 2019 through June 2019. I observed two classes at each observation. Some observations presented the same topic in both classes, while other observations had different topics for each class depending on the teacher's schedule and pacing. A formal observation was conducted in September 2019 during a new academic year because one participant was recruited in May 2019, and observations at the end of the academic year would focus on final projects. Table 1 describes what and when I recruited, interviewed, and observed participants.

Table 1: Timeline of Participant Recruitment and Data Collection

Activity	Dates
Recruited Participants	January-February 2019, May 2019
Interviews and Elicitation Tasks	January-June 2019
Informal Observations (depended on time of recruitment)	January-May 2019
Formal Observations	February-June 2019, September 2019

Participants

All eight participants fit the criteria; they taught in New York City public schools and, after being informally asked using Tye's (2014) definition of global education, they self-identified as global educators. I also used informal classroom observations to see if they incorporated at least one of the three elements of global education into their teaching. Although identity characteristics such as race, ethnicity, gender, sexual orientation, class, etc. were not predetermined criteria, I had hoped to get a diverse sample of teachers. Most of my participants

were White and identified as female, as public school teachers tend to be (Ladson-Billings, 2005; Nieto & Bode, 2007; Sealey-Ruiz & Greene, 2015). Throughout this dissertation, I use pseudonyms to represent the participants. Additionally, if participants referenced a student's name in the data collected, I changed those names to pseudonyms as well. Below is a table with each participants' pseudonym and information about them and their school.

Table 2: Participant Information

Pseudonym	Race, Gender	Upbringing Locations	International Experiences	Year of Teaching	Type of School	School Demographics[1]
Alec	White, Man	NYC	Traveled	5th year	Regents School	60% Latinx 25% Asian 8% Black 5% White (no data on Middle Eastern students[2])
Allison	White, Woman	Midwest	Studied Abroad, Lived Abroad, Worked Abroad, Traveled	5th year	Regents School	74% Latinx 10% Asian 7% Black 8% White (no data on Middle Eastern students)
Bailey	White, Woman	West	Traveled	8th year	Consortium School	59% Latinx 25% Black 6% White 7% Asian (no data on Middle Eastern students)

[1] According to the New York City Department of Education School Quality Report, 2018-2019, https://www.schools.nyc.gov/about-us/reports/school-quality.

[2] During my interviews, some participants discussed the Middle Eastern population within their school. New York City Department of Education does not report the percentage of Middle Eastern students in schools. I wrote "no data on Middle Eastern students" for those schools that participants mentioned had Middle Eastern students to show representation.

Table 2 (continued)

Pseudonym	Race, Gender	Upbringing Locations	International Experiences	Year of Teaching	Type of School	School Demographics[3]
Ella	Multiracial (African American, Ecuadorian), Woman	Military Bases, then NYC	Traveled	11th year	Regents School	89% Latinx 5% Black 3% White 2% Asian
Jacob	White, Man	Midwest	Studied Abroad, Lived Abroad, Worked Abroad	8th year	Consortium School	75% Latinx 16% Black 4% Asian 2% White (no data on Middle Eastern students)
Jennifer	White, Woman	NYC	Traveled	2nd year	Regents School	61% Latinx 28% Black 6% White 2% Asian
Layla	Arab/Middle Eastern, Woman	Various areas on the East and West Coast	Studied Abroad, Lived Abroad, Worked Abroad, Traveled	3rd year	Regents School	43% White 35% Asian 14% Latinx 4% Black
Marissa	White, Woman	South	Studied Abroad, Traveled	2nd year	Regents School	61% Latinx 28% Black 6% White 2% Asian

New York City Department of Education Context

There are a variety of differently structured public schools in NYC. Regardless of the type of school, all NYC schools have to abide by the New York state standards. These standards

[3] According to the New York City Department of Education School Quality Report, 2018-2019, https://www.schools.nyc.gov/about-us/reports/school-quality.

are content-based standards organized by grade, yet NYC schools have autonomy in choosing when and/or in what grade to teach specific content. The NYC teachers interviewed for this study taught at two different types of schools: Regents schools and consortium schools. Regents schools follow state standards very closely in order to prepare students to take the state standardized Regents exams for high school graduation. Students must pass this exam in four content areas (English, Science, Math, Social Studies) in addition to one other test in a subject of their choice (New York State Higher Education Services Corporation, n. d.). Assessments for high school graduation at consortium schools (with the exception of English, where students must take the Regents exam) are Performance Based Assessment Tasks (PBATs) for evaluation. Bailey and Jacob were the only two teachers at consortium schools, with the rest of the participants in Regents schools.

New York state standards suggest for schools to organize their global history courses into two classes: Global History I and II. Ninth grade teachers teach Global History I, with content that starts from the beginning of time to the Renaissance. Tenth grade teachers teach Global History II, beginning with the Enlightenment (1750) to the present, excluding content on the United States. At the Regents schools, Allison and Layla taught ninth grade Global History I, Jennifer taught tenth grade Global History II, and Marissa taught a one-semester intensive global history class to those who did not pass the Global History and Geography Regents exam. Two participants (Alec and Ella) taught all of global history in one year to tenth grade students. At consortium schools, where more autonomy exists in both structure and courses, Bailey followed the New York state standards, teaching Global History I to ninth graders, while Jacob taught a mix of ninth and tenth grade students and was able to teach any global history content.

NYC public schools, particularly Regents schools, tend to follow the NYC Scope and Sequence (New York City Department of Education, 2014), which organizes the New York State social studies standards into larger units and incorporates more specific content for teaching. The Scope and Sequence is organized by grade level and content area, with suggested essential questions and dates for teaching. Figure 2 is an example of a ninth grade Global History I scope and sequence, listing the content's topics in chronological order with essential questions, content to be covered, and New York state standards. In unit 1, teachers teach first civilizations from 10,000 BCE to 900 CE in September to mid-October. The suggested essential question is "Why do civilizations rise and fall?" which aligns with state standard 9.1 Development of Civilization. Suggested topics include Paleolithic hunters and gatherers, Mesopotamia, Egypt, Indus River Valley, and Yellow River. Each grade and social studies subject have similarly structured scope and sequence. While it is up to individual schools and teachers to decide if they will follow these sequences, most teachers chose to cover the scope of topics, especially those at Regents schools.

Historically, the Global History and Geography Regents was the hardest exam to pass (Wastvedt, 2015; Willens, 2013). As a result, the Global History and Geography Regents exam was reevaluated as of the 2018-2019 school year. My participants in Regents schools—with the exception of one—were now teaching toward the new exam. The old Regents exam for Global History and Geography consisted of content-based multiple-choice questions, document-based questions, and a thematic essay covering both Global History I and II content. The new Regents exam, effective June 2019, omitted most of the content from ninth grade Global History I. The omitted content covered the beginning of time to the Renaissance; the Enlightenment remained in the new exam. Multiple-choice questions were reduced and reconfigured to stimulus-based multiple-choice questions, meaning that students are given a set of questions to answer based on

a document, chart, cartoon, graph, etc. and their knowledge of Global History II content (Enlightenment to present day). The open-ended responses were also redesigned as constructed responses, which included several questions around two documents that students were asked to analyze and compare and an Enduring Issues essay that required students to trace an enduring

1 UNIT 1: The First Civilizations (ca. 10,000 B.C.E. – ca. 900 C.E.)	2 UNIT 2: Expanding Interregional Networks: Exchange and Encounter (ca. 500 – ca. 1500 C.E.)	3 UNIT 3: The Ottoman and the Ming Dynasties (pre-1600 C.E.)	4 UNIT 4: Transformation of Western Europe and Russia (1314 – ca. 1750 C.E.)	5 UNIT 5: Africa and the Americas (pre-1600 C.E.)	6 UNIT 6: Interactions and Disruptions During the First Global Age (ca. 1400 – ca. 1750 C.E.)
SEPTEMBER – MID-OCTOBER	MID-OCTOBER – MID-DECEMBER	MID-DECEMBER – JANUARY	FEBRUARY – MID-MARCH	MID-MARCH – MID-APRIL	MID-APRIL – JUNE
Essential Question: Why do civilizations rise and fall?	Essential Question: What is meant by globalization? What defines a global age?	Essential Question: What sustains an empire?	Essential Question: Why are some events considered turning points in history?	Essential Question: How are a society's achievements judged?	Essential Question: How did the Encounter transform the Atlantic World?
9.1 DEVELOPMENT OF CIVILIZATION: The development of agriculture enabled the rise of the first civilizations, located primarily along river valleys; these complex societies were influenced by geographic conditions and shared a number of defining political, social, and economic characteristics. (Standards 2, 3, 4) Early Peoples 9.1a ▪ Human origins and geography ▪ Paleolithic hunters and gatherers ▪ Herding and pastoralism ▪ Development of early government ▪ Shift in roles of men and women Neolithic Revolution and Early River Civilizations 9.1b ▪ Foundations of early civilization (Mesopotamia, Egypt, the Indus Valley, and Yellow River) ▪ Human and physical geography ▪ Modification of the environment ▪ Traditional economies ▪ Political systems ▪ Social structures and urbanization cont.	**9.5 POLITICAL POWERS AND ACHIEVEMENTS: New power arrangements emerged across Eurasia. Political states and empires employed a variety of techniques for expanding and maintaining control. Periods of relative stability allowed for significant cultural, technological, and scientific innovations. (Standards 2, 3, 4, 5)** Medieval Europe (500-1400 C.E.) 9.5a, 9.5b, 9.5c ▪ Human and physical geography (location, regional diversity, Norse exploration, Hanseatic League) ▪ Frankish Empire (Charlemagne) ▪ Manorialism ▪ Feudalism ▪ Spiritual and secular role of the Church ▪ Monastic centers of learning ▪ Anti-Semitism ▪ Art and architecture ▪ Joan of Arc and the 100 Years War ▪ Resurgence of Europe (Hanseatic League and Italian city-states, trade fairs and towns, Medieval guilds, commercial revolution) cont.	**9.7 THE OTTOMAN EMPIRE AND THE MING DYNASTY PRE-1600: Islam, Neo-Confucianism, and Christianity each influenced the development of regions and shaped key centers of power in the world between 1368 and 1683. The Ottoman Empire and the Ming Dynasty were two powerful states, each with a view of itself and its place in the world. (Standards 2, 3, 4, 5)** Belief Systems in Afro-Eurasian World 9.7a ▪ Muslim, Neo-Confucian and Christian realms ca. 1400 C.E. ▪ Size and influence ▪ Maps (the Ottoman Empire and Ming Dynasty) Effects of Ethnic and Religious Composition 9.7b ▪ Influence of Neo-Confucianism on Ming political and societal organization ▪ Influence of Islam on Ottoman political and societal organization The Ming Dynasty (1368-1644 C.E.) 9.7c ▪ Human and physical geography (Great Wall, Beijing) cont.	**9.9 TRANSFORMATION OF WESTERN EUROPE AND RUSSIA: Western Europe and Russia transformed politically, economically, and culturally ca. 1400–1750. This transformation included state building, conflicts, shifts in power and authority, and new ways of understanding their world. (Standards 2, 3, 5)** Renaissance and Humanism (1314- ca. 1750 C.E.) 9.9a ▪ Human and physical geography (Ptolemaic model, Copernican model, Mercator map, proximity to Islamic World) ▪ Late Middle Ages (Western European institutions, ideas, beliefs and practices) ▪ Shift in worldview (otherworldly to secular) ▪ Economics and trade ▪ Greco-Roman revival and legacy (interest in humanism) ▪ Art and architecture (Leonardo da Vinci, Michelangelo) ▪ Literature (Dante, Cervantes, Shakespeare) ▪ Political science (Machiavelli) cont.	**9.8 AFRICA AND THE AMERICAS PRE-1600: The environment, trade networks, and belief systems influenced the development of complex societies and civilizations in Africa and the Americas ca. 1325–1600. (Standards 2, 3, 4, 5)** Complex Societies and Civilizations in Africa and the Americas (ca. 1325 – 1600 C.E.) 9.8a, 9.8c African states and societies ▪ Regional environmental differences (desert, Sahel, savannah, rain forest, mountains, rivers, lakes, coastline) ▪ Songhai Empire (availability of resources, trade networks) ▪ Ibn Battuta ▪ Economies ▪ Cities (Loango, D'Jenne-Jeno, Kimasu, Marrakesh, Fez, Timbuktu, Cairo) ▪ East Africa (Swahili Coast, Zanzibar, Sudan, trade with Arabia and Persian Gulf) ▪ Islam, animism, Christianity ▪ Regional conflicts ▪ Contributions ▪ Roles and achievements of women cont.	**9.10 INTERACTIONS AND DISRUPTIONS: Efforts to reach the Indies resulted in the encounter between the people of Western Europe, Africa, and the Americas. This encounter led to a devastating impact on populations in the Americas, the rise of the transatlantic slave trade, and the reorientation of trade networks. (Standards 2, 3, 4)** Development of Transoceanic Trade Routes 9.10a ▪ Spain and Portugal on the eve of the encounter ▪ Human and physical geography (various trade routes to India, Venetian and Genoese monopolies, location of Iberian peninsula and Prince Henry) ▪ Reconquista under Ferdinand and Isabella ▪ Expulsion of Moors and Jews ▪ Motivations for exploration and expansion ▪ Mediterranean trade ▪ Exploration and overseas expansion (Columbus, Magellan) ▪ Canary Islands and sugar ▪ Knowledge and technological innovations cont.

The New York City Department of Education Grades 9-12 Social Studies Scope and Sequence

Grade 9: Global History and Geography | 6

Figure 2: Sample New York City Department of Education 9th Grade Global History Scope and Sequence

issue across at least three of the five documents provided (New York State Education Department, 2019). It is important to note that the participants in the study who taught at Regents

schools (again, with the exception of one) were required to prepare students for the new exam during the 2018-2019 school year (at the time I was collecting data). Participants lamented that the exam had never been administered before and that there was a lack of materials and support from the state to prepare teachers for this exam. The exception was Marissa, the only participant who was teaching the old Regents exam because her students did not pass it the first time.

Data Analysis

My approach to data analysis encompassed interviews, elicitation task outcomes, observation notes, curricula materials, preliminary memos, and notes I had written to myself throughout the study, which allowed me to triangulate the data (Miles & Huberman, 1994). Each interview and elicitation task were recorded, and transcriptions were completed by a professional transcriber and me.

I began my analysis with "structural coding" (Saldaña, 2016, p. 98) to organize the interview data around the categories from my conceptual framework (see Appendix A), which served as a coding scheme (Miles, Huberman, & Saldaña, 2014). Organizing the data helped create a concrete structure given the overwhelming nature of all the data collected. Using NVivo software, I coded each interview using the categories from the conceptual framework. Appendix A shows the categories from my initial coding and organization. These categories became etic codes (Creswell, 2007): "worldview," "educative experiences," "global education," "global issues," "social identities," "materials," "school," "world history teaching," "subjectivities," and "students." Each category within the conceptual framework referenced an aspect of teachers' positionalities; I used the coding scheme to see how each category manifested in the participants' responses, including any overlaps (as some responses had multiple codes). During this organizational phase, I briefly used "pattern coding" (Miles & Huberman, 1994, p. 69) and "descriptive coding" (Saldaña, 2016, p. 102) to find emerging themes or trends that

stood out within the data and wrote notes to myself on what I noticed. Only two codes—"privilege" and "global versus world"—emerged, and I went back through the data to code for those.

Changes were made to the conceptual framework throughout the process of organizing data as well as in response to the conversations with participants. The category of "school" and "world history teaching," for example, was split because participants treated these as two distinct and separate ideas in discussions of their school contexts and their teaching. Additionally, "world history curriculum" was changed to "world history teaching," as the data showed participants' discussions on developing the curriculum they used to teach. Replacing "curriculum" with the term "teaching" encompasses both instructional planning and pedagogy, which were intertwined (Shulman, 1986, 1987).

After organizing the data into the different conceptual framework categories, I generated a report from Nvivo with each participant's organized data to locate trends in each category. Rather than using specific codes, I created profile summaries for each person within each category and highlighted quotes that exemplified the participant's thoughts and statements within each category (Miles & Huberman, 1994). The codes "privilege" and "global versus world" were also incorporated with the summaries of each participant.

I used "pattern coding" (Saldaña, 2016, p. 236) to find themes across each participant within each category from my conceptual framework. I looked for patterns across the data and created multiple codes and subcodes (Saldaña, 2016). For example, under the category "worldview," I created the code "interconnectedness." Within that code, I created the subcodes "globalization" and "describing global" to further specify how the term was used by participants. Within the category "educative experiences," I did not use thematic codes, but instead structural

codes that specified time periods of experiences ("youth experiences") and places of experiences ("schooling," "professional experiences," and "international experiences").

After coding for each category, I created a tree map on NVivo to see which categories from my conceptual framework had the most codes. Figure 3 is the tree map generated from NVivo.

Figure 3: Tree Map from NVivo

The top five categories were in the following order: "world history teaching," "educative experiences," "worldview," "students," and "social identities." I decided to focus on those categories except for "students," as the data in the "world history teaching" category were also in the "students" category. I wanted to visualize the data to create my findings chapters. I created "hierarchical tree diagrams" (Creswell, 2007, p. 154) to show the codes and subcodes within each category. Appendix F-1 shows my hierarchical tree diagrams for four categories ("world history teaching," "educative experiences," "worldview," and "social identities") with codes and subcodes. Certain codes are associated with the literature, as noted in the parentheses, and

italicized codes were in vivo codes from the participants. Codes and subcodes that are highlighted in yellow frequently appeared in the data.

My first hierarchical diagram was “world history teaching,” as it was the category that had the most data. The coding involved structural codes such as “school context,” “schedule,” and “constraints.” While these were not significant within my analysis, they were necessary in understanding their interpretation of their school contexts, as they could be a factor in what influenced their decisions. The rest of the codes in the diagram, “instructional materials,” “teaching strategies,” “students,” and “reevaluate approaches to teaching,” dealt with the act and influences of teaching, with “teaching strategies” most frequently coded. Most of the citations within this diagram came from global education and world history literature. It was important to incorporate aspects of their teaching into my findings chapters as “teaching strategies.”

For the “experiences” diagram, I used structural codes again to lay out when and where participants were having self-reported significant experiences. Data came from their interviews and the first elicitation task, in which they were drawing concept maps of what led them to become global educators. “Upbringing” was an important code, as participants discussed where they grew up and how it contributed to their ways of thinking about the world. Additionally, places such as school, professional settings, and international experiences were also significant codes that participants discussed. Because place seemed to be an important overall theme within this diagram, I cited place literature to make sense of the data. “International experiences” was also frequently coded, as I explicitly asked participants about their travel experiences. As a result, I created subcodes such as “learning about a place,” “learning about self,” “privilege in travel,” and “perspectives on international experiences” to show participants’ reflections on their experiences. This part of the diagram was heavily coded.

The third category with the most data was “worldviews.” As I began to code this section, it became clear that there were four prevalent worldviews: “interconnectedness,” “justice-oriented,” “cosmopolitanism,” and “critical.” These and some of their subcodes were heavily coded. This was significant, showing that participants had various worldviews that contributed to their positionalities and influenced their teaching.

The last diagram involved “social identities”; it was the fourth category that had the most data (excluding the “students” category, as I incorporated the data labeled “students” into “world history teaching”). This diagram incorporated aspects of the positionality literature, as identities are a part of positionality (Alcoff, 1988; Bartlett, 1990; Braidotti, 1994, 2003; Holland et al., 2001; Kaplan, 1987; Maher & Tetreault, 1993, 1996, 2001). I first began to code for certain identities, with “geography” and “race” as the most prevalent of the identities that were discussed. The rest of the codes, “interpretations of identities,” “identities related to social contexts,” and “questioning self,” contributed to how identities were positioned and discussed by the participants versus stating their identities. This diagram began to show how identities were a part of a teacher’s positionalities and how they interpreted who they were within the social structures.

All of these codes and subcodes served as the foundation for my findings, in which I connected these themes with one another to better understand teacher positionalities in practice across each participant.

Ethics and Validity

By working with human subjects, I abided by the code of ethics in research. I had approval from the Institutional Review Boards for Teachers College, Columbia University and the New York City Department of Education to conduct my study. In addition, I protected the

identities of my participants by only using pseudonyms of their names and their schools in my calendar and labeling of the data.

Due to my positionalities, as discussed above, and the personal nature of qualitative research, I was aware of the biases within participants and their different comfort levels with sharing information about themselves, as well as other factors that could affect the outcomes of the data. With multiple interviews taking place, I used respondent validation throughout the study (J. A. Maxwell, 2012) and asked participants what was said in summary in the previous interview, giving them the opportunity to elaborate or correct my interpretation. The participants seemed to repeat the same ideas, and noticed they were repeating themselves throughout the interviews. Multiple observations were conducted in order to document how these repeated aspects in their pedagogy. I also used triangulation by gathering data from different sources—the interviews, elicitation tasks, and observations—to validate recurrent statements throughout the study (Bogdan & Biklen, 2007; Cho & Trent, 2006; J. A. Maxwell, 2012).

Organization of Chapters

By looking at my hierarchical tree diagrams, the four categories that anchor the diagrams ("world history teaching," "experiences," "worldviews," and "social identities") make up the teacher positionalities of my participants. Their teaching was influenced by the other three categories (experiences, worldviews, and social identities), which answered my research questions. The study's findings indicate that participants' worldviews and their sense of place (Agnew, 1987; Kudryavtsev, Stedman, & Krasny, 2012; Malpas, 1999, 2008; Massey, 1991; Suvantola, 2002) in experiences both at home and abroad contributed to their positionalities, including their social identities. Further, their worldviews and place-based experiences influenced the ways teachers interpreted and framed the world for themselves and for their students in their curriculum design, which tackled both global history and global issues, and in

their instruction. I do not have a chapter focused on social identities, as they are manifested throughout the participants' worldviews, experiences, and teaching.

I organized my findings into three chapters that unpack this claim, with the incorporation of the "teaching strategies" codes into each chapter. In Chapter 4, I discuss how the participants' worldviews influence the ways they interpret the world for themselves as global educators and, by extension, for their students. In Chapter 5, because place seemed to be a significant theme throughout the hierarchical diagrams, I frame their personal experiences around the concept of sense of place (Malpas, 1999, 2008; Relph, 1976; Suvantola, 2002), which became an important factor in a teacher's positionalities (Alcoff, 1988; Maher & Tetreault, 1993, 1996, 2001). In this chapter, I relate the participants' experiences of both home and travel abroad to their realization of their social positions. These place-based experiences contributed to the ways they framed their teaching. Finally, Chapter 6 focuses on three critical global educators (Andreotti, 2014; Merryfield & Subedi, 2001; Subedi, 2013) who best demonstrate how critical perspectives, which developed in their youth and abroad experiences, clearly influenced their critical positionalities and their teaching. In their classrooms, they allowed students to engage with global history and global topics by questioning dominant perspectives and offering counter-narratives.

Chapter 4, "How Teachers Viewed the World: Interconnectedness, Justice Orientations, and Cosmopolitanism," presents three ways participants viewed the world: an interconnected worldview, a justice-oriented worldview, and a cosmopolitan worldview. When participants discussed an interconnected worldview, they anchored it around their interpretations of the term "global" versus their interpretation of the term "world" as well as their conceptualization of globalization (Merryfield, 2012; Myers, 2010a; Pike & Selby, 2000; Tye, 2014). When teaching

with an interconnected worldview, participants approached interconnectedness as a specific topic taught in their lessons, whether in the unpacking of the term—as represented in a simulation of economic trading systems from the ancient and medieval world, or as a way to describe present-day economic globalization using commodities and transnational corporations. Participants with a justice-oriented worldview (Gaudelli, 2009; Gaudelli & Heilman, 2009; Oxley & Morris, 2013) presented various global issues that were important to the ways in which they viewed the world. These included subcodes that were on the hierarchical diagram, such as climate change, immigration, capitalism, and racism. To teach with a justice-oriented worldview, participants taught concepts such as the sources of power, economic inequality, reparations, and questioning representations of non-Europeans in the media. The third worldview discussed in this chapter, the cosmopolitan worldview (Appiah, 2006, 2008; Nussbaum, 1998; Osler, 2011, 2015), focused on human commonalities and the valuing of different cultures. Teaching with a cosmopolitan worldview incorporated aspects of historical empathy (Barton & Levstik, 2004; Endacott, 2012, 2014; Endacott & Brooks, 2013), human rights education (Gaudelli & Fernekes, 2004; Osler, 2015; Osler & Starkey, 2010), and the promotion of solidarity among the global community (Osler, 2015).

Chapter 5 is titled "How Teachers Engaged with the World: Experiences and Places that Shaped Positionalities." Malpas (2008) defines a sense of place as referring "both to a sense of the character or identity that belongs to certain places or locales and to a sense of our own identity as shaped in relation to those places" (p. 201). In other words, a sense of place develops from the meaning participants project onto that place given their experiences as understood through their social positions (Kong & Yeoh, 1995; Malpas, 1999, 2008; Relph, 1976; Suvantola, 2002; Young, 1999a). This chapter discusses the experiences of home and travel in

relation to the ways in which participants make meaning of a place for themselves. I begin by discussing such home experiences as the attachment to New York City, the desire to leave areas of the U.S. such as the South, and a "sense of heritage" as home (Malpas, 2008, p. 198; Massey, 1991; Massey & Thrift, 2003). I continue by documenting how participants described their experiences abroad, including their interpretations and behaviors within immersive experiences, their desire and motivation to travel and build knowledge, and the discomforts that arise in a place that is different from their norm. Participants were confronted with their social positions as a result of their experiences abroad. I end with a look at specific participants who illustrate how these experiences influenced their approaches to curriculum and teaching.

Three participants are emphasized in Chapter 6—"Countering Tradition and Humanizing Others: How Three Critical Global Educators' Positionalities Reframed World History Teaching"—due to their critical worldviews. I begin by describing their lessons on Christopher Columbus and how their approaches ask students to be critical of this historical figure. I further organize this chapter by focusing on the experiences in their youth and schooling, how their interactions with others abroad contributed to the development of their critical perspectives, and finally how their schools contextualized how and why they teach critical global education and global history. These three participants—Allison, Bailey, and Layla—had unique experiences and varying critical stances, but shared sentiments on their approaches to teaching. Using critical global education and world history scholars' frameworks (Andreotti, 2014; Merryfield & Subedi, 2001; Salinas & Sullivan, 2007; Subedi, 2013), I analyze how the participants' positionalities influenced them to teach in ways that challenged the dominant narratives, addressed larger themes of inequality, race, and gender, corrected misconceptions of history teaching and those voiced by their students, and incorporated anti-essentialism and contrapuntal readings and

perspectives. While they challenged the status quo of the curriculum by centering these themes within the content knowledge and framing of global history, they continued to align with 9th grade global content standards for New York State.

These chapters, although formally separated, are intertwined. The participants' identities, experiences, subjectivities, and surrounding social structures informed their positionalities, as did their worldviews and their sense of place, all of which are connected together. These chapters demonstrate that worldviews and experiences in relation to sense of place contribute to the positionalities of the global history teachers, which suggests different approaches teachers can take to highlight interconnectedness, justice orientations, cosmopolitanism, and critical perspectives when teaching about the world. Additionally, the different kinds of experiences manifested within one's positionalities influence the ways curriculum was (re)designed. It is thus important to understand how the teachers position themselves with their own identities, subjectivities, experiences, worldviews, global issues of importance, and sense of place. All of these inform one's positionalities, which leads to the decisions and choices they make for materials, their view on global education, their curriculum, and pedagogy.

Chapter 4: How Teachers Viewed the World: Interconnectedness, Justice Orientations, and Cosmopolitanism

Introduction

Participants represented four worldviews and included examples of these worldviews in their teaching for global education: interconnectedness, justice orientation, cosmopolitanism, and a critical perspective. Interconnectedness is the state of having aspects of the world connected and related to each other (Merryfield, 2012, 2018). Justice orientation refers to having an awareness of the structural injustices within the world. Cosmopolitanism is a philosophy that believes humans beings, with similarities and differences, are members of one community within the world. A critical perspective represents the ways one views their social positions within the world as it relates to issues of power and representation. These worldviews answered my research questions on how world history teachers position themselves within the knowledge and teaching of the world.

The participants were not restricted to one worldview, but saw the world through multiple lenses, though some participants embodied one worldview more than the others. These worldviews contributed to global educators' positionalities, providing both an interpretation of the outside world as well as a self-reflective understanding of themselves within that world. Three out of eight participants held a fourth worldview: a critical perspective of the world. I will discuss those participants and how this particular worldview connected to their teaching in more detail in Chapter 6. There were elements of a critical perspective within all these worldviews, but I distinguished those who had a positionality that was rooted in their critical framing of the world for themselves and their students.

Worldviews are defined as particular ways of conceptualizing the world. Global education literature focuses on worldviews as distinct beliefs people should be made aware of

and differences among others in order to develop a global perspective (Hanvey, 1982; Kirkwood-Tucker, 2009; Zong et al., 2008). Scholars have written different typologies for how teachers and curricula can interpret the world and global education (Gaudelli, 2009; Gaudelli & Heilman, 2009; Oxley & Morris, 2013). In this study, participants exhibit multiple worldviews, which I argue are a crucial aspect of a global educator's positionalities because they, along with social identities and experiences, influence ways of teaching global education. I focus on specific worldviews important to the participants that came from their identities and experiences.

I divide each worldview section into two parts. I begin by discussing what each worldview means to the participants based on interviews and elicitation tasks. The second part of each worldview section shows how those worldviews are translated into teaching for global education in a world history classroom. Participants with an interconnected worldview differentiated the term "world" from "global," which was conceptualized as interconnected, interpreted the world as globalized, and saw how history was an interconnected subject. When participants taught with an interconnected worldview, they incorporated the concept within their teaching of history. Justice-oriented participants saw the world through contemporary global issues. Aspects of these issues were taught by interrogating global history's power dynamics and representations of people of color in the media. Cosmopolitan participants saw the world as a community valuing both the commonalities and differences among human beings. Cosmopolitan teaching included historical empathy, human rights education, and the promotion of human solidarity.

Interconnected Worldview

All participants described the world as interconnected (Merryfield, 2012, 2018), whether in more general terms or more specifically in relation to globalization and the teaching of history. In this section, I discuss the participants' interpretations of global as interconnected versus the

term “world.” I also highlight two participants, Alec and Marissa, from NYC and the U.S. South, respectively. They referenced their upbringing to understand that globalization exists in a general sense. Additionally, I continue to highlight Alec, along with Ella, to show how their worldviews are connected to their identities as history teachers. Lastly, I present different ways some participants teach interconnectedness within global history lessons.

“Global is More about the Connections and the Interconnectedness”

In our first interviews, I asked participants if there was a difference between the word “global” and the word “world.” When there were long pauses, I decided to give an example for more context. I asked if there was a difference between “global history,” as it is called in the NYC public schools, and “world history.” Many stated they had never thought about that before. Some said these terms are interchangeable—no difference between them. In the final interviews, I asked the question again and received different answers. The difference illuminated an interconnected frame. I did not ask participants why they shifted their interpretations, but I assume that the time they spent talking about the world and their teaching with me could have contributed to this shift.

Participants explained that the term “world” was related to the earth and separate distinct places, lacking the thematic connection to each other that defines world history. Jennifer, Ella, and Allison equated the term “world” simply to the physical planet. Most participants discussed the term “world” in relation to world history. Allison said, “World history would be, we’re going to study Europe, then we’re going to study Asia, then we’re going to go to Africa, and seeing them as more disjointed, separate, isolated places and experiences” (interview, May 10, 2019). Alec considered “world history” as finite given that the past already happened, with no connection to the present. He noted that world “seems much more as a concept, a historical topic. It’s much more conceptual based. It’s much more about, this is what happened. This is what it is.

This is how it is, versus global. World seems much more, 'It happened already. That's the story'" (interview, May 20, 2019). Alec also added that "concepts aren't as fluid within world. Like, if I was to teach World History, it would be more topic by topic and less fluidity to it." Similarly, Layla, Bailey, Allison, and Marissa stated that world history was solely about learning the facts of history, moving from one location or civilization to the next. The communities are seen as "silos" according to Marissa, without acknowledgement of how the world is already connected in the past and/or present day.

When discussing "global," participants were clear that the concept was not about the distant or different places; it was about the interconnectedness of shared issues and experiences that were present throughout the world. Jennifer stressed that the meaning of "global" was "community that has been built through interconnectedness" (interview, May 6, 2019), especially with technology as a medium of connecting the world. She mentioned how it is "easy and accessible to learn" about different areas of the world and different people now. Ella and Marissa discussed how "global" connected people and places across time and in the present. Ella described "global" as the connection of people "in positive ways, in negative ways, in ways that have an immense impact that we see in so many ways today" (interview, May 7, 2019), while Marissa stated:

> When I think of global, I think more about how are these places connected, what do they have in common, what are the differences.... Also, I think it's like how did the things that did happen in the past, in these different parts of the world, how do they impact our present and how do they impact our present ... the thing is, because we live in now this globalized world, all of our histories of all these different places are ... have come together. (interview, May 21, 2019)

Marissa's "global" was centered around the connections that people and places have together. During the third elicitation task (global image ranking), her most global image was Image G (Central Americans at the U.S./Mexico border in 2019). She interpreted the image as a border

without naming the U.S. or Mexico and described this image as most global because of "how places interact and how people interact to places ... I see it being global because of that multiple places and people from multiple places coming together" (elicitation task, March 27, 2019). An interaction for her was a source of connection that she was describing as "global."

For some participants, especially Layla and Jacob, the interconnectedness for "global" was rooted in the equitable systems that connect people together through a global struggle. Layla situated her interpretation of "global" around teaching and the global issues that were important to her, specifically around injustice and inequality. Layla connected "global" to the larger themes she emphasized while teaching, saying global history can offer a space "where can we still foster these lenses regardless of what we're actually teaching, like the larger ideas of colonization, resistance, power, gender, and these bigger themes that kind of keep all of us interconnected regardless of what global struggle we're actually dealing with" (interview, June 13, 2019).

While initially these were more general discussions of the term "global," participants would shift in how they discussed "global" in more depth and suggest ways of seeing the world that were more interconnected. I did not ask the participants why their thoughts had changed throughout the study, but given that they were active in my study and answered questions related to global education and teaching, there was some sort of shift in their thinking about the term "global" in relation to interconnectedness.

"We all are members of this globalized society": Globalization as an Example of Interconnectedness

Because of the influence of their upbringing in a particular area of the United States, Alec and Marissa saw the world as interconnected through their association with globalization. Alec was adamant about being a part of a globalized society. He characterized his beliefs:

> We're all a part of globalization. There's no single person who should feel that they are not a part of it. It's connecting with everyone in the world. As a member of this

> world, you are a member of globalization whether you want to be or not. Something you have, something you create will eventually not just be a part of your one small community, but it's going to get to someone somewhere else. Even though you yourself might not want to be a part of it, your creation or your work will be a part of this global society in some way. So, I believe everyone is a part of it, including us. We all are members of this globalized society. (interview, May 20, 2019)

This worldview is largely related to his upbringing in New York City. Alec grew up in a racially and ethnically diverse area populated with many immigrants. He was exposed to many perspectives and consumed diverse kinds of commodities. He was able to experience "so many things, food, culture, people, languages, everything, without leaving" NYC (elicitation task, March 3, 2019). Food was an important part of his identity when completing the second elicitation task, specifically writing it down on a blank card, emphasizing his love and exposure to different cultures. He experienced the spread of other people's cultures or creations within his neighborhood and emphasized his appreciation of his place to the point where he stayed living in his neighborhood with his wife and working at a school in the area. This perspective might not, initially, seem connected to traditional notions of globalization—especially those related to economic ideas—yet the globalization and interconnectedness Alec described were ways in which goods, ideas, and cultures were spread and interconnected throughout multiple communities.

Marissa's upbringing in the South and the experiences of her youth allowed her to be more critical of conservative perspectives surrounding traditional notions of globalization. Like Alec, globalization was synonymous with interconnectedness, yet Marissa understood globalization as a structure that counters conservativism. She mentioned that people live "in this larger system. I think a lot about globalization and just how connected the world is now" (interview, March 7, 2019). She also discussed more general issues with globalization, saying "the world [is] figuring out how to live in a globalized world. There's so many problems that go

into that. There's no going backwards from globalization, I really don't think. We're just going to have to figure out how to live with each other" (interview, March 27, 2019). When I probed her by asking what she meant by "globalized world," she answered, "Our economies, our governments, we are all connected. We're still very different and we have our different cultures and our different religions, but we can't go back to a truly isolated system. Even if our politicians want that, the way our businesses are, everything is connected. For better or worse" (interview, March 27, 2019). The problem that she referred to, as I understood it, was that politicians do not want to live in a world where they have to interact and collaborate with others outside of their own countries. This was a critique of the conservative politicians she grew up with as a young person. She was raised in a "very conservative community" in the South, and her father had very conservative perspectives. She remembered "watching Fox News with him" (elicitation task, March 21, 2019). In her statement about the permanence of interconnectedness of the world, she hinted at the "America first," U.S.-centered globalism—a conservative perspective—from the Trump presidency, which likely echoed the language she heard growing up.

Marissa first began to question this perspective in her secondary schooling, resulting in her leaving her childhood home for university. Marissa discussed how her education played an important role in the realization that her father's political views were different from her own. She said:

> [I] had good teachers [in middle school] and high school. I just started to learn more things. I don't think my views totally align with his and as I went to [a prestigious university on the West Coast]. My views definitely don't align with his, and yeah, we are at an interesting point in our relationship where we're both, you know, we accept each other but we have a lot of differences, particularly in this day and age. (elicitation task, March 21, 2019)

Marissa wrestled with the relationship she had with her father as a source of contention. The learning she did in school was eye-opening for her, and she purposefully left the conservative

community to attend university in a more liberal area of the U.S., a university that specifically had a robust study abroad program. She questioned the conservative viewpoints she had been exposed to from her upbringing. Her discussion of the globalized world showed an interpretation of the world as interconnected along with challenging conservative perspectives.

"I don't think global history should be separate from U.S. history": The Interconnectedness of History

Alec and Ella were two participants who were explicit in their identities as history teachers and in advocating for the interconnectedness of history. Both discussed how U.S. history should not be separate from global history They used words like "we" and "our" when discussing U.S. history as part of global history. For example, Alec stated that "you can't teach global history without mentioning the United States because we are a part of the globe, we are a part of the story" (elicitation task, March 27, 2019). Alec emphasized "we" to include all histories as part of history of the world, regardless of location. Ella had similar sentiments, but she was more critical of the importance attached to U.S. history in social studies teaching. Ella said, "I think it often puts U.S. history as ... superior history, but I think that's part of the United States identity that our history is often considered more important. Our history begins with the forefathers instead of recognizing the Native Americans that have existed here and their histories and their cultures" (interview, February 20, 2019). Ella used terms similar to Alec, such as "our," yet she critiqued U.S. history, particularly how the divisions did not actually include the histories of Indigenous people. Because U.S. history traditionally begins with Europeans and the founding of the country, it therefore devalues the histories of those oppressed by its colonization. Ella believes history is "so interconnected that to teach it separately undermines the value of global history" (interview, February 20, 2019). The inclusion of Indigenous populations to Ella is what makes history global and interconnected, so there is no need for divisions.

External contexts, such as the number of years students take U.S. history and the changes made to the Regents exam, allowed global history teachers to incorporate U.S. history as part of global history. Because students take three years of U.S. history courses in New York City, Ella could see why students would come away with a sense of superiority toward the U.S. versus the history of the world. Ella discussed how she used students' prior knowledge to teach global history: "I often connect U.S. history because my students have taken it for three years so they have a background and...I tell my kids this all the time, it's ridiculous that [U.S. and global history] are separated, but you can use your knowledge from U.S. history to help build your knowledge of the world" (interview, February 20, 2019). She navigated this separation by deliberately incorporating students' prior knowledge of U.S. history into her teaching.

Alec discussed the context of changes to the Regents exam. He mentioned that, under the old exam format, students were not allowed to make connections to U.S. history in their global history essay. Alec contrasted this to the new exam:

> I would say this year is a good thing for the new exam, the new exam allows students to make those connections on the test ... anything U.S. history related, just as long as it's related to the material can count as a point, and I like that new connection and that allows me to then embrace it. I would love to have [students] make that connection, that's something that I push them to do, it's something that I feel like they're able to do, we can just make them think about it a little more, instead of trying to divide it. (interview, February 15, 2019).

Alec embraced the aspect of teaching history as one complete unit versus the divisions enforced by state and local policies. He saw these histories as inherently interconnected because history to Alec was "human history," without global or U.S. labels. He and Ella both see the world as interconnected through positioning themselves as history teachers and positioning historical knowledge as intertwined.

Teaching with an Interconnected Worldview

When teaching with an interconnected worldview, participants either directly taught concepts to students or showed students how economic globalization works through examples of traded commodities, transnational corporations, and technology in the world. These lessons provided a way for students to engage with the concept and understand how the interconnected world related to their lives and experiences.

In one observation, Allison dedicated a lesson within her medieval history unit to deconstructing the term "interconnected," asking students this essential question: "Do the benefits of interconnectedness outweigh the costs?" (observation, February 6, 2019). After breaking down the term for students, they were able to create individual definitions of interconnectedness and connect them with examples in their own lives to understand both its benefits and drawbacks. Allison specifically asked, "Who in your life has the most connections with others and the world? What about people in your neighborhood? What are the benefits of being interconnected?" Students offered various answers, such as "the guy on the street that hangs out with everybody," and "people that work in delis [who] say good morning to us." Students also brought up the food they get from other countries, such as "rice, pineapples, and coconuts," and how the street vendors and delis make money as a benefit of interconnectedness. Allison also asked, "How does interconnectedness hurt people?" Students responded with "elections and social media interactions," and "stereotypes thinking people are different." One reason Allison taught this lesson was to prepare students for the new Regents exam's Enduring Issues essay. For this essay, students choose an issue, read and analyze documents, and show how that issue was present within history and today. The New York State Department of Education (2017) defined an enduring issue as "a challenge or problem that a society has faced and debated or discussed across time. An enduring issue is one that many societies have

attempted to address with varying degrees of success." The state offered examples like conflict, human rights violations, scarcity, power, security, population growth, human environment interaction, trade, technology, cultural diffusion, etc. By making interconnectedness a theme in her class, Allison provided opportunities for her students to deconstruct and analyze this concept in their essays throughout the semester.

In her unit on economic systems, Bailey, a global teacher at a consortium school, also taught with an interconnected worldview. I observed her students participating in a simulation that grouped students by empire (observation, February 7, 2019). Each empire had resources, and the goal was for students to achieve the balance of these resources necessary for survival. Examples of these resources included salt from Aksum and Egypt, gold from Rome, rice from China, dried meat from nomadic traders, fish from Mesopotamia and Greece, sugar from Arabia, and cotton from India. I observed students bartering for resources in groups, and this occurred in two rounds. After each round, students would tally their resources and answer questions about what they got, what they needed, and if their strategies worked. It was interesting to notice that the student group representing China had many different resources and the other student groups mostly went to the China table. The students representing China did not travel to the other tables. This replicated the historical position that China held for traders from the Eastern Hemisphere on the Silk Road. From this lesson, students experienced the beginnings of an economic system that is interdependent and interconnected to other civilizations for survival.

In teaching interconnectedness through globalization, both Ella and Alec adapted lesson plans and materials from News Visions[4], a charter school network with published curricula aligned with the Regents exam. In an observed lesson in Ella's class, students interrogated the

[4] https://curriculum.newvisions.org/social-studies/course/10th-grade-global-history/

term “globalization” in relation to a National Public Radio documentary, *Planet Money Makes a T-shirt*,[5] which traces the raw materials, production, and consumption of a t-shirt (observation, May 7, 2019). Similarly, in Alec’s class, students investigated globalization through topics like transnational corporations and technology. In groups, I observed students choosing an aspect of globalization to examine social media, YouTube, text, video chat, and other communication technology, in addition to Americanization, centered on the example of McDonald’s chain restaurants (observation, May 9, 2019). From their readings and visuals, students had to discuss if the benefits of globalization outweighed the costs. Many students in class who were predominantly immigrants or children of immigrants discussed how they saw globalization in their home countries. Some examples students discussed were spicy McDonald’s burgers in Nigeria, Kentucky Fried Chicken in Mexico, lime-flavored Lays in South America, and American shows dubbed in Spanish in Puerto Rico. Many of the students said that globalization was more positive since people can travel and communicate quickly; only one student said that globalization was exploitative, especially with the abuse of workers. Alec showed students how the world was interconnected through these different commodities and communication systems without giving much focus to the injustices and costs of globalization. One large theme that Alec did not realize was that the globalization he described to his students was centered in the U.S., with America as the catalyst of modern-day interconnectedness, which was also reflected in the examples his students offered. His teaching reinforced a general notion of interconnectedness but did not focus on how this concept of globalization was built on injustices.

[5] http://apps.npr.org/tshirt/#/title

Justice-oriented Worldview

Participants also described the world with a justice-oriented worldview (Gaudelli, 2009; Gaudelli & Heilman, 2009), meaning that these teachers saw the world through the lens of issues related to structural inequalities and inequities. In this section, I focus on the global issues participants introduced in their classrooms, which were associated with injustices like climate change, capitalism, immigration, and racism. I show the different ways participants taught a justice-oriented worldview in global history lessons that focused on the global issues brought up throughout the study. Their teaching centered on the injustices within global history's power dynamics—including our contemporary moment—as well as interrogating representation of people of color in the media.

"Global isn't Necessarily a Positive Thing": Global Issues are Injustices

I explicitly asked my participants this question: "What is one of the most pressing global issues?" In their responses, participants discussed a number of global issues that transcend national boundaries. All participants discussed global issues that were rooted in inequality and inequity. Five global issues were particularly important to their justice-oriented worldview: climate change, the exploitation caused by capitalism, immigration, race, and Whiteness. Out of these five issues, immigration and climate change were the most referenced issues. Some participants discussed those in more detail than others. It also became apparent that the least commonly mentioned issues were more important to certain participants than others.

"It's not going to get better until there's probably more tragedies": Climate change. Five out of eight participants stated that climate change was a pressing global issue, but Jacob was most concerned about this issue as it connected to his time spent in Micronesia with the Peace Corps and his personal connection to the islands. Climate change was not only a local issue within Micronesia and the Pacific Islands, but a global issue that affects all places

throughout the world, thus requiring a critique of global infrastructure and the universal lack of response.

Jacob was able to learn more about climate change from those living in Micronesia, positioning the injustices and struggles from the perspectives of those experiencing it firsthand. He described in detail the behavior and growth of the king tides, particularly the spreading saltwater that damaged crops in the Central Pacific. Climate change was a global issue to Jacob because it is displacing many people due to rising sea levels and causing migration to other islands, particularly Hawaii. On a personal level, he married a Micronesian who has family on the islands and in Hawaii, where many have immigrated due to displacement caused by climate change or, occasionally, for better economic opportunities. Jacob stated that there were tensions within communities in Hawaii due to immigration and that this was a source of stress to those displaced. Additionally, he learned from others about the impact of climate change by videotaping Micronesians discussing climate change. These videos had "the editor of the local newspaper [and] a former president of the Polynesia-Micronesia, and they [rest of the people in the videos] were just talking about what should be the government's response [to climate change]." During these conversations, Jacob mentioned how climate change affected Micronesians at a local level and its seeming inevitability, saying:

> And in Micronesia, they had a drought that was really bad when I was talking to the editor of a newspaper and he's like, "Yeah, I had to collect water from my air conditioner in order to flush my toilet." Right? But I think it's not going to get better until there's probably more tragedies. Yeah, it's like, it reminds me of the '50s when there was wide use of pesticides and then ... a few people. Not a few people [and their health were negatively affected]. But it was shown that these were really deadly. (interview, May 28, 2019).

Jacob understood the devastating impact climate change was having on Micronesian communities while also understanding the politics behind how to address this global issue. By comparing issues of water scarcity to pesticide use in the 1950s, he expressed that more tragedies

will be necessary before governments prioritize climate change and see to forestall its ramifications throughout the world. Thus, for Jacob, the injustice rests in global infrastructure and the lack of urgency in alleviating the problems of climate change. Because of his personal connection to Micronesia, his worldview was skewed to think through this lens of environmental injustice.

Jacob's worldview also transcended national boundaries by seeing climate change as a matter that plagued other parts of the world, not just Micronesia. Jacob proceeded to discuss events in other areas in the world, such as the heat waves in France and the hurricanes in the U.S., that were examples of other regions affected by climate change. In his discussion of the devastation of Hurricane Harvey in Houston, he brought up two points with regard to the U.S. response or lack thereof: one, that U.S. politicians deny the existence of climate change, and two, they are aware of this issue, but do not want to change their behaviors due to their fear of decreasing the U.S.'s economic prosperity. He said:

> If you look at Houston where they had the flooding for weeks, and some of the stories that came out of that event. I mean we're so back at ground zero, or square one where people.... And I don't, actually I don't want to say people. It was politicians. Because, you might find that the polls say that the majority of people believe in climate change. I don't know. I haven't checked any recent polling data. But, I think the leaders are in denial. Or they're fully aware of it, but they understand that there might be economic consequences to making decisions and that they're in the pocket of big business. So, they don't want to say anything. My general take on it. (interview, May 28, 2019)

Once an environmental tragedy happens, the "ground zero" or "square one" that Jacob mentioned sees climate change as an issue that devastates or affects one area, yet because of the politicians and big businesses, any broader message or application of action fades away. Another event will need to occur in order for climate change to be acknowledged and addressed.

Jacob continued to reiterate his view on climate change, particularly with regard to how the media represents this as an injustice and the yearning of nations, communities, and people to

collaborate in an attempt to find a solution. He critiqued the way media and news outlets have portrayed, or in a sense educated, the public on climate change:

> The Earth is not going to go away. So ... you're talking about millions of people either being displaced, or dying, or an increase in heat. I think one of the problems is that climate change has been reduced to the ice caps melting. That's nothing. That's one part of it. Like, just the increase in heat and what it can do to humans, for one. If you're human and you're living in a heat wave, certain populations are more susceptible to die. You look at the heat wave in France, so many years ago, where thousands of people died. If you have more of that, I mean it's just, it seems like there's going to be a catastrophic loss of life, the way things are going. (interview, May 28, 2019)

The media version of climate change that tends to focus on the ice caps melting was too simplistic for Jacob, who sought to describe other parts of climate change besides rising sea levels. He emphasized that there are ways to change the mindset and behaviors of others, but on a much larger scale:

> That's not to say that we can't change that. But it's going to take countries working together, when right now it seems like it's just a bunch of patting on the back and no one really wants to.... You know. I don't want to say no one, but countries in the end are probably going to look out for their interests, and they're not necessarily going to adhere to international decrees, because that goes against their sovereignty as a nation. (interview, May 28, 2019)

Jacob reiterated that it was not just the science and environmental issues that caused these problems, but also the political and social aspects that contribute, and then how these problems are represented to the citizenry.

"Clearly affecting our students": Justice-oriented view of immigration. Six out of eight participants acknowledged immigration as a global issue when prompted by Image G (Central Americans at the U.S./Mexico border) in the photo elicitation task and in connection with the student populations they served. Bailey's justice-oriented worldview led to her critiquing the current strict policies in the U.S. surrounding immigrants.

Bailey had a strong opposition to the mistreatment of immigrants due to the effects of U.S. politics on her students. When completing the third elicitation task, she automatically put

image G (Central Americans at the US/Mexico border) as the last image—the least global. When I asked her why, she said that this image represented the opposite: “This to me is the anti global, image G, this last one, because this is just really explicitly trying to keep out people. I think it’s like ideal [to have a] kind of a global that doesn’t have these borders that recognize the connection between different people and this is the exact opposite” (elicitation task, March 6, 2019). Additionally, Bailey discussed how the global issue of immigration impacted her school, referencing interactions between students of different backgrounds. At lunch, Bailey witnessed a conversation between two students discussing similar incidents they experienced with racial profiling; one student was Honduran, the other student a hijab-wearing Muslim whose father was a diplomat. Bailey described what she heard:

> One of my students just got back ... she was in Honduras for the past three weeks and when she was coming back ... both her parents are undocumented and they [the U.S. government] almost took her mom.... I was catching up with her over lunch and one of my other students who’s a Muslim student who wears hijab, was like “Oh my god, that’s the worst, in airports when they take somebody and you don’t know what’s going to happen, it’s so scary.” This is crazy, both of them are 13 and have experienced this, but ... those things happening in the world are very clearly affecting students, and they’re affecting students everywhere. (elicitation task, March 19, 2019)

Bailey’s justice-oriented worldview provided the means to listen to the struggles of her students, young immigrants of color in New York City, as they deal with borders and U.S. immigration policies. While she created a safe environment during non-instructional time for students to discuss freely their frustrations with racial profiling using immigration policies, she continued to critique the world outside of school that students had to endure.

“It’s something terrible”: Capitalism. Layla and Bailey discussed their repulsion for capitalism, seeing it as an injustice because it exploits others for profit. Both said capitalism was connected to other -isms that also perpetuate injustices in the world. Layla discussed these notions throughout her interviews and made connections to larger themes while participating in

the third elicitation task (ranking of global images). She was the only participant who could not rank the images and decided to group them by theme. She grouped three images, images E (Colin Kaepernick), G (Central Americans at U.S./Mexico border), D (Hurricane Maria in Puerto Rico) together and left image F (New York Stock Exchange) as a standalone. She interpreted image F (New York Stock Exchange) as global capitalism and equated it to the oppression and injustices in the world, saying, "The images to the right [images E, G, and D] I feel are the by-product of image F…. I mean kind of going back to the conversation we were having, capitalism and imperialism go hand in hand, and very much have profited off of the images I have to the right and have caused them" (elicitation task, April 1, 2019). She continued to reiterate this interpretation: "I think that we can have multiple global experiences, and global isn't necessarily a positive thing. I mean all these things on the right [images E, G, D] are very painful realities, very painful global manifestations of colonialism, imperialism, and capitalism and racism, which [image F] very much profits off of all of this" (elicitation task, April 1, 2019). Injustice for Layla was rooted in the negative global structures that exploit those who are marginalized, who must deal with the ramifications of the decisions those in power, alluding to how Western nations and businesses benefit from the exploiting more vulnerable areas to promote economic growth. These images triggered her justice-oriented worldview.

The most pressing global issue for Bailey was capitalism; similar to Layla, she based the root causes of global injustices around it:

> I think the major thing that drives [people] so much [is] basically capitalism. It's something terrible, but the draw of that is that increasingly you have a very small percentage of the global population who controls so much of the wealth and it's so unevenly distributed and so part of what that means to many people still living in poverty or living conditions where they're dying of diseases that should have been able to have been killed a long time ago. And I mean on and on and on of the lack of resources; it's really literally a death sentence to so many people while other people have this much wealth. (interview, March 6, 2019)

She continued:

> I also think it's that divide is fueling this wrangling populism that is also really destructive and making things even worse and I also think the other major effect we have is raising, rapid, forward march to climate destruction, but I think all of those things are basically grouped in this wealth gap because by the structure of capitalism, and particularly racialized capitalism. When we look at who's most affected by this, it's not very hard to see that it's grounded off Black people. (interview, March 6, 2019)

Again, like Layla, Bailey viewed capitalism not just as an entity or a system in existence, but as the source of global issues, connecting it directly to other issues identified by participants, such as climate change and racism. While she did discuss other global issues, her justice-oriented worldview centered on capitalism as the leading cause of what plagued the world.

"You can't ignore race": Racism and Whiteness. As White teachers, Jennifer and Marissa developed a justice-oriented worldview that encompassed their understanding of race and racism while also acknowledging and wrestling with their Whiteness. Both in their second year of teaching, they taught at the same school with predominantly Black and Brown students. Jennifer critiqued the notion of being color-blind, saying, "You can't ignore race, you can't be color-blind, you have to acknowledge the differences that people of color, like how they go about life, even little things like walking on the street can be greatly impacted by their race" (elicitation task, March 21, 2019). As a native New Yorker and having attended a public university in the city, she knew how race was a major factor in people of color's lives and experiences every day. She mentioned that her students "can feel the effects of it [systemic racism]" (interview, April 17, 2019). Working with students of color and growing up in a diverse area of New York City led her to put image E [Colin Kaepernick] as the most global image, saying, "[Image E] as most global, even though it is very American focused probably, the issue of inequality and racial inequality or colorism spans to every country, I think. You can hear students make these remarks that are like even the, even as like the colorist or these racist

remarks" (elicitation task, March 27, 2019). Her experience at school was an added factor that reinforced her justice-oriented worldview, which connected with injustices like racism and White supremacy in the U.S. and the world.

Jennifer's Whiteness was a source of tension that she was trying to reconcile. She acknowledged her position as White within her classroom while also having difficulty expressing those sentiments into words. She said: "I guess acknowledgement of those things as a teacher, particularly that traditionally teaching is a women's role and that [pause] it's also predominantly a White career field at the moment, um [pause] and I guess, well just acknowledging that in the classroom as well that I am a White woman teaching to majority Black and Hispanic group of students" (elicitation task, March 21, 2019). Jennifer knew that there are injustices around racism, and yet she struggled with being a part of a system that perpetuated the stereotype of the White woman teacher in a classroom full of students of color.

Moving away from the South and into diverse metropolitan cities on the West and East Coasts of the U.S., Marissa became much more aware of her race as White and was able to discuss how systemic racism was built to perpetuate the cycle of privilege, saying, "The systems that we built, education is a great example of that, to benefit ourselves and our offspring ... upper middle class and upper class kids, people born in those families are almost always going to have an advantage. Even if, for the very reason that their parents can afford tutors" (interview, March 27, 2019). She used the term "we" to acknowledge that she benefited from the systems that were built for people that looked like her. When completing the second elicitation task (identity card sort), Marissa categorized her ethnicity as "White American," the "we" that she referred to in her earlier statement of privilege (elicitation task, March 21, 2019).

Additionally, studying abroad in South Africa (discussed more in Chapter 5) forced Marissa to wrestle with the White privilege she had. She remembered the lengthy conversations around race that she experienced there. When discussing Image E (Colin Kaepernick) during the second elicitation task, Marissa connected the image to greater injustices stemming from racial inequity and explicitly referenced her study-abroad experience, saying, “I guess issues surrounding justice and racial inequity are global, maybe they’re more in some places than others, but I think my time in South Africa showed me a lot of the connections between issues [and] continue to [be] issues related to race and ethnicity” (elicitation task, March 27, 2019). Traveling to South Africa, along with her experiences on both coasts of the U.S., allowed Marissa to see race and racism as they manifest in different areas of the world, but also to acknowledge their prevalence in U.S. history.

In her interactions with students, she continued to come to terms with her privilege while experiencing the discomfort she felt when talking about race to Black and Brown students. She acknowledged: “It’s hard, sometimes, knowing when they [students] say, talking about different races of people and they’ll make comments. I’ll try to address them but sometimes I don’t have the right thing right on top of it ... I want to, I want to have a conversation. Sometimes, I don’t have all the words available to me, to have that conversation well” (interview 3, March 27, 2019). Marissa continued to explain an example of what students might say, given their experiences with racism, when teaching about religion:

> Our kids come in with a lot of ... conceptions, preconceptions about different religions from just what they see in around New York, around our neighborhoods. Most of them think that the only Jewish people are the Hasidic Jewish community that they see and who a lot of them have experienced racism from and they don’t realize that actually a [large] percentage of White people in New York are Jewish. They have teachers, they have multiple teachers that are Jewish, and they don’t know that. (elicitation task, March 21, 2019)

Marissa wrestled with her Whiteness in trying to teach students about the complexities of religion and ethnicities while at the same time validating their experience of racism from a particular community. Her justice-oriented worldview became more complicated as she continued to navigate racism and Whiteness during her time at school and in her classroom.

Teaching with a Justice-oriented Worldview

When teaching with a justice-oriented worldview, participants focused on different sources of power in society, the structures around economic injustice—both contemporary and in global history—and interrogating how people of color are represented within the media. These lessons provided a way for students to understand the power dynamics that exist within the world while also unpacking global injustices.

While in the process of revamping his global history curriculum around justice-oriented themes (such as refugees, gender equality, and resource accessibility), Jacob incorporated a lesson focused on the different sources of power within society early in the school year (observation, September 27, 2019). I observed Jacob review the six sources of power (physical force, wealth, social norms, state action, ideas, and numbers) and present images that each depicted a source of power. Students discussed in groups which source they thought each image represented and shared with the class. Because his school had a large number of English-as-a-New-Language (ENL) students, students held small group discussions in their home languages and whole group discussions in English. Images included protesters and police, two male-identified people getting married, a NYC subway turnstile, a protest sign saying $15 an hour minimum wage, and Lori Loughlin with her daughter. The last image had text in English, Spanish, French, and Arabic, which gave more context to the college entrance scandal, along with Jacob's own explanations in class. Jacob had students connect sources of power with current issues and their own lives. Their homework assignment had students map out the

different sources of power in their neighborhoods, showing how power was interconnected in their daily lives. This lesson was a way for students to understand the concept of power, how it connected to their lives, and to evaluate the injustices they might see in their neighborhoods.

Bailey's justice-oriented worldview influenced her decision to create a unit that interrogated the injustices of economic systems both historically and in the present moment. She knew she needed to discuss trading systems, economies, and the spread of resources and ideas in world history. To do so, she framed her unit, called Money, around essential questions—"How are groups and individuals affected by the economies they are a part of? Is there a fair way to structure an economy?"—and enduring understandings, such as the following: "Decisions about wealth have motivated kingdoms, empires and individuals; trade can lead to cultural exchange and new technology, but it can also result in terrible exploitation and oppression; economic systems don't have to be unfair" (curriculum materials from interview, March 20, 2019). Bailey integrated her thoughts on capitalism and injustice into her unit, instead of focusing on more traditional demonstrations of cultural diffusion, such as the Silk Road. Additionally, she included topics that uplifted some areas that have been colonized by Europeans and have been seen as "shithole" areas by conservatives. Along with the Silk Road and wage labor in feudalism, she included topics such as Indian Ocean trade routes, West African trading kingdoms, Islamic Empires' economies, Swahili commercial routes, and Aztec and Incan economies. Bailey described her lesson and thought process for the beginning of her unit:

> The first day of the unit, we're looking at how money works today in 2019 and we're looking at images of places from around the world and we are looking at the wage gap, we're looking at the top 1%, we're looking at all of this kind of stuff from day one. I have students construct what they would want their ideal economy [to] look like, and we look at certain categories.... They have to first come up with their own ideas around things like providing for everybody, taking care of the environment or meritocracy, or on and on and on...because part of the discussion that we [have revolves around this question], does the

> United States have a meritocracy? What do you think, and ... a lot of them are like yes. (interview, March 6, 2019)

Before Bailey dove into the content of her units, she believed students should have some sense of how a topic works in today's world before learning about the past. This aligned with her goals of having students understand the origins of injustice with capitalism so as to find ways to better the world. Her unit allowed students to start with the present to conceptualize wealth and poverty today, and then jump into the past in order to understand how similar structures operate in history. These activities, topics, and frameworks provided Bailey with the opportunity to teach students to be critical of and to evaluate the fairness of economic systems in global history and today.

Bailey also interrogated the intersections between race and economic injustice in this lesson. She decided to wrap up the unit on the African Diaspora in Latin America by discussing reparations in the U.S. and throughout the world. Bailey expressed the various levels of injustice created by colonial systems to her students. She wanted them to express their opinions around reparations based on what they learned in the unit, as well as at the contemporary examples presented to them. The lesson revolved around this question, "Should there be payment for all the work that was done for hundreds of years?" Bailey described the lesson and students' reactions:

> So, we started by just doing a kind of recap in small groups ... [of] all the effects they could think of [with] what we've seen from colonization and transatlantic slave trade. Then we focused specifically on the connection to race. We put up two terms: individual racism and systemic racism, and they went back into their groups to try and guess what those meant and what the differences between them were. Then I provided the definitions for those two and then had them try to brainstorm what, especially with systemic racism, what that actually means. So how would we know that there was racism in healthcare, how would we know if there was racism in education? We talked about that for a little bit and then we looked at a graph about the wealth gap in the United States. And then asked them to think about is there a way that they could tie the wealth gap all the way back to slavery. And all of the classes did that pretty easily, just in terms of working for free for hundreds of years, not just that, but also the money that was gained on top of that and

> how wealth gets passed down and all of that. And then from there we posed the question should there be payment for this and so they did a first reaction to the question, just like 30 seconds at their tables, what's your first impression of this idea, do you think it's a good or bad idea, explain. And then we looked at two articles. One that just went through the whole thing about reparations from Brazil, which has mostly been through affirmative action and then also land grants and economic assistance. They're the only country that has actually given anything that's material like that. And then the second one was a group of Caribbean countries that came together with a ten-point plan demanding reparations from European countries for slavery and genocide. (interview, May 8, 2019)

Students discussed these articles and then had to write their own statement about their beliefs on whether reparations should be given and why. Here, Bailey wanted students to connect the current-day effects of colonization and slavery and how injustices—including those present today and especially for Black people—are rooted in the history of the Transatlantic Slave Trade.

While scholars have unpacked the problematic representation of people of color in global history standards, textbooks, and curricula (Busey, 2017; Dozono, 2020; Hantzopoulos et al., 2015; Hong, 2009; Marino, 2011a; Zagumny & Richey, 2013), Layla and Bailey were able to have students interrogate those same problematic representations predominantly using media. Early on in her Islam unit, Layla wanted students to interrogate the representations of Muslims in popular media in order to disrupt the exoticism and Islamophobic perceptions students might have about Islam. I observed Layla teach students Edward Said's (1978) *Orientalism* as a way to view the representation of the East by the West as racist (observation, February 28, 2019). She had students analyze popular culture clips using that lens to critique the misrepresentation of Middle Eastern, Muslim, and Asian people in popular media. Students watched clips from *Aladdin, 300, Sixteen Candles, Indiana Jones, Back to the Future*, and older Mickey Mouse and Porky Pig cartoons. Layla was intentional in interrogating these media representations about Muslims and Middle Eastern people prior to discussing content related to Islam and the Islamic empires. This teaching with a justice-oriented worldview contextualized the content for students by making connections to today. Layla could have simply started her unit with the origins of

Islam. However, because of the marginalization of Muslims and those perceived as Muslim (Abu El Haj, 2015; Bayoumi, 2009; Beydoun, 2018), Layla wanted to disrupt the influence of the media on students while they were learning about Islam. She continued to teach the unit by highlighting the Islamic empires' golden age and achievements.

In hearing the racist comments made by Trump in 2018, designating African countries as "shithole countries," Bailey wanted her students to respond to that blatant racism through her teaching. She developed a writing assignment to which her students were responsive. Bailey described her lesson:

> When we learn about West African kingdoms, we look at images of Africa and talk about how they [the students] think of Africa and what their perceptions [are] and where those ideas come from. After we did that, we looked at Trump's comments last year about shithole countries that included African [countries] and students wrote a response to that with their own characterizations of African history and what they would say in response to that. (interview, March 6, 2019)

Bailey had students discuss the rich history of Africa and write a response to Trump, thereby negating his comments. Bailey intended to show how Trump's words, in addition to the ways Africa is portrayed in the media, vastly differ from the actual history and culture of the continent. Again, as illustrated by Bailey and Layla, one way to teach with a justice-oriented worldview involved centering the interrogation and disruption of problematic and racist representations of people of color as these teachers navigated their history-based curriculum using issues of justice.

Cosmopolitan Worldview

Appiah (2008) described cosmopolitanism as "universality plus difference" (p. 92). In this section, almost all participants adopted a cosmopolitan worldview that resembled Appiah's conceptualization above. Participants described commonalities and shared experiences, or the "universality" (p. 92) between humans throughout the world. Marissa and Alec related this aspect of their worldview to a notion of broader humanity, while Layla had a more complicated

cosmopolitan worldview that still connected with her justice-oriented worldview. Others, including Allison and Ella, along with Alec, described their value of human “difference” (p. 92) and appreciation of different cultures as influenced by their time spent in NYC. One participant, Jennifer, conceptualized the notion of global as a community and echoed Appiah’s (2006) notion of the “recognition of our responsibility for every human being” in relation to a global issue (pp. 7-8). In regard to global history teaching with a cosmopolitan viewpoint, the participants designed curriculum and instruction around historical empathy (Barton & Levstik, 2004; Endacott, 2012, 2014; Endacott & Brooks, 2013), human rights education (Osler, 2015; Osler & Starkey, 2010), and enacting a “solidarity with fellow human beings” (Osler, 2015, p. 246).

“We’re more similar than we’re different”: Human Commonalities and Shared Experiences

Marissa and Alec expressed cosmopolitan worldviews by describing humans as the same, beyond societal labels and divisions. Much of this worldview stemmed from their travel experiences and being away from their hometowns. Marissa deliberately left her U.S. Southern home with a desire to learn about human differences, resulting in a worldview that emphasizes the universality of human experiences. For Alec, a child of immigrants from a place with ethnic tensions who loves to travel, developing a cosmopolitan worldview allowed him to see the commonalities among humans despite clear cultural and regional differences. These travel experiences and interactions with others provided means to see the world from a cosmopolitan perspective of universality.

For Marissa, her cosmopolitan worldview came from the experiences she had and her observations of human behavior. Because of her upbringing, she likely encountered people with conservative perspectives, but, combined with her traveling experiences abroad and to different communities within the U.S., she was able to articulate the universality of humanity: “I think,

from traveling, my own viewpoint has been reinforced. That we're more similar than we're different. But a lot of people either, who haven't traveled or even some people that have, don't feel that way. I try, that's something I try to teach, [to] fuse into my teaching" (interview, March 27, 2019). Marissa conceptualized human experiences that "transcend boundaries, places, regions, [and] borders," and she knew this was not the same worldview her conservative family had (interview, March 27, 2019). She valued differences between people but realized that becoming more aware of similarities among humans could make the world a better place. She elaborated: "I don't want to see a world where we're all the same. I don't want to see this giant homogenized world, necessarily. I like the variety; I like diversity in all things. I think, we're going to have to get better at realizing the places where we're similar. Figure out a way to be okay with our differences and come together with our similarities" (interview, March 27, 2019). Although vague, Marissa continued to discuss the coming-together of people as a means to make the world a better place, saying:

> I wish I could see a thousand years in the future. To see like, what ... because we can do that with history. We can look at how things have changed. I wish I knew where this was going and I have no idea. Maybe a meteorite will come and destroy everything. I don't know what's going to happen. We'll have to figure it out. Somehow. Together too. It's not something any one country can figure out.... I don't know if the UN is equipped to be able to do this. Whatever it is, we're going to have to do better. (interview, March 27, 2019)

Marissa inferred that the world exhibited tensions between people due to differences, but she understood that solidarity between humans was also necessary to create a world that is more accepting of difference.

Marissa's cosmopolitan worldview was solidified during the third elicitation task (global image ranking). She viewed a couple of images as universal human experiences, such as image D (Hurricane Maria), saying the image depicting flooding was "showing … slightly more

universal experiences" (elicitation task, March 27, 2019). She interpreted image A (Muslim girls) in a similar way, discussing education and learning as a human experience:

> [Image] A showing two girls I guess learning to read, or reading some text which appears to be a school is ... relatively global experience, and it's a global, it's universal experience in that it happens in a lot of places or most places and for me, education is the means of which we start to learn about the world in general so it kind of opens the door to potentially more global experiences later. (elicitation task, March 27, 2019)

Education was very important to Marissa's identity, and this image elicited her cosmopolitan worldview around the various human or "global experiences."

Alec's cosmopolitan worldview came from his personal experiences with his family and the tensions in Cyprus. During the summer of the study, he planned to take a trip to the Turkish side of Cyprus so that he could see for himself this region without the influence of his Greek Cypriot family. His family was apprehensive about him visiting that part of Cyprus. He said, "People are mostly the same all over the world," and expected to see that there. He further described his worldview in conjunction with a trip to Portland, Oregon:

> I went to Portland over spring break. We stayed at an Airbnb in a very suburban area. We got to walk around and see essentially how locals over there live their lives. They go into the park. Kids were playing outside. They were walking their dog. It's really the same thing everywhere you go. No matter where you are in the world, everyone has essentially the same goals. How you get there might be different, but everyone wants to better themselves and improve themselves, their community, their way of life, their children. They always want what's best for their kids and stuff like that. So, I feel like that's a global culture, you can say. (interview, May 20, 2019)

I proceeded to ask if he would feel the same way in Cyprus. He responded:

> I 100% believe I will see that there, too. I will arrive and I'll see families, locals, and people there doing very much the same thing that people in Portland were probably doing. Kids are outside playing. Everyone's going to the beach when they're on vacation. Parents are at work all day. Kids are outside playing with their friends. That's seen very much everywhere, and it's a part of the culture. The language they speak might be different.... The schools they go to might be different, but it's all aiming towards achieving the same goal. (interview, May 20, 2019)

This summarized Alec's core belief: he enjoyed learning about others, but concluded that fundamentally, people are all the same. It was also interesting to note that he caught himself as he was discussing the universal behaviors of others, acknowledging that there are differences and those cannot be ignored, which I discuss in the next section.

While most of Layla's worldviews were centered around injustices and critical perspectives, the third elicitation task (global image ranking) triggered her cosmopolitan worldview in describing her interpretations of the images and relating them to her experience teaching at a refugee camp in Lebanon. She had a difficult time completing the third elicitation task (global image ranking) as it asked her to judge what was the most and least global. Her global perspective was not linear; it was interconnected with both aspects of her justice-oriented and cosmopolitan worldviews. When completing the first elicitation task (concept map), she immediately started with her father and his influence on her worldviews, education, and perspectives. Family and her heritage were very important to her, and she stressed that throughout the study. When completing the second elicitation task (identity card sort), she again showed the importance of her family's race and ethnicity to her identities. These factors provided the lens she had while completing the third elicitation task. She had divided the images into three piles that were all global, but in different ways. Her first two piles were related to her justice-oriented worldview. Here, her cosmopolitan worldview was elicited by creating a pile that focused on human commonalities. These images were image A (Muslim girls), image B (Ugandan dance), and image C (Jerusalem) together. She said: "So the group I have to the left is image C, image A and Image B, and I guess I define it as global because it's families, it's people, it's people learning, dancing together, it's homes, communities, shared experiences, different religions, learning um books, I don't know, this is more like familiar-based global for me"

(elicitation task, April 1, 2019). To Layla, these images together represented “the kinder global that you think about, this is [her] global, what [she] like[s] to think about.” She recognized Jerusalem (Image C), which spoke to her as a Palestinian who was exposed to multiple faiths (Christianity and Islam). She acknowledged the shared community and culture in Image B (Ugandan dance). Image A (Muslim girls) stood out, reminding her of the students from her time teaching at a school for refugee students and another school in a refugee camp in Lebanon. She said:

> I remember we had a photographer come into our school when I was teaching at Insan (non-governmental school in Lebanon) and a couple of the our kids were learning Arabic and how to write their *mems* (م) which is the letter M in Arabic, but I remember thinking there was this beautiful shot of two of my kids who were in their notebook learning and it was like, our school had no electricity, the walls have asbestos, they had no papers, they couldn’t matriculate into Lebanese schools, their teeth were rotting in their mouths, they had neglectful parents because their parents also were fighting to survive and yet in that moment they were smiling and they were writing, they were learning the alphabet and it’s just what a privilege it is to grow up to learn at least the way that I did and just to see that, now I don’t know why I associate that here [in Image A], they don’t look impoverished here by any means, but I mean, I taught a lot of Muslim kids so I mean of course I will associate that with my experience but just I mean, I taught once for a summer in Berj al-Baraneh (refugee camp in Lebanon) at an all-girls school and these could have been any of my kids, um, fighting to learn despite all the obstacles that very intentionally been emplaced in their way to prevent them from doing. (elicitation task, April 1, 2019)

Layla had a very passionate response to this image, which illustrated her more complicated cosmopolitanism worldview when compared to Marissa and Alec. Her justice-oriented worldview was still present in her response, which also described common injustices and the ramifications of colonialism, imperialism, and capitalism that occurred with colonized and marginalized humans. The difference in her cosmopolitan worldview was that there are shared experiences for certain groups of people who have experienced injustices in the world. By having these two worldviews, she could not complete the third elicitation task by ranking; she was compelled to group the images. While she did discuss the injustices of the world, these

formed an important part of her worldview, seeing the world as “kinder,” centered around common experiences and culture that were important aspects in her life and her identities.

“Appreciating the different people that exist in the world”: Valuing Different Cultures

Some participants discussed their appreciation for different cultures, which was connected to being from, living, and teaching in NYC. Allison described how immigration had affected her school and how she valued its racial, ethnic, and linguistic diversity. She described moments where she witnessed students from different backgrounds interacting and learning from one another, calling these moments “global experience[s].” One example occurred during an interview session at her school. A new arrival from Latin America who only spoke Spanish was interacting with students from Yemen, who also had limited English-speaking skills. Another moment Allison witnessed was when her students from different communities asked each other questions about their backgrounds. She said:

> I did not know any Guyanese people. I knew nothing about Guyana, and now I have a few Guyanese students. Yesterday, or two days ago, my student from Bangladesh ... she asked the other student, “What are you?... What’s your religion?” She really wanted to know and he’s like, “I’m Hindu.” It was just this interesting conversation, and he’s like from South America, but he has origins in India, and they had this whole conversation. That’s something I would never have on my radar. (interview, May 10, 2019)

Allison acknowledged that her Midwest upbringing was contrasted to NYC’s diversity, as she did not interact with many immigrant populations growing up. NYC was thus a very important part of her identity: “Where we are is really important. The fact that we’re in New York City dictates so many things about what our classroom is like and the cultures we have access to within our immediate space and in the world” (elicitation, February 25, 2019). These moments allowed Allison to reflect on her appreciation for different cultures, especially those she encountered living and working in NYC.

Alec's cosmopolitan worldview was also influenced by New York City's diversity, which surrounded him as he grew up. He now lived and taught in the city, which formed an important part of his identity. He appreciated different cultures and knew humans needed to accept those cultural differences. Making this connection explicit during one interview, he described the migrant crisis as related to the lack of acceptance of others, which he saw as a major global issue affecting communities throughout the world. He continued:

> There were a lot of people who are not very accepting of people who are different than them and I feel like that's a big issue that ties into the migrant crisis because there are, we're all human, we're all equal, we're all people on this planet that want the best for ourselves and our families, we all want the same goal although we might approach it differently, but there's a lot of people who are unwilling to see change or there are a lot of people who are unwilling to accept people who are different than themselves, and I believe that's the biggest issue is non acceptance ... it's definitely an international thing. (interview, March 15, 2019)

Alec's cosmopolitan worldview connected to his global perspective, as he identified non-acceptance as an issue. This likely stemmed from living in NYC his whole life, but also his travels to different communities; he described a love for travel, which is discussed in more depth in Chapter 5. Alec's words illustrate his belief in both the commonalities of humans and a need to acknowledge and accept differences.

Ella's family instilled an appreciation of different cultures as a young child while living on multiple military bases, and she carried that worldview after her family settled in NYC. A major part of global education for Ella was "appreciating the different people that exist in the world as well as their cultures that have existed, continue to exist." This worldview stemmed from the values she learned from her family: "I was always encouraged to appreciate culture and histories, my mother and my father are of different cultures and I grew up on military bases for the very first nine years of my life and ... I grew among so many different people. My mother definitely encouraged me to be very open and appreciative of different cultures, religions, etc."

(interview, February 20, 2019). Settling in NYC was a culture shock for Ella, as she learned about the racial and ethnic identities most important to New Yorkers. She saw the different cultures and the pride New Yorkers took in where they came from. She said: “In the military, everybody was American first and their cultures were second. In New York City, everybody’s cultures were first and very important. It’s the first time anyone made me feel like my culture was important” (elicitation task, February 20, 2019). Growing up in NYC had a big impact on Ella, as she stayed in the city for university and throughout her teaching career. She experienced a global perspective firsthand in this community made up of multiple ethnic groups. She expressed how her interactions with others in New York City as a child illustrated that people were comforted by knowing where a person was from:

> One thing I just I came to recognize, people feel comforted by knowing you know where you are from and if they can make a connection to it, it doesn’t mean they have to be from the same place, but maybe they had a friend who’s also this nationality, I think it’s a comfort, especially New York City where people are from far, there are thousands of people, thousands of strangers every day, it made people feel like they understood me better when they knew my culture, which is I guess nice for a 9 year old coming into a new state and having to meet new people. (elicitation task, February 20, 2019)

A part of Ella’s worldview changed drastically when her family settled in New York City, and she continued to value the different cultures she experienced through living in this community.

“Our global community”

In contrast to the others, Jennifer’s cosmopolitan worldview was anchored in “the recognition of our responsibility for every human being” (Appiah, 2006, pp. 7-8). After thinking about the term “global,” Jennifer discussed how she referred to the term as a community to her students. When discussing global topics and concepts, she would refer to the world as “our global community,” signifying that students were a part of the world and are affected by the decisions and practices that occurred in history and occur today. She emphasized that “global”

means a global community that brings people together, and she observed that togetherness during her travels to Sicily and by growing up and living in NYC.

Jennifer was attuned to the connectedness of the community when visiting Sicily. Her parents were Sicilian immigrants, and most of her international experiences growing up were centered around visiting family members in Sicily. This island became a place for her to see differences among people, but it was framed more so as a community. She explained:

> When I was 13, we went to Sicily for the first time [I remembered it] and it's mixed with different things. There's a lot about Sicily that mixes in other cultures and there's a lot of Greece influence, there's a town that speaks Albanian, there's a lot of Middle Eastern influences and just again it goes back to questioning why the things that are in front of me, why they are there and why they are like that, it's just, [I was a] very curious child I guess. (elicitation task, March 7, 2019)

Additionally, Jennifer grew up in New York City and went to its public schools and universities. This formed her community, and Jennifer valued the diversity within the city and wanted to ask "questions … [and] want[ed] to learn more" about "people's backgrounds" (elicitation task, March 7, 2019). Because she had been exposed to multiple cultures from around the world in NYC and Sicily, she associated the term "global" with community. Additionally, Jennifer emphasized that the global community should help those experiencing a humanitarian crisis. She reacted in this way when she saw image G from the third elicitation task:

> I think the responsibility as human beings is to help each other out and help those in need. The fact that there is a humanitarian crisis in Central America and at the border and that is not the focus of, the focus is building this wall to keep people out, to keep like drug dealers out or rapists out when there is a legit reason why so many Central Americans are leaving their country and have to leave, they have to flee their country. (elicitation task, March 27, 2019)

Instead of framing this issue around imperialism or a specific immigration issue, Jennifer interpreted this image through her cosmopolitan worldview as a humanitarian issue where the global community should be held responsible for people in crisis.

Teaching with a Cosmopolitan Worldview

There were three ways participants taught with a cosmopolitan worldview: historical empathy (Barton & Levstik, 2004; Endacott, 2012, 2014; Endacott & Brooks, 2013), human rights education (Osler, 2015; Osler & Starkey, 2010), and enacting "solidarity with fellow human beings" (Osler, 2015, p. 246). These approaches to teaching were mostly observed among the participants (five out of eight) who taught content in modern global history, particularly in the 20th century. These lessons allowed students to think about the broader humanity within history and the present day while also understanding the larger themes within global history.

Historical empathy scholarship (Barton & Levstik, 2004; Endacott, 2012, 2014; Endacott & Brooks, 2013) focuses on contextualizing the past and the present, taking multiple perspectives, and examining the lived experiences of historical figures and in events. Endacott and Brooks (2013) describe historical empathy as "the process of forming affective connections to the past [that] enables students to view historical figures as human beings who faced very human experiences and leads to a richer understanding than perspective-taking alone" while also "be[ing] reminded of a similar experience in their own lives" (p. 43). This aspect of historical empathy connects to the humanistic perspectives of cosmopolitanism.

Alec had two observed lessons that fit historical empathy teaching. In one lesson, when discussing the ramifications of the Treaty of Versailles on Germany, one of the questions he asked students to answer was "How do you think that made Germany feel?" (observation, March 5, 2019). This was one way for students to infer the perspective of the Germans after WWI, but the question was also asked in a way that allowed students to think about how humans were affected and treated at the time under study. In another lesson adapted from the New Visions curriculum, Alec asked students to relate a document from history to an example they knew or from their own lives (observation, May 2, 2019). Students learned about the Universal

Declaration of Human Rights, in which they read the historical context and six of the rights stated in the document. Once they read the rights, they drew a symbol that represented that right and described a historical or contemporary example of the right. Students were highly invested in class. One student decided to share her drawing for article 5, “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.” Her drawing depicted kids in cages. Another student reacted, “isn’t this happening now? The people are trying to get across the border, but children are put in cages.” Alec responded to the student: “Human rights violations are happening in this country right now.” Here, Alec provided a space for students to make historically empathic connections to the present during a history lesson on the Universal Declaration of Human Rights. Many of his students of Latin American descent provided contemporary examples that discussed how they were able to relate to the text and something that had vast coverage in the news. He also allowed students to make comments and ask questions, expanding their connection with history by relating it to events today. Students continued to be critical of U.S. immigration policy. When Alec related article 13 (freedom of movement) to restrictions on movement to and from North Korea, one student said, “Nor does America ... I don’t really understand that refugees in the Middle East can’t come here and live in the U.S. The citizenship route is really long, it takes too long.” By providing a current event example, Alec showed students the connection between the intention of article 13 and the violations currently happening in the U.S., contextualizing the past with the present.

Jennifer also presented content in a way that showed historical empathy to students, by showing a perspective of someone in the present being treated unfairly due to decisions by leaders in global history. In an observed lesson on Deng Xiaoping’s four modernizations in

which she discussed the One-Child Policy of China, Jennifer showed two videos, one from *Time*[6] and another from the *Wall Street Journal*[7] (observation, April 4, 2019). These videos discussed the undocumented Chinese who were born outside of the One-Child Policy and the negative treatment they experienced. Students had many questions, which included: “What if they [the Chinese] had twins?” “Is that still a rule?” “Are undocumented Chinese able to leave?” Jennifer was not able to fully answer all of their questions, but she mentioned that those who were undocumented were trying to get documents and become registered citizens. By teaching the One-Child Policy in this way, she did not present the larger political structures that would have normally been taught. She presented this topic from the perspective of those marginalized by the law and emphasized that the ramifications of this policy still affected Chinese people today. She had students empathize with a community in need of assistance as they continue to be undocumented.

Human rights education in connection with cosmopolitanism (Osler, 2015) can promote “solidarity with oppressed people elsewhere when students learn about violations of rights (and possibly struggles for rights) in other nations” (p. 255). Marissa and Jennifer taught human rights violations as happening both in the past and in the present. The materials they use provided an opportunity for students to build on what they already knew about human rights violations, such as dangerous working conditions in factories and acts of genocide in global history and today. In an observed lesson on the Industrial Revolution in England, Marissa discussed the factory conditions in England during the 1800s and present-day Bangladesh (observation, March 21, 2019). After using materials from the Stanford History Education Group[8] to discuss the

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[6] https://time.com/4598999/china-one-child-policy-family-planning/
[7] https://www.wsj.com/video/china-13-million-undocumented-what-is-hukou/18F1FCB7-69ED-4AF8-860D-84E0F17D36CC.html
[8] https://sheg.stanford.edu/

trustworthiness of two documents that talked about the conditions of factories and the impact of the Industrial Revolution on working-class families in England, she ended her lesson by showing a video from the *New York Times*[9] about the Rana Plaza garment factory collapse in Bangladesh in 2013, having students draw comparisons to the inhumane conditions of 21st century factories.

Jennifer used the Holocaust as a means to introduce students to contemporary genocides. In an observed lesson, Jennifer presented the political cartoon (Figure 4) as well as an article from the U.N. ("Civilians in Darfur Suffering Human Rights Abused Amid Ongoing Clashes between Government" published in 2018[10]) for students to learn about the people experiencing genocide in Darfur (observation, March 21, 2019). Students engaged with these resources after they had learned about the Holocaust. The political cartoon showed people in striped clothes, representing those who suffered in the Holocaust, looking at a covered woman and child, labeled "Darfur."

Figure 4: Holocaust and Darfur Political Cartoon. By permission of Chris Britt and Creators Syndicate, Inc.

[9] https://www.nytimes.com/2014/04/15/opinion/the-deadly-cost-of-fashion.html
[10] https://www.un.org/press/en/2018/sc13530.doc.htm

Those in the striped clothes have a speech bubble saying, “The world stood by while we suffered, too.” Jennifer asked students a multiple-choice question about the main idea of the cartoon and then asked them to identify an enduring issue from the documents presented in the day’s lesson in connection to the cartoon. Here, Jennifer wanted to show students that there are other present-day genocides that are not receiving much attention or awareness. She taught this as a human rights issue that was not being addressed by the global community.

Showing human solidarity was an example of teaching with a cosmopolitan worldview that allowed students to see how people and other cities can come together to commemorate a historical event. In an observed lesson on the fall of the Berlin Wall, Ella was able to show solidarity of the cities throughout the world that displayed a large piece of the wall by asking students to interpret why those pieces are displayed. Her lesson incorporated a Google Doodle[11] commemorating the 25th anniversary (observation, April 12, 2019). The video showed the pieces of the wall throughout major cities in the world, including Madrid, Buenos Aires, Seoul, Budapest, and Mountain View, CA. Here, Ella wanted to show human solidarity with an event in history and how pieces of the wall are present throughout the world as public art. She asked students, “Now where were the pieces of it [the Berlin Wall] displayed? They’re not hidden at all. Why did Google decide to show these locations?” One student responded, “It symbolizes freedom by breaking that wall, that was negative, but it’s broken.” Another said, “I feel like that impacted the world, if we did that [have a wall], it enforces divisions. It’s like hope.” Another student connected the wall to immigration, saying, “Maybe it symbolizes the pieces of the wall are in different cities, maybe people have gone there and immigrated.” Some students were critical of the video and the wall, saying, “It’s interesting how they wanted to keep something

[11] https://www.google.com/doodles/25th-anniversary-of-the-fall-of-the-berlin-wall

that symbolizes oppression, it's like the Confederate Flag. It's like it symbolizes racism, but it represents something. It's like Christopher Columbus? Why would you celebrate someone who does terrible things? The wall divided people." A couple of students jumped in, saying that the pieces of the Berlin Wall "represented faith" and that "it happened back then and not now," with "history impact[ing] the future." Ella allowed students to interpret the video and the impact of the Berlin Wall to the solidarity that people from around the world had to the fall, while also giving space for students to critique the message of the video.

Conclusion

All the participants showed a more complicated view of the term "global," which manifested in their worldviews, influenced by their geography, upbringing, and experiences. Their worldviews centered three types—interconnectedness, justice orientation, and cosmopolitanism—that informed their positionalities as global educators. Additionally, these worldviews were manifested in the ways global history teachers taught their content to students. These ways of teaching were approaches that allowed the teachers to incorporate a more globally oriented perspective into their world history classes.

Chapter 5: How Teachers Engaged with the World: Experiences and Places that Shaped Positionalities

Introduction

Drawing upon their place-based experiences influenced the participants' learning and engagement with the world. Experiences in their upbringing, as well as their travel experiences, involved how they positioned themselves. The participants originated across different locations in the United States, and these varied initial experiences provided an interpretation of how they associated with the places of their upbringing. These experiences motivated their international travel. Participants had a range of travel experiences—some identifying as new travelers, others who studied abroad, and still others who lived abroad. While this dissertation is not a study on the effects of travel on teachers, the intersections of experiences in traveling and their connection to participants' sense of place contributed to the fluidity of their positionalities. Therefore, a sense of place, combined with worldviews, shaped how the participants formed and displayed their positionalities. Some were inspired to incorporate aspects of their experiences into their approaches to curriculum and their teaching.

A sense of place is about making meaning of a place and understanding the aspects of that place that give it significance (Kong & Yeoh, 1995; Malpas, 1999, 2008; Relph, 1976; Yeoh & Kong, 1996; Young, 1999a, 1999b). These aspects include the ways "people feel about places, sense it, and assign concepts and values to it" (Najafi & Shariff, 2011, p. 187). When a person expresses a sense of place, it is derived from a response that generates "primarily inside us (but is aroused by the landscapes [they] encounter)" (Relph, 2009, p. 28). A sense of place is associated with a "sense of the past" [upbringing] and "mirrored in [one's] own self-conceptualization [or interpretation of self/social positions]" (Malpas, 1999, pp. 179-180). These confrontations of

social positions provided a means to understand the surroundings and culture of others, and ultimately the "world itself" (p. 189).

Participants were confronted with their social positions as they were making meaning of a place they visited. They were learning more about themselves during their travels. The ways they made meaning of a place was through their understanding of the characteristics of the place and the interactions with people within it. Their place-based experiences not only allowed participants to learn about a place in their travels but contributed to their understanding of how they positioned themselves in the world. In other words, they made meaning of the places they visited by having "a sense of [their] own identity as shaped in relation to those places" (Malpas, 2008, p. 198). These place-based experiences allowed the participants to reflect on their social positions as they were understanding the places as different from their norm.

This chapter is divided into five sections that inform how participants' experiences and sense of place contributed to how they understood themselves and engaged with the world. First, I discuss their home experiences as part of their understanding of themselves. Jennifer, Alec, and Ella have an attachment to New York City, while Marissa grew up in a conservative area in the U.S. South. Layla connected to home through her "sense of heritage," meaning the practices within her surroundings that influenced a sense of belonging (Malpas, 2008, p. 198; Massey, 1991; Massey & Thrift, 2003). These experiences contributed to their motivation to travel and engage with the world. In the second section, two participants, Alec and Layla, discuss how they conceptualized an immersive travel experience, interacted with the people from the places visited, and made meaning of places as familiar and unfamiliar (Kong & Yeoh, 1995; Malpas, 1999, 2008; Suvantola, 2002; Young 1999a). In having an immersive experience, they were confronted by their social positions, particularly Alec's U.S. perspective and Layla's privileges

and assumptions, in understanding their construction of themselves within a place. In the third section, I consider three participants, Bailey, Jennifer, and Ella, who had a desire and motivation to learn about places when traveling. At the same time, their engagement in places different from home brought awareness of their social positions, such as Bailey's Americanness and Jennifer's and Ella's privilege. Fourth, two participants, Marissa and Jacob, engaged with discomfort in a foreign place and came to terms with privilege and perspective. The last section highlights four participants—Bailey, Ella, Layla, and Marissa—and how their travel experiences and sense of place were present in their approaches to curriculum and teaching.

Experiences of Home

During the first and second elicitation tasks (concept map of the events that led to becoming a global educator and identity card sort), participants were forthright about their upbringing, where they grew up, and why their homes were important to them. This provided a means to understand who they were, where they came from, and how that contributed to their worldviews. These tasks also revealed participants' motivations to travel and further understand the world around them. Jennifer, Alec, and Ella exhibited place attachment (Agnew, 1987; Kudryavtsev et al., 2011; Low & Altman, 1992; Massey & Thrift, 2003; Suvantola, 2002) to New York City. Marissa from the South had motivations to leave her home as a young adult (Suvantola, 2002; Young, 1999a) and settle in places that differentiated herself from the conservative environment of her upbringing. Layla lacked a specific place of upbringing because her family frequently moved, as her father was a professor. She made meaning of her heritage as her sense of place (Malpas, 2008, p. 198; Massey, 1991; Massey & Thrift, 2003).

Attached to New York City

Jennifer, Alec, and Ella were attached to New York City (NYC). For the most part, they grew up in diverse neighborhoods, stayed in New York City for undergraduate studies, and

decided to work in New York City public schools. In their interviews, they placed their upbringing as a significant attribute of their identities. These teachers were attached to NYC because their upbringing led them to appreciate the diversity of the city, creating “a bond between people and places, or the degree to which a place is important to people” (Kudryavtsev et al., 2011, p. 231).

As a child of immigrants from Sicily, Italy, Jennifer was curious to learn about different places in the world and cultures other than her own. She went to K-12 public schools and a public university in NYC, both of which were meaningful for her because of the interactions she had with peers from different backgrounds and cultures. New York City, for her, represents the diversity of people, as this is always “present in front of you,” and this interested her in learning about “other people’s backgrounds ... questioning and wanting to learn more” as well as “wanting to know about other cultures, wanting to travel” (elicitation task, March 7, 2019). Jennifer also connected her reasons for teaching global history to New York City, saying, “In New York City, we live amongst people ... that are different ... whether religiously or culturally and global [history] allows [students] to understand a little bit about those people and not to see them as someone who is different and someone who is strange” (interview, March 7, 2019). Jennifer’s attachment to the diversity of NYC informed her reasons for teaching global history, particularly for her students to appreciate differences and cultures as she did.

Situating himself as a New Yorker and professing a love of diversity, Alec had a sense of comfort with people who were different from him due to his upbringing in a diverse neighborhood in New York City. Although he was a child of immigrants from Cyprus, his heritage was not his most significant identity. Alec’s identities during the second elicitation task (identity card sort) that were most significant were his geography (New York City) and “Food,”

which he wrote on one of the blank cards (elicitation task, February 15, 2019). Places in which one lived can have a "mark on [their] identity" (Suvantola, 2002, p. 37), and this was true for Alec. He described his neighborhood as a place where "we are able to experience so many things, food, culture, people, languages, everything, without leaving [the neighborhood]" (elicitation task, March 5, 2019). He continued to show the relationship between food and geography: "Everyone is here, it's a mixture of everything, it's ethnicities, there's a large variety in [the neighborhood] and also food, so many choices. I love to eat different food from different places, I feel like food by itself tells the story of where or why, when, and what, everything can be found in food" (elicitation task, March 5, 2019). Additionally, he described his experience with Spanish in his neighborhood with a certain level of comfort and expressed a desire to learn the language with his wife. One perspective of his New York City was through language:

> [My wife] is also a teacher in [the neighborhood], I'm a teacher [there] ... she has a very big Spanish [speaking] population as I do and I feel like it helps us, at work, interacting, we love [the neighborhood] and a lot of people are Hispanic. We love eating Spanish food and all of that, so I would love to be able to go to a restaurant and just order in Spanish, I think that's an amazing experience.... I'm learning a lot of how to ask for the check, how to ask to pay, how to ask for foods and stuff like that, that's more of what I'm learning about, that's what I want to do with that, I want to be able to use it. (interview, March 15, 2019)

Both he and his wife are learning Spanish to feel a sense of belonging with their neighborhood and school community. Alec's strong attachment to New York City came from its diversity and the opportunities the city gave him to engage with people from different backgrounds, especially through food. This informed his cosmopolitan worldviews and heightened his appreciation of difference. The exposure Jennifer and Alec had to the diversity of NYC fueled their curiosity and inspired them to travel and learn about places.

Although Ella also expressed a love of diversity, like Jennifer and Alec, her situation was different. She grew up on military bases until her family settled in New York City when she was

nine years old. Ella encountered people from different cultures throughout her life, both on the military bases and in New York City. While she did meet people from different backgrounds on the military base, those people often identified more with being an American, while the people she met in New York City were much prouder of their cultures and heritage. Ella was encouraged by her parents to appreciate difference, given the fact that she was multiracial (Ecuadorian and African American) and from a military family that traveled extensively. She said:

> I think my parents are the root of me wanting to understand other cultures and understand history better. My mom is a lover of things like *National Geographic* so she would sit with me and we would look at the images. It's still one of my favorite magazines. My father very much thinks everybody's personal experiences are important and he takes time to talk to me about just every individual in our family and so I understand my roots.... I think I was always encouraged to appreciate culture and histories, my mother and my father are of different cultures and I grew up on military bases for the very first nine years of my life and because I grew among so many different people, my mother definitely encouraged me to be very open and appreciative of different cultures, religions, etc. (elicitation task, February 20, 2019)

Ella learned about people's cultures growing up in her neighborhood and going to public school in New York City. Yet, she had moments in high school in which she felt disconnected from the NYC she experienced in her neighborhood and the values of difference she learned from her family. She discussed the lack of representation of people of color in class content, the whitewashing of curriculum in her English classroom, and how she did not feel represented as a multiracial woman:

> I'm Ecuadorian, I'm African American…. My English courses in high school were always very ... it's White writers and these White writers have the best literature ever and if you have not read it, you are not whatever the case was ... I always felt like that impacted me negatively. Not like, "Oh my God. The teachers don't care about me." It's just that I want to ensure that my students are aware that cultures outside of what seems to be predominantly talked about and shown, whether it be in movies, or TV, in books, are important. And that they need to take the time to, beyond my class, research and be curious. I think being curious is going to be the thing that's going to make sure that they continually want to learn and ask questions, and don't simply just sit there and let people tell them what's important. (interview, March 22, 2019)

It was not until she had a Puerto Rican social studies teacher and read *The Autobiography of Malcolm X* in class that she felt represented and wanted to be a teacher. She described her reaction to the text: “It is so wonderful to have an experience to read [about] somebody that was not perfect, that did things that I did, you know? And I was like, I can relate to this experience a lot more than I can to White teenagers [particularly referring to *The Catcher in the Rye*]” (interview, February 27, 2019). This school moment was “impactful” for her journey as a global educator because she valued the representation of people of color and saw the need for relevancy to encourage students in NYC to be engaged in the world. She knew that she did not learn global history in ways that incorporated people of color. As an Ecuadorian African American, the experiences she had outside of the classroom in New York City learning about cultures different from her own, and the emphasis on the dominant culture in her schooling compared with her liberating social studies classroom experience were valuable to her.

Motivation to Leave Home

As discussed in the previous chapter, Marissa grew up in a conservative region in the South, which motivated her decision to leave her home. She had the opportunity to travel to Europe in high school, which she did not describe in detail, but this experience inspired her to look for universities that had robust study abroad programs when applying for her undergraduate degree. As a result, she ended up going to a university on the West Coast, a place that was more socially and politically liberal than the South. She wanted to detach from the conservative culture of her upbringing, as she interpreted her hometown with a lack of open-mindedness. She said:

> I feel...in all aspects of my life I now exist in communities where people are more accepting of a variety of ideas and thoughts in general, not in all aspects, but I think that was something really hard growing up where I did, it was very much there’s one way to be a girl, there’s one way to be like a Christian, there’s one way to be whatever, and when I had other ideas and would talk about them, I would just get a lot of stares. (elicitation task, March 21, 2019)

Marissa felt she needed to differentiate herself from the people of her hometown and their one-sided ideas. The act of leaving for a university on the West Coast with study abroad programs was countering the expectations of her conservative upbringing. She did not fit in and felt the need to escape (Suvantola, 2002), which motivated her move to more diverse and liberal parts of the U.S. and travel abroad.

Sense of Heritage

Layla felt she could not identify with a home place in the United States. She began her first elicitation task (concept map) by centering her father and discussed his life, being an Arab who had lived in various places (elicitation task, February 28, 2019). He was in academia, so she and her family frequently moved to different places in the U.S. during her childhood. As a result, Layla did not have a place to call home and identified more to her heritage as an Arab, which motivated her to travel to the Middle East to learn about her culture and to build her language skills.

Although she described herself as not fluent, she had familiarity with Shami/Levantine Arabic. This language was very important to Layla, as it intertwined her race, ethnicity, and culture, being exposed to it at home in the U.S.:

> So, my father speaks like a weird Arabic, he switches a lot so when he's with his mother, my grandmother, he speaks Egyptian [Arabic], when he's with my mom, he speaks Lebanese [Arabic], but then all of her and his Lebanese friends will tease him because certain words will come out that are just not Lebanese at all. My father is really skilled in language, and he spent many, many years living in Lebanon, so he has the ability to switch, but there, he stumbles a bit, but in general, yeah he speaks Levantine Arabic, Shami Arabic with my mom, and so I grew up hearing that. (interview, March 11, 2019)

Her exposure to Arabic allowed Layla to value her culture. This experience led to her "sense of heritage," meaning the practices within her surroundings that influence a sense of belonging (Malpas, 2008, p. 198; Massey, 1991; Massey & Thrift, 2003). Layla needed to travel to the

Middle East to build her sense of belonging to a place as there was not one in the U.S. that she called home; home was her culture.

Importance of Home

Participants' upbringing illuminated the identities they took up with their relationship to home. Alec, Jennifer, and Ella attached to NYC in different ways. Being both White and children of immigrants, Alec and Jennifer experienced the diversity of the city very differently than Ella, who was multiracial. Ella found attachment to the city from the people in the neighborhood of her upbringing and her Puerto Rican social studies teacher in high school. Marissa and Layla also used narratives of home to form ways in which they saw themselves in and experienced their perception of home. The positionalities that connected participants to home faced new challenges and formations as participants chose to travel outside the U.S.

"We like to immerse ourselves and learn from different cultures": Immersive Experiences within (Un)familiar Places

Alec and Layla conceptualized travel experiences as immersive, which is how they developed a sense of place to wherever they were visiting. They created their own meaning of a place for themselves in their experiences, predominantly through their interactions with the people from those places. Alec had encounters with Mexican restaurant entrepreneurs in Mexico City and a teenage Thai monk in Thailand. Layla experienced the Middle East with her family, worked with Palestinian and Syrian refugees in Lebanon, and met Hindu Indonesians in Indonesia. They desired to be immersed in these unfamiliar places to learn, and they navigated unfamiliarity by engaging with people. Additionally, immersion forced them to confront their social positions within the world.

Alec was adamant about how he conceptualized immersive travel experiences. He believed that travelers need to experience immersion in a place in order to learn, regardless if one

identifies as an "outsider" or if they struggle with the culture of a place. The act of immersing oneself into a place was how he defined travel and critiqued other Americans, such as his family, on their ways of traveling. He stated:

> Everyone should travel internationally, I feel like that would be immensely beneficial, just travel to a country where you have no assistance, you don't know the language, you don't know the culture, you are just forced in and you are seen as the outsider for once in your life. Most Americans never feel, not to say most Americans, that's the wrong way to say it, a lot of people in this country don't travel internationally, and when they do, my parents being an example finally traveled somewhere other than Cyprus for the first time a month ago, they went to Italy and they were in a tour group with an American tour guide, where they went into a restaurant where everyone spoke English and that's not immersive, you're going to just take pictures of everything and then you're going to leave, that's not really an experience where you are learning and I feel like everyone should travel somewhere where they don't know anything and try to survive as if like an immigrant would in this country, you have to get by, it's hard and if everyone did that, I feel like we'd be more accepting of other people. Because you'll know what it's like to be an outsider. (interview, March 15, 2019)

Because his most pressing global issue was the lack of acceptance of others (addressed in Chapter 4), travel was a way Alec believed he would be able to get others to understand the perspectives of outsiders, by trying to survive in a place that was foreign.

Talking about a recent trip, Alec discussed how he participated in an immersive experience through travel. Because he and his wife had been learning Spanish, they had an opportunity to practice their skills in their travels to Mexico City. He and his wife spent time learning Latin American Spanish from the app Duolingo together. He gave examples of immersive experiences there and his struggle to understand and communicate in Spanish. They spent hours in a museum in Mexico City trying to read the Spanish placards. They used the public transit system and ate at local restaurants. He then discussed a moment in a restaurant where he was struggling to speak Spanish and leaned into his outsider status. Alec said:

> We were speaking Spanish, obviously we got some things wrong, but just by trying I felt like the locals were very appreciative. It was like obviously I was pronouncing things wrong, we were laughing about it, he [the waiter] was laughing, I was laughing, we are trying to figure out what I was trying to say, he was trying to figure out, working together

> and it kind of builds like a personable interaction where we are trying to both benefit from this, I'm here to learn ... they give us the food and obviously I don't know how to eat it, or I don't know what I'm supposed to do and the guy was like try this sauce, try this out, but just from interacting in a favorable way, he was more willing to assist me rather than me saying I would like a fish taco and you get a fish taco and that's the end of that. (interview, March 15, 2019)

Mexico City was an unfamiliar place for Alec, especially as a White English-speaking American. He embraced these immersive experiences, learning about the people's culture and day-to-day lives. He tried to find moments of familiarity with Spanish, especially given his exposure to hearing and to a certain extent engaging with Spanish on Duolingo, in his home neighborhood, and in the school community, as over 50% of non-English speaking people in NYC speak Spanish (New York City Department of City Planning, 2017). What was most comfortable for Alec was the relationship he established with the people in Mexico City. The interaction he described showed his practice of immersing himself in an unfamiliar place, and, of course, he had to reference a moment with food due to his affinity to it. Alec associated Mexico City with his struggle to speak Spanish (the unfamiliar) and the comfort he had with his interactions with the locals (the familiar).

Suvantola (2002) explained how people who travel compare their experiences to their home, noting "if we have a strong place identity with a particular place (home), it becomes the measure against which the new places are compared" (pp. 37-38). Alec described an experience in Thailand that actually centered his Americanness as a comparison to his experiences there, because Thailand was unfamiliar to him. He traveled to a tourist-heavy temple, where high-school-aged monks went to improve their English with tourists. Alec partook in these conversations and described an encounter:

> The temples themselves are a tourist area so they [the monks] are just there when the tourists get there ... the boy I spoke to, his name was Bryan, he was 17 years old, his brother came to the United States for work and never went back, so he misses his brother. His brother lives in Wisconsin and we started talking about Wisconsin, and I started, you

> know, there's a football team, the Green Bay Packers, there's this, there's that, and then ... he brought up the name of the town that his brother was in, so I pulled it up my cell phone, but I didn't have service. He had a cell phone. He had like a Samsung, and it had wifi and everything, and I was on his phone going through the maps, going through [where] Wisconsin is. I showed him like the Cheeseheads and ... what was Wisconsin known for and then he got really interested in American history so he was very very interested in how the United States was founded and I became like a history teacher at that point ... so I started talking about George Washington and oh and Christopher Columbus, he never heard about Christopher Columbus, the good and the bad of what the reality is with that, and it was fascinating, he never heard any of those of things so it just, I felt I didn't have enough time, I didn't do it justice, but I tried to just like throw as much as I could. He seemed to be catching as much as he could, I don't know, I thought that was a very interesting experience. (interview, March 15, 2019)

At this point in the interview, because I had learned so much about Alec's perspective on his travels, I asked Alec what he had learned from the monk about his life or about Thailand. Alec responded with what the monk had told him, but also compared it to the United States. He said:

> He pretty much went over what his day-to-day life, what's expected of a monk ... the acceptance of other people, the willingness to change perspective. He spoke about how to meditate and who was able to meditate, your state of mind. He spoke about if you're able, he said if you're able to smile, you'll be able to meditate, like if you are able to have a clear mind, you're able to think about things much more thoroughly without having any bias, he kind of went into that, and so I thought that was interesting because he's a young kid, who like, people don't really speak about, people don't do that here much in the United States and in Thailand it's just most of society is able to I guess look at things at different perspectives, or able to meditate they're able to engage in conversations at a much more, much more of a discussion type of level rather than an argument, you don't, they don't argue as much, they'd rather just I guess learn from an experience from what I remember. (interview, March 15, 2019)

This was a very vivid memory for Alec. Something triggered in him to act like a U.S. history teacher with this young monk and compare what he learned about the monk's life in Thailand to the United States. Alec did not interrogate his American positionality within this experience. He did not question why a young Thai monk would not know about Christopher Columbus or George Washington. He traveled to an unfamiliar place with his American positionality, and this manifested in how he interacted with the monk and experienced Thailand.

Positionality operates in different ways, as manifested in Alec's account of his experience in Thailand. First, Alec positioned immersion as the proper way to travel. He stated immersive behaviors that he would enact while traveling, such as having conversations with locals, speaking the language, eating popular foods of that place, and taking public transportation. Alec exhibited one aspect of immersion when he described having a conversation with a local. Because of his statement on immersive experiences, I assumed he would discuss what he learned about Thailand. In reality, the majority of the conversation was focused on his American perspective. This situation shows that immersion does allow for interactions with people in different spaces, while also showing the ways in which it can revert back to what is familiar (Patterson, 2015). Second, Alec's meaning of the unfamiliar was processed through the familiar. Interaction with locals was a pattern that Alec showed as he was describing his travels. He felt comfortable talking to others and finding commonalities with those in his conversations, such as the shared knowledge of Wisconsin with the young monk. This conversation was how Alec made the unfamiliar familiar, making meaning of Thailand through his interactions. It is interesting to point out that Alec did not describe the temple or other sites he saw in Thailand. This interaction was how he remembered Thailand. Third, Alec used his social position as an American to see others. After I probed Alec on what he learned about Thailand, his way of describing life in Thailand for a local was juxtaposed with life in the United States. His reflection showed how he used the U.S. as a point of comparison (Suvantola, 2002) to try to understand the monk's world. Again, Alec found ways to make an unfamiliar place (Thailand) familiar to him (conversations about the U.S.).

Layla's immersive experience abroad stemmed from a desire to build her language skills in Arabic. Due to her identities as a Palestinian-Lebanese Arab, the Middle East became a place

of meaning for Layla. She studied abroad in Egypt, and she had additional exposure from trips in her youth to Palestine and Lebanon, but it was not until she began teaching, working, and living with Palestinian and Syrian youth in refugee camps in Lebanon that she was able to build her language skills. This is a type of immersion different from a standard trip; she experienced another type of access in learning about the lives of Palestinian and Syrian refugees and the Lebanese while also improving her Arabic. This immersive experience also exposed her to the struggles of refugees in accessing educational opportunities, which was vastly different from her upbringing. In Lebanon, students have to matriculate into secondary schools by taking a foreign language exam, usually in French or English. Layla was teaching English to refugee youth, who historically had difficulty passing the exams. While she took advantage to build her Arabic, her time in Lebanon also allowed her to question the amount of privilege she had growing up, acknowledging her class and educational privileges:

> Class, this I mean certainly something that plays a huge role in shaping my identity. I grew up in a privileged middle class background, it's not something I think intentionally too much about but certainly played a big role, I always had access to an incredible education, to steady income from my parents, food, clothes...my brother and I were very privileged to never feel that struggle as children and so I grew up in a relatively privileged background. My parents paid for my undergraduate education. (elicitation task, March 16, 2019)

Her immersive experience in Lebanon provided both the means for Layla to learn about the struggles of refugees in Lebanon and to reflect on the privileges she had in her youth.

Her family's presence in Lebanon gave Layla a familiar and immersive experience, but also allowed her to be aware of the privileges involved in traveling. Layla described the privilege of traveling as an opportunity to learn about places as part of an academic family in her youth: "Just the ability to pick up and move, I mean, plane tickets are not are not cheap and not everyone is afforded the experience of having a father who can pick up and leave for two weeks to show them these things and so I'm very, I'm acutely aware of that, I was in a position of

privilege and I mean, open up these doors because he could" (interview, March 11, 2019). Her father was able to take Layla at a young age to Palestine and see the "apartheid wall" for the first time and speak to Palestinians about their struggles. For Layla, travel was a familiar learning opportunity that came with privilege. Her trips to Lebanon before teaching in the refugee camps involved visiting relatives and going to weddings, a different level of immersion. Layla spoke passionately about her culture and also described the struggles that her family faced to escape violence. She described the privilege her grandfather was afforded after escaping the Nakba (meaning "catastrophe," in Arabic, which describes the forced removal of Palestinians in 1948 to establish Israel), telling her family's story:

> My grandfather was displaced and exiled from his home which was ethnically cleansed essentially eradicated of all Palestinianness. My grandfather was actually very privileged at the time have been married to a Lebanese woman who was from the south of Lebanon in Saida and so he managed to illegally go to Lebanon and illegally had his papers forged so he could become a Lebanese citizen. (elicitation task, March 16, 2019)

As Lebanese citizens, her mother and the rest of her family were able to live with security and mobility, providing Layla opportunities to visit her family members, who were more affluent in comparison to the refugees. Layla was familiar with certain aspects of Lebanon and Palestine, particularly with language and culture, as she had an immersive experience with her family. Yet, she recognized her positionality as a U.S.-born Palestinian-Lebanese Arab through her interactions with Palestinians and refugees in Lebanon. This positionality allowed her to experience Lebanon and Palestine through a position of privilege.

Layla did travel to other places besides the Middle East. Her immersive experience on a trip to Indonesia allowed her to confront the assumptions she held about others in an unfamiliar place. Layla visited Indonesia for her honeymoon, as it was a region that both she and her husband had not visited and wanted to learn more about its history and culture. She valued immersing herself in places she was not familiar with, saying:

> We like to immerse ourselves and learn from different cultures and so we spent a lot of time in Bali and some of the islands nearby and just learned a lot about the temples, learned a lot about the Hindu tradition within the Islamic nation, and just immerse ourselves with the most incredibly gracious and kind people and we were explorers, we like to move around, we like to eat and try things from all over, and so that was something that we thought we would have a lot of fun. (interview, March 11, 2019)

In an unfamiliar area, immersion for Layla in this instance was exploring and learning about a place through their history, religion, and food with the people of Indonesia. The point of this trip was to learn about another culture, as it was not "personally meaningful" like her trips to the Middle East (as an Arab woman). She positioned herself as an "explorer," knowing that this area was not familiar to her.

Within this experience, Layla was confronted with the preconceived notions she had about Indonesia. She did not realize her assumptions until she interacted with Indonesians. Knowing that Indonesia was heavily Muslim and there were Hindus, she was surprised to learn about the diversity of Hinduism and related this global learning to her classroom teaching:

> Something interesting that I am bringing into my classroom when I taught Hinduism is how diverse Hinduism is ... Indian Hinduism varies very very differently even in terms of their understanding of the caste system to Indonesian art to Balinese Hinduism specifically and so that was just really fascinating to see. Unpacking even their colonial legacy with Japan was really interesting and just hearing the stories of people and their experiences with this...it was hearing different narratives about religion, Specifically, I think that was something that was really insightful because whenever I typically think about some of these things, I think I can be a bit myopic and I tend to focus specifically on India and not recognizing that this is an incredibly diverse faith, and I know that on paper, but to be able to understand it and learn from it and see it was something that was really interesting and fascinating to kind of witness. (interview, March 11, 2019)

Layla realized her area of growth as a global educator when it came to a region of the world that was not as meaningful to her or an area that she did not thoroughly study. She knew she lacked knowledge about this area, yet she challenged herself away from monolithic perceptions of Indonesia as she reflected on her trip. She questioned her perspective of the world, which allowed her to see her assumptions when being, as she noted, immersed and speaking to people.

While the immersive experiences in the Middle East (a familiar place) forced Layla to confront her social privilege, this immersive experience in Indonesia (an unfamiliar place) forced her to confront the assumptions she held of others.

"I did actually learn something about myself": Experiences that Brought about Awareness of Social Positions

Several participants desired to travel for knowledge (Suvantola, 2002). Rather than reading a book or interpreting curriculum, they believed travel would teach them more about a place's history and a people's culture by interacting with locals and visiting sites. Their experiences and senses of the places to which they traveled were shaped by their pre-knowledge of places and dispositions, particularly around how and why they traveled (Young, 1999a, 1999b). Young (1999b) acknowledged that "the meaning attributed to place was influenced by pre-visitation variables, including existing knowledge, and environmental preferences, and experience" (p. 373). During their travel experiences, participants' awareness of places around them encouraged personal awareness of their social positions, namely, Americanness (Bailey) and privilege (Ella and Jennifer).

Bailey did not have extensive travel experience. She grew up with a lower socioeconomic status in Northern California, and whatever travel she experienced with her family was within the state. Her first major international trip was to Brazil. She chose Brazil because she sought to build her content knowledge about the African Diaspora in Latin America. She came into this experience as a new traveler, having only lived and visited places in the U.S. In the reflections she shared during interviews with me, she questioned how travel altered her idea of what it meant to be American, especially during her time in Brazil.

Bailey chose to go to Brazil because she wanted to learn more about the area that enslaved the most Africans in history to further develop her unit on the African Diaspora. Her

depth of teaching would allow her to broaden students' perspectives on slavery in Latin America, especially her Latinx and Afro-Latinx students. Slavery in Latin America was not widely represented in the high school curriculum, according to Bailey, and even "less so about Brazil, even though that was the number one country who trafficked enslaved people" (interview, March 6, 2019). Also, she learned from a colleague about *quilombos*, which are settlements founded in Brazil by Africans who escaped slavery. Bailey said, "Our assistant principal actually first brought to me the *quilombos* in Brazil as an example of resistance to slavery, and so I started looking into that more, and so that's initially how Brazil kind of came [up]" (interview, March 6, 2019). Her trip to Brazil directly addressed her gap in the content. More importantly, she also wanted to expose students to connections they may not have known with this history:

> So starting from last year was a realization that the only context that the students learn about slavery [is in the U.S.] ... they don't even know that it happened anywhere else. Also we have a number of Afro-Latino students who don't know that history and every other kind of Latino student, like our school is 60% Latino and there's no understanding of the connection they have to that [history] or things like that. Also in other schools that I've been at before this, it's this false divide between like Latin and Black students is sometimes present too. I feel history is useful ... actually you're connected ... that was part of what it came from. (interview, March 6, 2019)

Bailey knew she needed to expand her knowledge for her students to learn about their histories. She wanted to hear the narratives and histories and learn about culture *from* Afro-Brazilians (Subedi, 2013) rather than seeking knowledge from reading. As a result, she applied for and received a teachers' grant to fund her trip.

One of the most important lessons in Brazil was how Bailey came to understand herself as an American and what that meant for her social position in the world. She knew she fit the archetype of a teacher as a White woman teaching students of color. Yet, she did not initially think about her identity as a White woman in a space with Afro-Latinx people abroad. During her travels, her partner drew attention to her Americanness:

> It was also the most immersed that I felt … and it's funny because my partner is Colombian, and so she alerts me all the time when I'm acting American in ways that I totally did not even know of before that, but I feel like that's kind of what travel does to me basically ... the frames and cultures, you just see how every day stuff, it's not always super large, but it's just a little different sometimes ... there are other ways to actually be in the world and you can say that and know that, but to feel it is a whole different kind of thing, so yeah, after that I'm going to travel every summer. (interview, March 6, 2019)

When I probed Bailey about what her partner meant by her Americanness, she said she noticed differences between her way and the Brazilian way of thinking of an everyday experience like the concept of time, saying: "It's in the everyday stuff, like, how time works or like how people were late to each other." In her interviews, she positioned herself as White woman in the U.S. and her ways of seeing and questioning the world because of her time in Brazil:

> I think understanding the ways that my thinking is shaped by being in this country [United States], generally, whether ... we're going to other places is helpful to notice and...it's also [the] larger questioning about the cultures that are a part of your pedagogy. Part of that is about being in the United States, what part of that is being a White American, what part of that is being a White woman in America and so those I think kind of processes or helped when you're in other places and just your normal situation, you see things differently. (interview, March 6, 2019)

Bailey was confronted to reevaluate her sense of self due to her experience in Brazil. While she had a justice-oriented worldview in how she saw inequality operating in the world, she had to be physically outside the United States to come to terms with her Americanness, especially as an outsider for the first time. She did not think about how her behavior manifested U.S. cultural norms and how these would be perceived. This travel experience influenced and made Bailey aware of her positionalities as a White woman from the U.S. in a place other than her norm.

Young (1999a) described how "place was interpreted in the context of the motivational orientation of visitors. It is argued that by attributing selected meanings to place, visitors benefit psychologically through the fulfilment of motivational needs" (p. 387). Jennifer's experience traveling in Germany was similar to Young's (1999a) characterization of place, as she interpreted the places she visited through her time at historic sites. She was motivated to visit

Germany because it is content in her curriculum. Further, her appreciation for diversity in NYC instilled a desire to learn about other cultures. This trip to Germany was significant to Jennifer in that it was the first time she traveled without her parents and extended family, and she was moved by the power of place (Baron, Sklarwitz, Bang, & Shatara, 2019; Dwyer & Alderman, 2008; Hayden, 1995), due to her desire to physically see the historic sites she was teaching in her class. Before Germany, Jennifer had usually traveled with her parents and extended family to island destinations and to Sicily, where her family was from. When she decided to travel to Germany, taking a vacation only with her brother, her parents and extended family were surprised that she was not going on a tropical vacation or visiting family in Sicily. Jennifer said, "[Going] to Germany was super random to my family or my extended family; going somewhere like Germany was, they were so unsure of why I wanted to do that, but I taught a lot obviously in my curriculum about Germany" (interview, March 27, 2019).

Jennifer was inspired to go to Germany because of how the moments in German history connected to specific places she wanted to see. Visiting Munich and other parts of Bavaria, she was able to learn about the German history she taught by visiting historic sites such as the Dachau concentration camp and the University of Munich, where the White Rose movement resisted the Nazis. The power of place (Baron et al., 2019; Dwyer & Alderman, 2008; Hayden, 1995) was evident for Jennifer as she discussed her trip:

> So last year was my first year teaching global and during my unit on the Holocaust, I had taught about Hans and Sophie Scholl with the White Rose Movement, the resistance group. So when I visited Germany last year, I stayed mostly in Munich and Bavaria and went to the university that they [the White Rose group] were from and you know where they committed their technical crimes during the Nazi reign and the monuments, all of that, I was there, it was very surreal to see. I visited Dachau [Nazi concentration camp] which I had a poster in my classroom that I didn't get. It was just in the closet when I got the classroom and I put it up, but I didn't study, like I didn't really know a lot about Dachau before seeing the poster and doing some research and then going there, like being, this is even worse, and that's a lot of my current travels as an adult, having to go

> and see the things that I'm teaching about ... to actually put myself in those places that I could, you know, talk about each year. (interview, March 27, 2019)

Travel was not just a vacation or an opportunity to relax, as her family assumed; travel for Jennifer was about experiencing a sense of being in and seeing a place from history. Jennifer made meaning of her time in Germany through her association with these historic sites. As a new teacher, she wanted to feel like she knew what she was teaching by traveling.

Jennifer's travels allowed her to speak about her awareness of the privilege of speaking English. When prompted about engaging with Germans, Jennifer instead described her experiences with Georgian travelers she met, illuminating the privilege of speaking English while traveling. She said:

> We [her and her brother] did walking tours and stuff and so our guides, one of our guides was a local college student ... I interacted with [her]. We ended up hanging out with a couple from Georgia, the country, which aren't [Germans], but when you are in these heavily tourist areas, you do end up meeting.... I probably interacted with the Georgians more than the Germans ... we hang out with them for like three days because of our schedules. (interview, March 27, 2019)

Jennifer alluded to the culture of traveling in her statement. Because her goals were to visit historic sites and tourist areas in Germany, her interactions tended to be with non-Germans and travelers who shared the same interests and goals. This led her to reflect and become aware of the privilege of being able to speak English while traveling, saying:

> I think it's a big privilege to speak English and be able to travel and almost go anywhere and be able to communicate with somebody [with] English being this universal language ... but the history of why English is a universal language.... Really you can probably go anywhere and find someone who speaks English even if it's just one person that still says something, it says a lot. (elicitation task, March 21, 2019)

Jennifer grappled with that fact that she has the privilege of speaking English and the colonization and capitalistic implications of English as a globally dominant language. She became aware of her positionalities as an English-speaking person in Germany with the Georgians while she reflected on her trip.

Ella credited teaching global history for increasing her interest in traveling, saying, "I've been encouraged to travel more. I very much want to travel the world, understand different cultures. I feel like when I travel, I have sometimes very little understanding of a culture, but I'm very much encouraged to ask questions and bring back to my classroom" (interview, February 20, 2019). As a global teacher, she valued learning about different perspectives that related to her encounters with different cultures growing up in NYC and the lack of representation from her secondary schooling. Travel for Ella was about expanding her knowledge and filling those gaps: "I also tried to share just like tidbits of [my travels], my kids like to call it fun facts, which is things that you may not know if you just read a textbook or go on a Wikipedia site" (interview, March 13, 2019). She was aware of the limitations in knowledge she had about different cultures. When I asked her what she learned on a recent trip, Ella discussed her trip to Nepal as an experience where she learned more about herself and her strength. She went hiking for days, and she realized that she can go without the necessities she had in the U.S., such as "showering everyday … a toilet and running water" (interview, March 13, 2019). This was a different type of trip from those she had been on previously, one that pushed her physical and mental limits.

When probed on interactions with people in Nepal, she discussed a moment with a guide on her trip where she made a connection with someone based on her upbringing. Ella conversed with the guide, who wanted to be a soldier in Nepal's army. She said:

> I remember one of the guides was telling us that he's been trying to get into the army ... in Nepal.... I don't know if I'm saying that correctly, the Nepalese army is supposed to be one of the most elite in the world and that the soldiers end up being sent to different parts of the world because of their training and he recognized that that would be a means to having a better economic status and I recognize that and I can connect to that, because both my parents were in the Marines and that was a method to making improvements to their lives, so it was pretty nice to hear that those connections are global. (interview, March 13, 2019)

Because Ella valued her family and their experience in the military, this conversation was significant for her understanding of his perspective. Ella learned some information about Nepal while having a conversation with the tour guide. This exchange inspired Ella to seek out an increased knowledge of the Nepalese military, building her interest in learning about other cultures while also comparing them to the United States:

> I feel like any time I travel I seek knowledge, trying to talk to people about what they know, their country, their history, again I had not known about the soldiers and then when I got home I got a chance to do more research. It is a big deal to be considered, to be part of that military, it's not as, like in the United States, I feel like for the most part you can be part of the military. It's not this strenuous like elite status so I thought that was pretty interesting ... so it definitely informs my teaching and also encourages me to teach from perspectives that are not always highlighted, and I think that's interesting and to even recognize that the social injustices exist often much harsher outside of the U.S., but you see it in little ways, you see it in ways that may not be explicit to the people who are dealing with it. (interview, March 13, 2019)

Two things are present in this quote. First, Ella made a global connection that transcended borders, centering on a commonality: the desire for upward mobility in socioeconomic status despite the injustices and obstacles in the way. This trip altered her ways of viewing injustices not only present in the United States, but also in different parts of the world. The knowledge she gained from her trip also reminded her of the lack of different perspectives in her curriculum. Suvantola (2002) connected travel to the ways in which people make meaning, saying "in travel the places that have made an impact on our identity form the experiential background from which we apprehend new experiences in new places" (pp. 37-38). Ella's social positions as a multiracial U.S. citizen influenced the ways she understood her experience in Nepal. Her multiracial background informed her experience in high school with the lack (and eventual inclusion) of representation of people of color in the curriculum. Combined with learning and appreciating new perspectives during her travels, Ella desired to make her curriculum inclusive.

Ella was very adamant about her privileges as a traveler due to her U.S. citizenship status and her steady income as a teacher. She first discussed her privilege of being a U.S. citizen and the movement she had with a passport during the second elicitation task (identity card sort). She added the identity “U.S. citizen,” which struck me—I had the privilege of not thinking about citizenship status as an identity, as I am a U.S. citizen. Ella stated, “I am an American citizen ... there are privileges; I can go to countries without needing ... a visa. You definitely need a passport.... I can do certain things that would be a challenge for other people” (elicitation task, February 27, 2019). Because she moved around with her family in the military and she was a U.S. citizen, Ella valued the freedom of movement that was afforded to her. Second, Ella discussed the privilege of having a steady income to be able to travel in the first place, which many people do not have, especially living in the very expensive New York City. Ella related her socioeconomic status in contrast to how she grew up with a single parent:

> I grew up in a one parent household where my mother was not poor but we did not have the luxury to have access to anything growing up. I recognized that me, my neighbors like my classmates were all from working immigrant families and there was no shame in it, but ... our lives did not look like those that we saw on TV. My life is very different though, I’ve been working as a teacher, I have a steady income, that steady income allows me to travel, it allows me to decide I don’t want to cook a meal at all this week and I’ll be okay, it also allows me to save which is not something I grew up knowing that people did. (elicitation task, February 27, 2019)

Ella associated her social position as a privileged, financially stable U.S. citizen to her travel experiences. She discussed her privileges during various times throughout the study, and those conversations centered around the privileges she had with travel. As opposed to Bailey and Jennifer, who were confronted with their social positions through travel, Ella reacquainted with her social positions, as they were always associated with her travel experiences.

“A very humbling experience”: Experiences of Discomfort

Marissa and Jacob experienced travel in ways that directly took them out of their comfort zones, engaged their privilege, and challenged their worldviews. They were aware of their Whiteness and the privileges that come along with that identity, but when traveling to places very different from those in which they grew up, Marissa and Jacob both reflected on the discomfort they felt as White Americans.

Marissa’s positionality as a White American—having grown up in a conservative area in the South—influenced how she experienced and then reflected on her travels abroad. As previously noted, she attended a university on the West Coast with a robust study abroad program, a very different area from the South. While her first study abroad trip to Italy was more of a “vacation,” her subsequent study abroad in South Africa, in particular, allowed me to see how positioning herself with and against these places differentiated the meaning she made from the experiences and about the self.

She studied abroad twice, but it was in South Africa that she faced questions of Whiteness and social justice. Interestingly, she glossed over her time in Italy when talking about her international travel, as her trip to South Africa was a more meaningful learning experience. Again, Marissa described Italy as a “vacation.” She acknowledged that while studying in Italy, she should have improved her Italian language skills. But mostly she accounted for this time as one where she had a sense of comfort because she did not face questions about her Whiteness, since she interpreted Italy as White. She managed moments of discomfort with not knowing Italian by relying on a peer, also placed with her Italian host family, who “would do more of the talking” (interview, March 27, 2019). As a White woman, Italy was more comfortable because there were no conversations about race relations or injustice; she did not have to face the nuances within Italy’s racial hierarchy.

To contrast, her travels to South Africa allowed Marissa to face discomfort as a White American learning more about racial injustice and apartheid simultaneously with the events of Ferguson, Missouri[12] in 2014. She relied on her social justice-oriented peers to learn about race and racism. She learned that apartheid did not fully end with regard to economic and educational opportunities for Black South Africans:

> I was in South Africa around the same time that Ferguson happened, and I was with a lot of people that were very involved in the activism for social justice community at [my university] much more so than I was at the time at least, and in South Africa, apartheid ended 21 years ago so it was so easy to see the lasting effects and that besides the fact that everyone now has the right to vote. Economically, the situation has not changed much. Educationally, the system has not changed much ... people's day-to-day lives aren't all that much different. (elicitation task, March 7, 2019)

Marissa knew about the injustices of Black people in the U.S. and in the world through readings and asking her teachers questions. But it was not until she visited South Africa that Marissa saw those injustices as a reality and a global phenomenon, while also reflecting on how racism operates in the United States. Marissa continued to discuss the commonalities between Ferguson and South Africa, making historical connections across time and space. She said:

> I can so easily see that in South Africa and then everything with Ferguson happening, it made everything happening in the U.S. so clear to me and I knew it, but I didn't know it, of how legalized Jim Crow was not that long, slavery wasn't really that long ago, of course those things still have impacts. We didn't give economic reparations. We didn't do anything besides give them the right to vote and even then a lot of places still didn't and still don't. So seeing ... that in South Africa, you can't layer them [South Africa and Ferguson] directly on top of each other. Some people were trying to do that. I don't think you can directly say like what happened in South Africa is the same as us; it's not the same, but the fact that the effects of apartheid are still very real in South Africa and I can see that so clearly. [It] helped me become more clear about that in the U.S. and connecting it back to global.... I think South Africa, being there really helped me start to understand the historical connections. (elicitation task, March 7, 2019)

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[12] The events in Ferguson, Missouri refer to the killing of Michael Brown, an unarmed Black man, by a police officer and the subsequent protests that followed in August 2014. See the *Documenting Ferguson* collection for more information from Washington University St. Louis: http://digital.wustl.edu/ferguson/.

Marissa was affected by her time in South Africa in ways that directly confronted her understanding of race, imperialism, and apartheid. She leaned in to her discomfort in a way that solidified what she knew about race and racism globally; it became real for her to see those injustices occurring in South Africa. She compared what she saw in South Africa and the events in the U.S., both historical and contemporary. Her experience in South Africa gave her a familiar lens through which to see race relations within the United States, especially given her experiences in the South. As a "White American," she used the term "we" to note the privileges she had, benefitting from the structures that White people created in the U.S. Given what was happening in Ferguson, this trip gave her a way to reevaluate race in the United States. Her trip began with the unfamiliar, interacting and engaging with Others who were different from her, but then morphed into a more familiar experience with unexpected commonalities to the U.S. that allowed her to see larger structural inequalities. This trip gave Marissa the opportunity to see the injustices in both South Africa and the U.S. more clearly.

Marissa felt discomfort around her Whiteness and privilege, but a specific occurrence forced her to face the realities of class inequality in South Africa. She felt comfortable sharing this incident, as she had not discussed it with anyone, and her reflections continued to show how she was processing the ramifications of apartheid. She described the incident and her reflections:

> I haven't really told anybody this. We planned this trip where we went on the Garden Route ... it was a three-day trip. We drove a lot and saw all these places and the first night we were there, we actually got, our hostel got broken into. A friend of mine actually, a person woke her up and threatened her and us. He didn't have a weapon. Eventually, she screamed, and he ran out. It was fine. The violent crime rate is still very high in Cape Town. We had kind of been shielded from that for a while ... this one part of our trip that was supposed to be very carefree and just traveling. Once again, kind of confronted with the very real realities of this country. There's still so much tension and so much inequality which contributes to this.... You walk around Cape Town and everyone's house, particularly in, we weren't even in a wealthy suburb. We were in a very middle class [area] that used to probably be more working-class suburb. Everyone's house is extremely gated. Like, barbed wire sometimes. All these alarm systems and you can see,

> there's this, people still feel, that's just part of their life. We have gated communities here, but it's like, all their houses are individually gated. It's just like part of a thing. It all connects back to the insane inequality and their very dark history. Apartheid ended, but the people that hold the financial and economic part of the country are still mostly White. Even though political power is held. Like, the ANC [African National Congress] is ruling the country since Mandela. But not all that much has changed on the ground for people. (interview, March 27, 2019)

This experience definitely shook Marissa, and yet—instead of attributing the danger to the person or the area—she focused instead on the structures and dominant culture within Cape Town. The attempted robbery was the result of economic injustices in South Africa. She noticed the facade of Black South Africans holding political power, but also that everyday lives of Black South Africans were not equal to those of White South Africans, because they possessed less economic power. This trip, although often discomforting and demanding constant self-reflection on her Whiteness, was a completely different experience from her travels in Italy but encouraged Marissa to come to terms with her positionalities, and she became more aware of the constant struggle she faces as a White woman teaching students of color.

Like Marissa, Jacob was given an opportunity to disrupt his Midwestern comfort zone while living on an atoll in Micronesia as a Peace Corps Volunteer. This experience was transformative in that his time in Micronesia altered his American values. When discussing his identities, Jacob noted the importance of being from the Midwest and a suburban, middle class background. He did not believe his race was an identity important to him, but acknowledged the privilege he had in thinking that way: "So, I wouldn't say I identify as White, but I'm certainly aware of the privilege that goes with being White. It's not something I think about all the time, but I know it's there.... It's more I'm privileged because of race, so I don't think that's not important" (elicitation task, May 22, 2019). But it was Jacob's new understanding, being from a suburban, middle class, Midwestern place, that influenced how his worldview evolved.

Leaving the Midwest for Micronesia with the Peace Corps was a "very humbling experience" for Jacob, who lived with multiple host families on separate islands that were much more rural and remote than the main island of Pohnpei (interview, May 28, 2019). He discussed his culture shock and the life adjustments he had to make, as his Peace Corps experience gave him a new perspective on his upbringing:

> From my experience as a Peace Corps volunteer ... I was the only American in a community. I didn't have any other Peace Corps volunteers or Americans that were close to me. Then you're exposed to everything that a community goes through, so all the joy and heartbreak, good times and bad times. I was reflecting on my own position as an American on an island, teaching in a Western style of teaching. Then coming back thinking about, oh, I come back to a relatively privileged life, whereas people there don't have the amenities that I have here. That doesn't mean they're any less happier because I think they're actually very happy. Just thinking about that power dynamic and being aware of that. (interview, May 17, 2019)

Jacob realized, while living in Micronesia, the privileges and amenities he had when living in the U.S. This experience of isolation, as the only person from the U.S. on the island, allowed him to become more aware of his background as he immersed himself in the culture.

Along with different amenities in Micronesia that were out of his comfort zone, Jacob was surprised to learn how Micronesians understood family and community, as opposed to his own upbringing. He described his time with his host family and the different parts of everyday culture he experienced:

> It was a one-bedroom, one- or two=bedroom concrete house that the family lived in. It was in this very rural and remote area of Pohnpei and deep in the jungle. There was no working bathroom, so it was an outhouse. And then the food, everything had to be made by hand. That was also my first time I was exposed to a dependence on imported foods, like processed foods. And, then every night, we would kind of get together and we'd drink kava. I think what was humbling for me was the acceptance. There were never any questions asked. Maybe, I'm sure they were happy about the monetary benefit. But there was never any questions asked by the family about whether or not I belonged. Right? It was just they accepted me, whatever they had they shared. Then they included me in their activities, even though I didn't know the language. So, that was kind of my first experience and cultural shock, when we're leaving, they would have a party for us, so we roasted the family dog. Which was great, but not something you're used to. (interview, May 28, 2019)

Jacob purposefully gave specific examples of the different customs and culture he experienced because they were very different than his norm of the middle-class upbringing in the Midwest. What is important to note is that—alongside his descriptions of the house, the bathroom, the processed food, all of which were foreign to him—he described a culture that valued community. He was surprised by the sharing, inclusiveness, and acceptance exhibited by his host family. Besides the initial discomfort of a drastic differences in amenities, the community-based culture was also a source of discomfort, as this was a different expectation; he felt the need to point it out in the interview because this was not what he experienced growing up. Jacob continued to notice these differences when he described his second host family and how he met his wife:

> And then my second experience was ... so that host family was temporary. And then ... going to my permanent host family, which was even more remote because we had to take a boat which took about a day-and-a-half, or two days, across the ocean. And then that situation, so there's no electricity. But again, the family was very welcoming, accepting. We're still, I mean, we're definitely connected because of my wife today.... She was on the island. I didn't meet her through the host family, but they had connections. So, we would see each other. But we've [the permanent host family] still stayed in touch. They consider me to be their son. This idea of adoption, which is quite common, right? That's a very common practice of siblings adopting the sons and daughters of other siblings. But everyone, kind of, being raised in a community. (interview, May 28, 2019)

During his time in Micronesia, Jacob learned Chuukese and engaged with and learned from local people. He mentioned that his wife's culture was "vastly different than [his] own." Jacob described an immersive experience in that he lived in the environment, learned the language, participated in the community, and conversed with the people, to the point where he married a Micronesian. He leaned into the vastly different culture he encountered. Jacob redefined family and community for himself and learned to live without American amenities. Jacob's positionalities as a White man from the suburban Midwest were altered by this experience of discomfort, which turned into familiarity, in addition to the unlearning he did in order to learn from and be accepted into the Micronesian community. His experiences in a drastically different

place than his norm changed his worldview. While I recognize that Jacob listed his upbringing as an important aspect to his identity, it is equally important to note that the second elicitation task (identity card sort) focused on American social identities, and not taking into consideration Micronesian values, which were very much part of his perspective.

Experiences Influence Curriculum and Instruction

In this last section, I highlight four participants who showed how their experiences abroad influenced their approaches to curriculum and instruction. While some described more direct influences, others used their travel experience to (re)evaluate their teaching. Bailey and Layla were explicit in describing how their experiences influenced their teaching. Bailey added in new content on the Yoruba religion that she encountered during her time in Brazil. Layla reinforced her ways of reflection and questioned her knowledge about Others due to her critical reflection on her preconceived notions of Hinduism in Indonesia. Ella and Marissa were not as direct, as their overall experience abroad informed them more how to approach curriculum and how to work with students. Ella continued to position herself as having a lack of knowledge on Other cultures, and her experience in Nepal illustrated that as she encountered the tour guide's perspective. She purposefully went to professional development activities dedicated to broadening her content knowledge of global topics. Additionally, because she encountered different perspectives and became aware that certain perspectives were not represented in the curriculum—including in her high school experience as well—she presented a lesson with a video showing the multiple perspectives of the Palestinians and Israelis interacting together. Marissa's experience in South Africa caused her to wrestle with her Whiteness, and that was something she continued to do as she was teaching her students of color. She was reminded of this experience as she was trying to address a derogatory statement a student said about a marginalized group of people. While these are only a few examples, how experiences influence

educators' sense of place certainly contributed to how the participants taught and, further, how they identified as global educators.

Bailey's plan was to develop a project for students to research the history of the slavery, resistance, and presence of African culture in a country in Latin America. As students learned about these topics, Bailey used Brazil as a case study and model, drawing from the content knowledge she acquired during her experience abroad. Not only did she expand her thinking around the African Diaspora, but Bailey used what she learned on her trip to enhance other units. Bailey showed how she incorporated aspects of Yoruba religions into her belief systems unit, which traditionally included the major religions. Bailey said: "[In the] belief systems unit this year, we didn't get to it last year because of timing. I wanted to include last year Yoruba religions as well too, and our timing got off last year. So I didn't get to it until this year, so I got to talk about one thing I got to do there [in Brazil] is go to a candomblé ceremony so I told the kids about that and they were riveted" (interview, March 6, 2019). She took what she learned in Brazil and implemented this content into her teaching, inspired to include non-traditional content in her curriculum. It is important to note that Bailey used the content knowledge she gained from her experience in Brazil to expand her teaching—not her confrontation with her Americanness.

In her teaching, Layla tried to draw attention to preconceived notions students have about a place in the world and disrupt their "myopic" perspectives, as she experienced in Indonesia. She confronted her own limited knowledge of a place (Indonesia), and this experience became embedded in her teaching. In one lesson I observed, Layla asked students to state the first things that came to mind about Africa (observation, May 14, 2019). The students were silent, and Layla called out the discomfort they were feeling, saying, "I know it's uncomfortable, but these are things we think of first, let's call it out." She also included herself in this activity, saying that she

was guilty of thinking in a certain way about Africa as she did about Hinduism. She gave the example of her immigrant mom making her finish her food because there were starving children in Africa. After debriefing in groups, students began to state those things that came to mind, which were mainly negative representations of the continent. After listing those comments on chart paper, she asked students to discuss what narratives were missing from their list. This was the beginning of her Africa unit, and she wanted students to interrogate the monolithic notions they possessed—just as she had about Indonesia—before examining the rich history and diversity of Africa.

Ella's recognition that she was largely ignorant of the knowledge around different cultures and histories inspired her to attend professional development activities that focused on building that content knowledge. She discussed a number of professional development events she had attended in the past year. One was a workshop on teaching migration and immigration in which she planned a lesson from Brown University's Choices Program[13] resources and the narratives from a graphic novel she read from a Syrian perspective about why the characters left Syria, "where they traveled, how they traveled, and the impact it had on them" (interview, March 22, 2019). Additionally, she discussed the powerful experience she had at a professional development session that focused on culturally responsive teaching. This particular event influenced her thinking about certain kinds of content knowledge, especially around Indigenous populations in the Americas. She discussed wanting her students to see the histories of their ancestors and to understand that Indigenous forms of knowledge existed and still exist:

> Now, it's definitely influenced my framing in what I want to teach because I have taught the subject already and the topic, my intention is to ensure that it influences how I teach the topic next year. I went to the Museum of the American Indian and this is when I was told that there's going to be a big push that goes just beyond cultural[ly] responsive

[13] https://www.choices.edu/

> instruction. Again, we are appreciating, we're recognizing, we're not seeing bilingual as a negative, it's actually an asset. So just reframing the thinking of things. I think I mentioned to you one thing that was mentioned to me during that P.D. [professional development] was how in the Yucatan there's all these languages spoken and instead of it being taught as all these multiple languages, people always referred to these languages as dialects. And that is something that I am a lot more mindful of. And I want to make sure that when I am speaking, I am using the word language. So, recognizing that, I've also decided that we're going to that museum. Most of my students are either from Central America, from Mexico, or from Dominican Republic. Then I have students from elsewhere, but those are the largest populations. I want my students to be able to see that. They've heard it, but they probably do not know. They do not see. They do not recognize that people actually take the time to locate the advancements and the technologies that existed and that still exists and still influence whether it's language or even the way bridges are built today. All of that exists and it wasn't because Europeans came in and told the Native people that this is how things are done. There was knowledge. There was this communication with even the earth and just recognizing that you want to create things that are sustainable and do not impact the earth negatively. So, we're going to be going in May. (interview, March 22, 2019)

Additionally, Ella's experiencing a lack of representation and an opportunity to learn from multiple perspectives in Nepal inspired her to teach through learning different perspectives. Ella described her interest in learning about Other cultures, and that the differences in culture existed both in history and today. When reviewing the Palestinian/Israeli conflict with students, she wanted to show students how differences operate within cultures in the same area and represent perspectives that might not be included in the curriculum. After teaching the Palestinian/Israeli conflict—a topic featured in the New York state curriculum and Regents exam—Ella assigned a homework assignment that showed a recent video from Jubilee of Palestinians and Israelis discussing their lived experiences. She initially wanted to conduct a quick review of the content with students, discussing their reactions to the conversations in the video. But this was not the case, as Ella noticed the engagement of the students; as I observed her, she let the videos and students' responses take over her lesson. Ella had parts of the video prepared as a review, but students took more time discussing them in groups and whole group (observation, May 7, 2019). Through their dialogues, students had multiple opinions about the

discussion between the Palestinians and Israelis. One student discussed the difficulty of dialogue between people who are at conflict. Another compared the conversation in the video to U.S. political parties, saying, “The guy in the suit [Israeli] is like a Republican and the lady [Palestinian] is a Democrat ... the guy, he was like trusting the sources. The lady ... was against the sources.” Ella praised the larger connections that students were making and asked them to think about the perspectives and biases of those in the video. She asked students with a reference to the Israeli man in the suit: “He mentioned what he does, his job, he’s a member of what?” One student responded, “The IDF [Israeli Defense Force],” leading students to think about the bias of the military. Ella proceeded to ask, “How do you combat that? How do you not fall victim of that bias?” Multiple students said to speak up only if they knew the facts. Then Ella told students of an attack on Israel that she heard about over the weekend, asking, “What do you think I did?” One student said, “You read all the text available and different sides and articles that talk about both topics, based on the articles, you make your own opinion.” Ella concluded before dismissing: “I don’t rely on one news company to be my ultimate source. It’s important to look at several resources so that you understand the facts.” This review turned into a lesson that focused on the bias, trustworthiness, and reliability of media sources, yet also encouraged students to do research on topics before jumping to conclusions, similar to the research she did when she returned from Nepal. This video was powerful for Ella in her own learning about the lived experiences and cultures of those in the region and the representations of different perspectives. This lesson was just as much a learning experience for her as it was for her students. Influenced by both travel and her additional professional development activities, Ella knew that her lessons had not completely changed, but that her “thinking about how to teach” global history was beginning to be addressed.

Marissa wrestled with discomfort when her students made derogatory statements about another group of people, which was indirectly influenced by her time in South Africa and seeing the legacy of colonialism. Marissa discussed how students made derogatory statements about Haitians, and she tried to show the relationship between those statements and European imperialism. She described overhearing a student say that "Haitians are dirty" (elicitation task, March 21, 2019). Marissa reacted, "I was really sad you [the student] are saying this ... you know these are a lot of the same stereotypes Europeans said about Africans and why they justify imperialism" (elicitation task, March 21, 2019). One way she indirectly addressed this comment in her teaching was to frame her questions around the consequences of European imperialism and, further, of dividing people. In a lesson I observed on the Rwandan genocide, she asked, "How did the German and Belgian colonists make the tension between the Hutus and the Tutsis groups worse?" and "What does dividing people do? How does that help the Belgians?" (observation, May 6, 2019). Marissa was clearly disheartened by her student's internalization of Eurocentric perspectives about people from Haiti. While this is not a direct correlation, Marissa's teachings began to adjust as she listened to the comments of her students of color and their internalized notions of White supremacy and the consequences of imperialism. Especially as "this White person standing up there, talking about race," Marissa leaned into her discomfort in understanding how her own Western perspectives on race and racism contributed to an inequitable world for people of color, and seeing the manifestations of these thoughts in her students.

Conclusion

Participants were confronted with their social positions as they were making meaning of their place-based experiences. Their sense of place evoked the meanings they ascribed to the places they visited (Kudryavtsev et al., 2011) in relationship to themselves. Their upbringing and

their existing knowledge both led participants to travel and have particular encounters, whether through their interactions with various people in a place, the meaning they ascribed to a site, or their heightened awareness of their surroundings. Participants described what and how they read a place from their own knowledge and dispositions. It showed that these experiences were not just a one-time affair, but an ongoing reflection into who they were and how they engaged with the world. Participants contemplated the meaning of immersive experiences, leaning into both familiar/comfortable and unfamiliar/uncomfortable situations. They came to terms with the content knowledge they learned about a place while learning more about themselves in the process. Experiences in a place forced a reconsideration of how the participants positioned themselves in that place and, in turn, other places. These became significant aspects of how they positioned themselves as global educators, and their engagement with the world contributed to the ways in which they became aware of themselves and the knowledge construction of the world.

Chapter 6: Countering Tradition and Humanizing Others: How Three Critical Global Educators' Positionalities Reframed World History Teaching

Introduction

On an early morning in April, I walked into a New York City public school, where I noticed that almost 60% of students are Latinx. At the beginning of class, Bailey put up two images for students to think about perspective as students as they prepared for a mock trial (observation, April 3, 2019). Figure 5 shows a painting of Christopher Columbus and his men, landing in the Caribbean and encountering the Taíno. Figure 6 is a mural in Puerto Rico that depicts three ships sailing on top of bodies, surrounded by blood.

Figure 5: Columbus image analysis 1

Figure 6: Columbus image analysis 2

Bailey asked students to evaluate perspective by asking, “How did each artist make choices that showed a particular point of view of Columbus’s arrival to the Caribbean?” She then connected it to the learning target that day, which was to prepare their arguments for the mock trial the next day, asking, “As a writer, what choices can you make that help to make your perspective or point of view clear to your audience?” The students were preparing to put various historical figures and ideas on trial to answer the unit’s essential question: “Who was guilty for the murder and mistreatment of the Taíno?” The next class of the day was ahead of schedule and conducted the mock trial, which was adapted from the *Rethinking Columbus* lesson plan (Bigelow, 1991). At each table, one student was a jury member, one was a lawyer for the defendant, one student was the defendant (Columbus, Columbus’s men, King Ferdinand and Queen Isabella, Systems of Empire, and the Taíno), and one student was the court clerk, responsible for taking notes; Bailey was the judge. After hearing all the statements and answers to questions, the jury had a verdict that ranked who was most guilty of the murder and mistreatment of the Taíno. Students ranked Columbus as the guiltiest followed by his men, the king and queen, the systems of empire, and

the Taíno as least guilty. The final homework assignment for the unit asked students to answer, "Should we celebrate Columbus Day? Why or why not?" and use evidence to justify their answer.

Just a month later, in another classroom in New York City with almost 75% Latinx students at the school, Allison began her unit on the Taíno and Christopher Columbus. She began her lesson by saying, "Today, we are going to start to work on our trial. Who is responsible for the death of the three million Taíno who lived on Hispañola? Hispañola is present-day Dominican Republic and Haiti" (observation, May 10, 2019). Adapting from *Rethinking Columbus* (Bigelow, 1991) like Bailey, she presented a background video from both the perspective of Columbus and the Taíno, and asked students to turn to a neighbor and discuss, "Who were the different people who were responsible for the deaths? Who played a role in the destruction of the Taíno?" Students brought up the different key figures, such as Columbus, his men, the king and queen, and the Taíno. At one point in the lesson, Allison began to speak Spanish to a student in the front. In an interview after the lesson, she explained to me what they discussed: "Enrique [pseudonym] is one of my students from Dominican Republic, and he was like, 'Ms.,' we were talking in Spanish ... he was like, 'this is not what I learned in Dominican Republic.... Columbus came to help people. In the DR, they taught that he came to help the Indians and make their life better'" (interview, May 10, 2019). They continued to have a conversation about why he would learn that about Columbus. The class proceeded to examine a timeline of Columbus's arrival in the Caribbean and of the happenings of the Taíno to prepare for the trial later that week.

A couple of weeks later, I was in another classroom that discussed Columbus and the Taíno, but there was no trial activity planned. This school had only 14% of its students as Latinx,

while the majority were White, about 43%. Layla began her lesson doing an image analysis (Figure 7), similar to Bailey (observation, May 29, 2019).

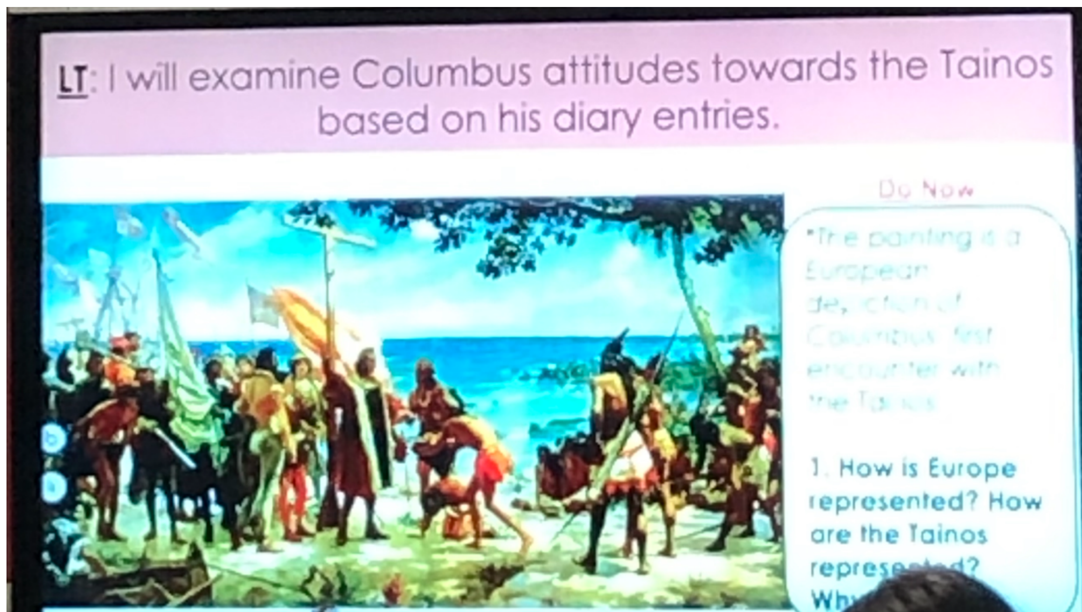

Figure 7: Columbus image analysis 3

The caption to the right said, “The painting is a European depiction of Columbus’s encounter with the Taínos.” She asked students to describe how Europeans and the Taíno were depicted. After sharing out, she asked students, who were sitting in a larger circle, to do a close reading of Columbus’s journal. She emphasized to students, “This [Columbus’s journals] is not manipulated. First, we started with Zinn, a historian describing Columbus. Now we are reading his journal. Columbus kept a journal that was months long. The Taínos didn’t have written records and his men didn’t, so a lot of what we know is from Columbus himself.” She framed the reading around this guiding question: “How did Columbus view the people he encounters (aka the Indians the Taínos) based on his diary entry?” Students inferred the deficit and racist viewpoints Columbus had of the Taíno, with Layla reminding the students of the harmonious civilization of the Taíno, which she intentionally taught before uttering Columbus’s name. She

ended the lesson by having students analyze the power dynamics and oppression of Columbus and his men on the Taíno.

These three participants, Allison, Bailey, and Layla presented themselves as critical global educators in the ways they positioned the knowledge of the world and their approaches to teaching. Their positionalities were shaped by the experiences in their youth, their travels abroad, and their schools' contexts, which influenced the ways they decided to teach global history in a critical way. Allison, Bailey, and Layla had varying experiences, identities, and contexts within their teaching, yet they had similar sentiments when discussing the meaning of education and how they enacted their perspectives in the classroom. They focused on framing global history with an emphasis on inequality, colonialism, and race, and that was evident in the ways they discussed their teaching, their goals for their students, and their lessons. While they challenged the traditional approaches to world history curriculum by centering these themes within the content knowledge and framing of global history, they continued to align with the 9th grade global content standards of New York State. In this chapter, I discuss each critical global educator's unique experiences that contributed to the development of their critical positionalities and teaching. I highlight encounters in their youth that provided early opportunities to develop a critical perspective; their time abroad, which provided experiences in shaping their critical worldviews; their school contexts, which informed their approaches to global history; and the ways in which these perspectives contributed to the decisions they made in their classroom teaching.

These three participants were categorized as critical global educators due to their close alignment with critical global education and world history scholarship (Andreotti, 2014; Merryfield & Subedi, 2001; Salinas & Sullivan, 2007; Subedi, 2013). Merryfield and Subedi

(2001) discussed the importance of countering Eurocentrism in global education by contesting the traditional narrative of dominant histories. Similarly, Salinas and Sullivan (2007) researched two Latinx pre-service teachers, who were influenced by their positionalities as challenging the ways of thinking about history by deliberately using historical thinking strategies to question the traditional Eurocentric curriculum. They positioned global history knowledge as counter-narratives. Andreotti (2014) provided a critical global citizenship education framework that focused on larger themes of power, oppression, and injustice that centered the systems of inequality and inequity. Subedi (2013) provided a decolonial framework that encouraged anti-essentialism, disrupting the monolithic representations of people, cultures, and communities as well as contrapuntal readings that challenge the context of the dominant narratives and recognize the absence and silencing of non-Westerners in texts. Because of their sense of criticality of the world, Allison, Bailey, and Layla attempted to incorporate these frameworks throughout their teaching, as evidenced through their self-reporting and my observations. This chapter digs deeper into these participants' upbringings, experiences abroad, and their school contexts that influenced their positioning of knowledge and their curriculum within their teaching.

"I Represent the Colonizer": Allison

Allison's youth provided a foundation for the ways in which she viewed inequality in the world, while also questioning her positions as a White woman within the different spaces and people she encountered. She had a strong sense of curiosity that inspired her to travel and learn languages. She was motivated to become a teacher as she noticed the systems of inequalities within the places she visited abroad. She learned about the communities she served in NYC from her students. and her teaching philosophy centered around "empowering students to have a voice," despite the school structures. Allison's critical positionalities influenced her attempts to incorporate critical global education frameworks (Andreotti, 2014; Merryfield & Subedi, 2001;

Salinas & Sullivan, 2007; Subedi, 2013) into her teaching that allowed students to view the dangers of a monolithic narrative of Africa, analyze the racism in Pope Urban II's speech, question authority like Martin Luther regarding issues in their community, and examine the agricultural achievements of the Aztecs and Incas, addressing students' preconceived notions.

Early in her upbringing, Allison had conversations with her mother that centered around the issues of race and gender affecting their community. She was from a suburb outside a metropolitan city in the Midwest with half the population identifying as White and the other half as Black. She described her childhood: "I think I had explored being White since a kid, in some ways, just from having a mom who also explored our racial identity a lot with us [her and siblings] as kids. And gender, I had thought a lot about gender growing up, too. Because also, something my mom always talked to us about, was gender and equality" (interview, February 25, 2019). These discussions led Allison to understand her position as White within her context in suburban U.S., especially given the fact that there were "a lot of problems with segregation and inequality." Where Allison grew up contributed to the beginning stages of her critical outlook as she began to explore the inequalities in her community in the Midwest.

Within her travels to Latin America, Allison balanced the notions of wanting to learn about other cultures due to her sense of curiosity, while also questioning the systems within her surroundings. These experiences abroad also inspired her to pursue a teaching career. Allison was very curious to learn about the world, and this began with her interest in learning Spanish. In high school, her Spanish teacher leveraged interdisciplinary opportunities, presenting works from Spanish feminist literature and Spanish artists. This "mixture of culture and language" intrigued Allison and led her to want to learn the language. Allison believed being in a space with Spanish speakers would help her become fluent; she decided to study abroad in Ecuador. Her experience

in Ecuador taught her how to speak Spanish because she was forced to speak to people to navigate the space. Continuing her interest in Latin America and growing her Spanish, Allison participated in the Peace Corps in Paraguay, living and teaching in a rural community. While in Paraguay, she learned about her surroundings by interacting with the Indigenous communities, and learned conversational Guaraní, the Indigenous language. Yet, she learned more about herself as an educator and connecting with students, saying:

> I taught an entrepreneurship class to young people in my community which was so fun and the kids were so empowered by it because I lived in a really rural area with little resources and businesses. They were just so engaged and so excited…. I liked the creativity of thinking about how to ... teach and I also had a book club where we read *Diario de Ana Frank* and seeing them connect with Anne Frank was such an incredible experience. These girls in rural Paraguay, learning about Anne Frank, I don't know, it was, like, so magical. (elicitation task, February 2, 2019)

While this was an experience that led her to become a teacher, Allison questioned the Peace Corps program as a whole, and she discussed her critiques. She said there was a lack of "cultural sensitivity" training. Volunteers for "two years [are] living in someone else's community and the U.S. is an imperial power and there [are] so many power dynamics that you don't really talk about in training. That was really problematic" (elicitation task, February 2, 2019). Allison did not discuss how she came to this realization, yet she thought about what it meant for an outsider coming into a space that was drastically different from her upbringing while living in the rural community in Paraguay. Her experience with the Peace Corps paved a way for her to combine the interest she had in the world and the perspectives of race and gender she was exposed to in her youth, stating that education and teaching was the area in which there "was the intersection of politics and social change" (interview, January 14, 2019). These experiences shaped how Allison viewed that world through a critical perspective and continued to question the systems she was a part of as a way to understand the world around her.

Allison continued to pursue knowledge about Latin America that allowed her to learn from different perspectives. The act of traveling abroad and engaging with others was the way Allison gained knowledge about communities and perspectives as well as satisfying her curiosity (Suvantola, 2002). She traveled to Cuba to learn about communism. She traveled with the Venceremos Brigade, a political organization that promotes solidarity with the Communist revolutionaries, where she wanted to learn about Cuba in a "less traditional way." Although she was aware of the fact that the trip was organized by the Cuban government, she was amazed in learning about the experiences of revolutionaries, which continued to stimulate her activism work with social justice in New York City. Her perspective on her White privilege was questioned during that trip, saying the trip "challenged me to examine my White privilege in a way that I had never been pushed to within the U.S." (email correspondence, October 9, 2019). Similar to the Peace Corps, Allison questioned and critiqued the trip as well, seeing that there was a lack of multiple perspectives presented to the group: "We also went to a lot of political rallies and heard from many different Cubans, but mostly Cubans that supported Fidel Castro and were not particularly critical of the political landscape" (email correspondence, October 9, 2018). While she did learn about Cuba's history, she questioned the knowledge she learned, and this contributed to her critical perspectives. Participating in a program allowed Allison to see the world in a lens that was different from capitalistic U.S., saying, "I left feeling like there was a lot I still didn't understand about Cuba and people's perspectives on it. It truly challenged my worldview to be in a communist country that has, by and large, developed around being anti-capitalist" (email correspondence, October 9, 2019). Her experiences traveling to Cuba "solidified [her] perspective … [in] thinking about inequality and racial hierarchy and colonization" (email correspondence, October 9, 2019). Again, she did not discuss how she came

to these realizations, but the themes she emphasized built her learning process about this area of the world and ultimately influenced the ways she planned and taught her global history classes.

Another system Allison questioned was the New York State Regents exam and its pressures on teachers and students. Allison expressed frustration with the heightened value of Regents preparation at her school. This caused her difficulty in teaching social justice issues to students of color. Allison described the racial demographics of her school as “75% Latinx,” consisting of those who were “Mexican, Dominican, Puerto Rican, Ecuadorian” (interview, January 14, 2019). She also had a substantial number of Arab students from Yemen and Sudan, as well as students from China, Guyana, Uzbekistan, and Russia. There were quite a number of English as a new language (ENL) students, with one of her classes predominantly with ENL students. Because of her experience teaching predominantly students of color and immigrant students, she believed the role of education as emancipatory, saying, “Education is supposed to be about liberation and freedom, and that is so hard to do when you’re in a system that doesn’t feel emancipatory and feels like every corner is another barrier to actually empowering students to have a voice and explore the world” (interview, January 14, 2019). While her content in Global History I in 9th grade was not technically on the Regents exam, because of the pressures at her school, Allison felt pressured to address the exam in her teaching. She used the exam language and had students practice the exam essays while she positioned knowledge around her critical positionalities and her philosophy of education.

Because her school placed strong emphasis on the Regents exam, Allison sensed pressure to introduce the Enduring Issues Essay to her students. This essay from the new exam asked students to trace an enduring issue with several documents. Allison felt she needed to teach the students the structure of this essay in order to prepare them for their 10th grade Global History II

class, which she described as very rigorous and closely aligned with the Regents. In one lesson I observed, during Black Lives Matter Week, students practiced reading documents in preparation for that essay (observation, February 6, 2019). Allison passed out sources that reviewed social hierarchy topics in ancient and medieval history, and those leaned toward the theme of inequality. The documents were (1) a table showing who had and did not have the right to vote in Athenian democracy, (2) the European feudal pyramid of power, (3) excerpts from *Analects for Women* by Confucius scholar Song Ruozhao, and (4) an article in the *St. Louis Post* in 2015 about Ferguson police's unfair treatment of Black people. Students had to do two readings of each document and an analysis protocol that connected to an enduring issue. She planned for students to pick two out of the four documents and begin writing their enduring issues essay. Being that it was Black Lives Matter Week, Allison began her lesson asking students, "What is an example of inequality that we have studied in class besides Black Lives Matter?" Students in her classes said the caste system, gender inequality within Confucianism, feudalism, and Donald Trump's views on immigration, with one student saying, "He treated immigrants as lowest and he is the highest." The student responses connected to Allison's goal of focusing on inequality within her teaching of global history. She was very purposeful in having students discuss the enduring issue of inequality as a critical global issue (Andreotti, 2014), and it was evident how students connected inequality to the various global history topics in their responses to her questions. Connecting issues of inequality in history was important to Allison:

> I try and talk about gender inequality a lot. That's a major thing that I try in every unit to have some sort of conversation about, but I think that I mostly relate a lot of examples of inequality from history and try and draw parallels to today and often immigration comes up a lot [be]cause it's such an enduring issue throughout history and how people have treated the Other. Social hierarchies are so prevalent in ancient history. (interview, March 11, 2019)

She had specific conversations with her mom about inequalities with regard to race and gender, and she observed systems of inequality within her school. These experiences created her worldviews, which informed her decisions to choose these documents that specifically highlighted inequality with regard to class, race, and gender, and also how she navigated the Enduring Issues Essay from the Regents and the pressures of her school to prepare her students for the exam.

Allison learned more about activism and different perspectives on her trip to Cuba, which motivated her to reframe global history and provide opportunities for students to question their surroundings through connect of larger issues (Andreotti, 2014). She provided different assignments that allowed students to connect to the topics within their local contexts and lives and make real-world connections. Her summative assessment for the Reformation unit asked students, "What lessons can Luther's Protestant Reformation teach us about challenging authority today?" (observation, April 11, 2019). Allison had students in groups tackling different policies within the national, local, and school district level. Students had roles such as the policy analyst who discussed the laws or policies that were not fair, the advocate who found ways to make those laws more equal, and the social media manager who created strategies to promote their message. As a group, students created a PowerPoint presentation to educate their classmates. One group worked on allowing for greater use of lockers in schools. Another group discussed the need for drug reform. A third group tackled the issue of immigration and the border wall. Allison's project fostered the learning of national and local issues that affected their communities and found ways to bring advocacy and awareness to those issues in an ancient and medieval global history class. During my observations, she did not directly link the project with the Protestant Reformation. Her plans were intended to challenge the norms and authority within

students' communities, similar to Martin Luther's actions. Her motivation for the project in her class stemmed from her experiences in Cuba. Her goal was for students to learn about national and local policies and make connections between global history and their own lives and communities.

Allison also encouraged students to critically analyze documents by looking for bias and racism, framing the lesson as a contrapuntal reading of the document (Subedi, 2013), while also comparing the concepts found to the present. She described how students analyzed Pope Urban II's speeches for bias and racist language toward Muslims and then compared that with Trump's tweets. Allison discussed how shocked the students were about the racist sayings of the Pope and connected this hate to the New Zealand mosque massacre:

> He [Pope Urban II] says really racist things ... and we talked about why did this motivate people. And [the students are] like, "Well, hate really is motivating." We had that conversation ... and then Friday happened [New Zealand attacks] and the kids brought it up.... It was so eerie because we just had gone over how the Pope rallied people by racist rhetoric to go kill people and then now we have, you know, just like the same thing. (interview, March 18, 2019)

By framing the Crusades around the racist rhetoric, Allison was able to have students make connections between today's Islamophobia and the Islamophobia in global history. Allison reframed the knowledge of global history to think about issues of racism toward Muslims during the time of the Crusades as well as in contemporary contexts. While she did not plan to connect it to the attacks in the New Zealand mosque, Allison provided the space for students to make real-world connections due to the frameworks she used to teach global history all year.

Allison also became more aware of her Whiteness while trying to reconcile how she positioned herself as a White woman who taught Latin American history to her Latinx students. She described a moment of dissonance and tension in her class when she characterized herself at the "colonizer," saying:

> It was a little uncomfortable for me sometimes because I think, and in a lot of ways, I guess I represent the colonizer. Like I am of European descent and as a result of colonization, frankly. I'm in the United States. So that's weird and I actually have never really shared that with students, but it's in this moment of students discovering their [Latin American] history and its intersection with colonization. I'm always a little like, do I highlight that more for them or let them do that work on their own? Do I share my own journey? (interview, May 10, 2019)

Allison was coming to terms with her Whiteness as a teacher of predominantly Black and Brown students. She taught topics that centered around the colonization of Latin America rather than the progress of the Spaniards and continued to be aware of her Whiteness as she was teaching students about the Taíno, the Mayans, the Aztecs, the Incas, and other Indigenous people that are the ancestors of many of her students.

During her teaching of the Aztecs and the Incas, Allison was influenced by her time in Paraguay and was able to respond to students' misconceptions. Allison was very deliberate in showing the advancements of Indigenous populations with descriptions and media showing sustainable living. During her time abroad, she noticed "huge monoculture agriculture completely destroying Paraguay and massive deforestation because people moved away from Indigenous methods of farming" (interview, April 11, 2019). She planned one lesson on how the Aztecs and Incas adapted to their environment to build large cities and civilizations, highlighting the Indigenous ways of farming (observation, April 30, 2019). Allison discussed some of those Indigenous methods, such as *chinampas* ("floating gardens" as one student called them) in the Aztec empire and terrace farming methods the Incas used in the Andes Mountains. During the lesson, one student exclaimed, "They were that smart?" with Allison replying, "Yes, they were, this was a sustainable way to farm and large companies do not want to adapt." Here, Allison was reacting to an unplanned moment in her classroom, and this reaction was aligned to her goals of tackling her students' preconceived notions of Indigenous populations as not advanced. While her intention was for students to practice providing evidence from documents, a typical Regents

skill, it was important to Allison to show the advancements of these civilizations from the perspective of the Indigenous populations, instead of Europeans (Merryfield & Subedi, 2001). She described

> how advanced and complex the Inca and Aztec civilizations were, and tomorrow we're going to talk about how the Inca maintained and grew power using a lot of the different strategies they did. I think it is really important to start there instead of start when Europeans came and, "What the Europeans found was"; instead it's, "This was going on." It's like a different conversation and then it's way more devastating, but at least more empowering (interview, April 11, 2019).

At one point, Allison told her students that there are Aztecs today that are trying to use the same sustainable farming techniques despite the larger companies trying to take over. She reflected that she wanted to be more explicit about including a lesson that discussed *chinampas* and Indigenous methods being used today throughout the world.

Additionally, Allison taught lessons on the stereotypes of Africa and women in Islam because of the misinformation students said in her class; this influenced her to directly address their responses, but also question her own perceptions of Africans and Muslim women due to her Whiteness. In describing her teaching about African civilizations, she noticed students were saying "horrific things about Africa." She deliberately addressed these concerns by having students watch Chimamanda Ngozi Adiche's video,[14] *The Danger of Single Story*. Allison observed her students as having their "mind[s] blown" and saying, "'Oh my God, I totally thought that all Africans were starving and didn't have water'" (interview, March 11, 2019). This provided a sense of anti-essentialism (Subedi, 2013) that countered the misconceptions of Africa. When discussing this lesson, Allison positioned herself as one who also needed to interrogate her misconceptions about the continent, but also her students' and how a "single story" was placed onto them. Students completed a homework assignment discussing the single stories they noticed

[14] https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=en

about themselves, and they were open to discuss the assumptions that Latinx people do not know how to speak English or that African Americans are dangerous and impulsive. She addressed the misconceptions students had about Africa, but also learned about the single stories that were projected onto her students, positioning this lesson as reflective for both her and her students. This lesson showed her critical perspective by addressing racism and essentialism and showing the complexity of a marginalized population in the world (Navarro & Howard, 2017; Subedi, 2013).

While learning about her own perceptions of Muslim women, Allison's Whiteness resurfaced when she experienced some tension with students as she was trying to navigate her presentation of misconceptions of Islam; her Muslim students challenged those misconceptions. One of the myths of Islam that Allison presented was that "Islam forces women to wear hijab." This was her attempt to use anti-essentialism on a population that is perceived as a monolith (Subedi, 2013). Allison recalled the incident, saying:

> One of my Muslim students was like "Ms., this is true" and was very adamant, "yes, women should be submissive," that's when he went on and on and the other kids in the room got uncomfortable.... Then another female student who wears hijab was like, "Ms., women have to wear hijab because of God" ... she was arguing with me that it was in the Quran ... it just felt really hard ... sometimes I feel like people have really strong beliefs about where they're from and their history that are contradictory [to] what I teach and particularly things about religion, historicizing religion is very new to them and especially a lot of my students are super religious, and it's like I think it feels dissonant to them to hear history.... I don't want to tell someone that their beliefs are wrong, that doesn't feel right. While my motive is for people to understand each other better, it's also not my intention to tell people that what they think is wrong. It's tricky (interview, January 14, 2019)

Allison experiencing this pushback by her students showed the tension she was trying to elicit from her teaching. She positioned the misconceptions of Islam as a way of disrupting the knowledge construction of Islam by the West, and yet, here was a situation where she did not want to challenge the Muslim students about what they believed in because she wanted an

inclusive classroom. Her conundrum was when a person's beliefs were contradictory to her teaching. Her positionalities were in flux as she navigated how to dispute the stereotypes while also having a welcoming community in her class that respects all students.

Allison's critical worldview allowed her to make sense of the surrounding structures that influence the different contexts in her life, especially as a White teacher. Her positionalities were developed from her youth, her experiences abroad, and her interactions with students. Her youth shaped her ideas of Whiteness and equality. Her time as a Peace Corps Volunteer in Paraguay and her trip to Cuba shaped her dispositions to understand racial hierarchy and the ramifications of colonization in connection to the theme of inequality. Her critical perspective also fostered the critiques she had of each program. These critical positions directly influenced her teaching of the world through themes of inequality within race and gender that navigated around the school structures. She also questioned herself as she wrestled with her position as a White critical global educator, teaching students of color their histories and knowing she "represents the colonizer."

"This is the curriculum that people talk about as never being taught": Bailey

Bailey's critical perspectives stemmed from youth experiences living in a neighborhood with a family of low socioeconomic status and the perceptions that were put onto her in middle school from a poor neighborhood. She was fully aware of her Whiteness and how her undergraduate experiences allowed her to think more critically about the world. Because her family was of a low economic class, her first opportunity to travel abroad for an extensive period of time was during her teaching career to Brazil. This allowed her to reevaluate the ways she saw certain aspects of the world, such as the meaning of community. Bailey's experiences influenced her to teach with a critical perspective without the pressures of the Regents, and to take on global history teaching through the eyes of systems and critique those structures through race, class, and gender (Andreotti, 2014; Merryfield & Subedi, 2001; Subedi, 2013). Her teaching consisted of

creating a course plan that taught about non-Eurocentric populations within ancient and medieval global history, countering the misconceptions and highlighting the ”contested histories” (Merryfield & Subedi, 2001, p. 284).

The labeling that Bailey experienced in her youth shaped how she approached her understanding of the world. Bailey came from a family with a low socioeconomic status in the Western part of the U.S. She discussed growing up near families of color in her neighborhood, but she did not go to the neighborhood public school. She went to a middle school that was affluent and mostly populated with White students. She first realized how different her school and home community were when another student labeled her as the “ghetto White girl” (elicitation task, March 19, 2019). Within this context, she was troubled by the notion that students had to insert the term “White” in order to make a distinction about who lived in particular neighborhoods. Bailey mentioned, “So much of what is our perception of who lives in that neighborhood or for students that, it’s like we need to add in the [term] ‘White’” (elicitation task, March 19, 2019). Throughout her interviews, Bailey used the terms “our” and “we” to reference the White population she was a part of, positioning herself as a part of the dominant discourse while remaining aware of social class differences in her experiences.

Additionally, Bailey had participated in different schooling experiences in high school and in undergrad that gave her insights into the frameworks of social justice teaching with Critical Race Theory. She participated in high school summer bridge programs as a facilitator, teaching classes to middle school students about race, class, and gender. In undergrad, she created a curriculum that centered around Critical Race Theory. She explained: “I had research experience working on this curriculum that used storytelling and Critical Race Theory that was called the Storytelling Project. Part of the idea with that was where are there concealed stories

and then also how to we create counter stories to a dominant narrative and so that was foundationally kind of thing" (elicitation task, February 7, 2019). This experience shaped her critical perspective to understand that surrounding social structures were constructed to benefit White people and silence people of color. Her work on this curriculum was foundational in understanding critical theories in education and what it means to discuss race, class, and gender in classrooms, which stuck with her throughout her teaching career. It is important to note that Bailey did not further elaborate on the tenets of Critical Race Theory during the interviews. She might not have articulated her understanding of the theory with me, but she presented some aspects of it within her teaching, which is discussed later on in this section.

Bailey's exposure to global perspectives was through her partner, who was from Colombia, and she credited her partner for the ways Bailey positioned herself in the world as a White American. When looking at her concept map from the first elicitation task at our last interview, she added her partner to it. They have been together for eleven years, and every time she mentioned her partner, Bailey made sure to emphasize that her partner was from Colombia, not Colombian American. While adding to her concept map, she said:

> I think the only thing that's really not on here is actually just more like personally in my own community. So, what I'm thinking of specifically is my partner, [she] is Colombian and from Colombia and is not nearly as connected to the United States in ways that I am and sees herself as very international. We talked about that a lot and so I think that has influenced my approach or just my thinking or my worldview, especially like traveling with too. It becomes very apparent. (interview, May 8, 2019)

Bailey's Americanness also became apparent to her through her travels in Brazil. She received a grant to travel to Brazil to learn about the African diaspora, which would expand one of her curriculum units. It was the first time she had traveled abroad for a longer period of time (one month) and was immersed into the community to learn about the African diaspora in Brazil. Not only did Bailey learn about the African communities to enhance her African diaspora unit,

but she learned about herself as an American abroad, how she viewed herself within the world, and within the space and people she engaged with on her trip. Her experiences, along with the acknowledgement from her partner about her Americanness, helped Bailey realize that her way of thinking and actions were different from those in Brazil. Bailey discussed how this trip was important in shaping her worldviews (as discussed in Chapter 5):

> It was also the most immersed that I felt … [I was] not being in a kind of American sensibility, and it's funny because my partner is Colombian, and so she alerts me all the time when I'm acting American in ways that I totally did not even know of before that, but I feel like that's kind of what travel does to me basically ... the frames and cultures, you just see how every day stuff, it's not always super large, but it's just a little different sometimes...there are other ways to actually be in the world and you can say that and know that, but to feel it is a whole different kind of thing, so yeah, after that I'm going to travel every summer. (interview, March 6, 2019)

Her experience abroad allowed her to learn about herself as an American in relation to the feelings of dissonance within a different place. This revelation through travel was not by herself, but a collaborative effort with her partner in which she listened to her and reframed her critical perspective of the world.

When probed about the meaning of the different everyday experiences she referenced in her interview, Bailey gave the examples that she noticed were different in the community she was visiting: "How time works or how people were late to each other or how you treat strangers or ways in which people use music or food, but also is a way to bring people together, but then it's also ways [of] how you see race differently in different contexts or like how class operates in the street" (interview, March 6, 2019). Because her worldview is rooted in race and class given her experiences in her youth, she not only learned new frameworks for viewing culture, but also saw how race and class were manifested differently in Brazil. Bailey's newly gained perspectives from Brazil allowed her to decenter the U.S. and form a more global orientation. While she was very purposeful in learning counter narratives in history through reading scholarship, she further

positioned herself as wanting to learn more from people within places, expressing the desire to travel more.

Community was very much part of Bailey's experience in Brazil as she listened to family and community narratives and compared the experience living in New York City. She gave an example of a woman who owned a restaurant in Brazil and how that establishment within the space was more a part of the community than it would be in NYC:

> One of the people that we kind of knew ... ran this restaurant out of her home ... but there were also close people around, it was like a very community kind of feel. So we'd all be cooking and then we eat together which was like hanging out for a while. It was just watching relationships and communities that were there. Also she was Afro-Brazilian, trying to cook and show Afro Brazil, that's part of why I was there was specifically to look at Afro Brazilian culture and history of slavery and racism in Brazil. So it was about what that food meant to her, what she talked about ... in her history in a way for her to bring that back and also bring it to other people.... That's what I mean about all those things connecting people together, just ease in ... hanging out which is not the same as New York for example.... You're not as often going to someone's home and having that kind of space and openness, it's like you're meeting at a bar, you're meeting at a restaurant. (interview, March 6, 2019)

This comparison allowed Bailey to expand her view of community and the spaces that people occupy. Bailey described the spaces and establishments as very isolated in New York City. Because of her interactions and observations of the woman at her restaurant, she was able to experience a community that was more open, more community-oriented, and more connected; this was different from her norm and worldview. Her positionalities as a White woman became more global with her relationship with her partner and her time in Brazil.

Bailey was very purposeful in choosing to be in a school that was not bound by the Regents exam when she returned to teaching. While she had a very similar pedagogical approach when she was teaching U.S. History at a Regents-based school, her concern when coming back to the classroom was to experience a school culture that stayed away from testing and school

data analysis. She wanted to be in a place that was able to use assessments in an authentic way, saying,

> I wanted a place that didn't have to stress about that [testing] all the time and a school culture that wasn't just tied to these numbers and students stressing out ... because ultimately they're not good tests and it's not even for a purpose.... We should have to show that students are getting better but not for something that's not even measuring that and more authentic assessments. (interview, January 30, 2019)

By seeking out this particular school, Bailey was able to cultivate her teaching philosophy of collaboration and student-centered pedagogy that allowed students to be in a "space for where we're practicing how to both live and create the kind of world that we want to be in" (interview, January 30, 2019). Space is an important key in how Bailey continued to develop her critical perspective in teaching.

Bailey's experiences in Northern California and learning Critical Race Theory created a teacher positionality that centered and challenged systems of oppression across the globe in her teaching. She created a course that discussed the foundations of inequalities around race, class, and gender as themes within global history. Bailey described how students were learning about the origins of the construction of patriarchy, race, and social class. One of Bailey's goals for her students was to create a world they want to live in, and by understanding these origins, students can be informed to dismantle these social structures:

> It's a feeling of discovery [when] we get to see how these things started. Let's look at how sexism starts, how patriarchy starts. Let's look at when race becomes a thing. Let's see how social classes got started and to be able to see a starting point for that is kind of amazing because it's like oh that means it wasn't always this way, and that means there's also these potentials for other possibilities for the way that we can live that are not rooted in those same inequalities and so when we can watch it being built, it almost gives us more information about how to take it back down. (interview, January 30, 2019)

By framing inequality as central to understanding global history, Bailey focused her teaching to counter the dominant narratives and allow students to think critically about how these social structures were created and how to dismantle them. With her own experiences as the "ghetto

White girl" in her school to her actualization as a White teacher with students of color, she knew that she needed to set the foundations of her course around race, gender, and class inequalities in order for students to have the agency to take action against the systems within today's world. This was important to her in teaching global history to her students.

When she made the switch over to global history and teaching mostly ancient civilizations, Bailey was concerned with how she would implement a critical perspective in global history as she did with U.S. history at her previous school. She was concerned about her content knowledge. To solve this dilemma, she read history monographs and primary sources to create a course that was still able to tackle issues of race, class, and gender. During her interviews, she described various world history books and novels, such as *Homegoing, God is Not One,* and *Against the Grain*, that she read and adapted to her classroom. She also consulted university websites, such as UCLA's World History for Us All,[15] Stanford's History Education Group,[16] Boston University's Teaching Africa Outreach Program,[17] and Columbia's Asia for Educators[18] as sites to learn and build curriculum (interview, March 20, 2019). Because she was in a school that did not require the Regents for student graduation and her administration was supportive, she was comfortable in the space to present counter-narratives and topics that are not part of a traditional world history class. She organized her unit around larger themes in semi-chronological order. The chart below shows the unit name, essential questions, enduring understandings, and content for her how she framed and organized her global history course. Many of the topics under content discussed civilizations that are rarely discussed in a traditional

[15] https://whfua.history.ucla.edu/
[16] https://sheg.stanford.edu/
[17] https://www.bu.edu/africa/outreach/
[18] http://afe.easia.columbia.edu/

world history class, promoting the teaching of non-Eurocentric civilizations and achievements (Merryfield & Subedi, 2001).

Table 3: Bailey's Global History I Scope and Sequence

Theme	Essential Question	Enduring Understanding	Global History Content
Place	How do places shape people? How do people shape places? How do bias and perspective shape history?	Where you are from shape who you are and your perspective of the world; everyone has a perspective that affects how they see the world, sometimes people have bias; having or not having resources, whether natural or man-made, will affect how people respond to their environment; humans can have incredible positive and negative effects on their environment	Early humans and migrations; Neolithic, River Valley, Migrations, Ancient Civilizations (Egypt, Mesopotamia, Indus River, Yellow/Yangtze, Olmec, Chavin)
Power	How do people build and use power? Are there right and wrong ways to build and use power?	Power can be built and used in many different ways; It is important to decide your own moral compass of the right and wrong ways to use power so that you can have an opinion about leadership and states, past and present.	Early states (Mesopotamia, Egypt, China, Chavin, Olmec), early empires (Kush, Maya, Han, Mauryan, Assyrian, Persian), how rulers build and used power, democracy in Greece, emperors in Rome
Belief	Are world religions more the same or different?	Religions all involve a belief in something that we cannot see; whether we consider ourselves "religious" or not, we can all identify things that we believe in; Religions have driven much of world history both good and bad.	World religions, spread of religions, adaptations of religions

Table 3 (continued)

Theme	Essential Question	Enduring Understanding	Global History Content
Money	How are groups and individuals affected by the economies they are a part of? Is there a fair way to structure an economy?	Decisions about wealth have motivated kingdoms, empires and individuals; trade can lead to cultural exchange and new technology, but it can also result in terrible exploitation and oppression; economic systems don't have to be unfair.	Silk Road, Indian Ocean trade routes, West African Trading Kingdoms, Islamic Empires, Swahili commercial routes, Aztec and Incan economies, feudalism and the start of wage labor
Contact	What happens when people who are different from each other come into contact? Is "Us versus Them" an inevitable set up between different people?	It is natural for people to form groups with others, but there are some circumstances that cause those groups to work together and others that cause them to have conflict; to understand relationships between different groups or individuals, we have to analyze who has power; connections between different people can produce new forms of culture, thinking and invention	1400s-1700s; encounter, exploration; Transatlantic Slave Trade and African Diaspora

This organization tackled topics that are not taught in "common history," as Bailey called it (Merryfield & Subedi, 2001). She emphasized that global history was where students would learn about the topics that have been silenced in global history:

> I think that this is the only place where they are given this information.... I also don't feel like a lot of this is the common history that people know off hand.... This is the curriculum that people talk about as never being taught, right, when later on in their life they're like why didn't know that there were kings and queens in Africa, why didn't I know that there were Islamic Empires ... people have tried to keep this information out. (interview, January 30, 2019)

She positioned herself as needing to find and understand this knowledge and the counter-narratives in order to teach it. It did not come as easily to her as U.S. history.

Her unit called Contact was modified after Bailey's trip to Brazil. She learned much about the Afro-Brazilian community, culture, and resistance movements and was purposeful in

applying that knowledge to teaching her students by asking them to research another community that had Afro-Latin American roots. Previously, Bailey used the book *Homegoing* as an anchor text to learn about the Transatlantic Slave Trade and the African Diaspora. This time, Bailey focused on three topics using Brazil as a case study example: (1) Transatlantic Slave Trade, (2) resistance to slavery, and (3) African culture-past and present. These topics presented the Afro-Latinx community as not a monolith and had forms of resistance that do not get attributed in world history curricula (Busey, 2017; Subedi, 2013). For their assessment, students picked a Latin American country and researched the history of slavery, resistance to slavery, and African culture in their country similarly to the way Bailey presented Brazil's history and created a webpage (observation, April 10, 2019). Bailey gave students a list of questions they could research on their own about their selected country, ranging from who, what, where, when, why, and how questions to questions that were specific to the topics, such as "Where specifically in Africa did enslaved people in this country come from? What was their civilization like, including important parts of their culture?" "Are there any testimonials from enslaved people about how they fought back?" and "How did enslaved people hold on to their culture? What were their religion, music, dance, languages like and how did they try to main them? How did these connect back to their homeland in Africa?" Bailey empowered students to learn not only about the "bad stuff" in history, but gave agency to some students who are of Latinx and Afro-Latinx origins to learn about their own histories. Students presented their webpages to each other, and Bailey discussed the reactions of her students after this unit:

> As we were doing it, we always have had discussions about what makes it different to learn about slavery when you're learning about resistance and when you're also learning about culturally what was brought to these places in ways we can still see today. And how is that different from learning about slavery when you're only learning about the bad things that happen ... they had some really impressive discussions around how the history is learned or not learned. (interview, May 8, 2019)

Students also wrote and asked questions to their peers about their webpages. Bailey discussed how they reacted on a deeper level, either personally or in critiquing the reasons this is not taught in history classes:

> So, there was one student, her question for the presentation on Monday was "Why do you think that we don't acknowledge or appreciate where this culture comes from and this connection to Africa?" A super interesting discussion. Another student in her presentation was like "I've never learned about my country in school before. And I've also never even asked my family about our ancestors," and she's like this weekend [she] asked her parents about their ancestors. (interview, May 8, 2019)

Bailey facilitated agency with her students to learn about their histories and also question the knowledge that was produced or silenced within their own social studies schooling. Her critical perspective in reframing the knowledge of Afro-Latin American history provided the means to have students learn beyond the Eurocentric curriculum and question the world around them.

This student project had two critical elements. First, it challenged the dominant narrative that did not fully center the Europeans (Navarro & Howard, 2017). Second, the project allowed students to learn about the Afro-Latinx community, centering race and marginalized perspectives (Navarro & Howard, 2017). This included learning about resistance movements and the origins and characteristics of various African cultures that are still in Latin America (Busey, 2017; Navarro & Howard, 2017). While Bailey did not expand on her knowledge of Critical Race Theory, she was able to include elements of the tenets into her teaching.

I observed one of Bailey's lessons that focused on the myths and realities between the Spanish and the Aztecs (observation, April 10, 2019). In her instructional materials for students, she had papers that had myths on one side and the realities on the other. Some of the myths she had students evaluate were:

- The Aztecs were primitive people, not like the highly cultured and advanced Europeans.

- The Aztecs practiced human sacrifice and cannibalism for tens of thousands of people at a time as part of religious beliefs.
- The Spanish were able to defeat the Aztecs with a small force of about 500 men.
- The main reason why the Spanish beat the Aztecs was because of superior technology in weapons.
- The Aztecs thought the Spanish were gods.
- Montezuma was a weak leader who didn't get what was happening with the Spanish.
- The Spanish totally conquered all of Mexico by 1521, less than three years after they arrived.
- The people of Mexico fully embraced and converted to Catholicism.

Bailey provided text from multiple secondary sources that debunked these myths. While Bailey provided these counter-narratives, she also asked students to analyze why these myths were constructed in the first place and whom they benefitted. Students answered questions such as "Who does the myth help?" and "Why might that be a story that people would want to share instead of the reality?" Bailey provided a means to allow students to question the traditional writings of global history and the narrative of Montezuma and Cortes. Her critical perspective manifested in debunking myths from world history, re-centering marginalized perspectives, and asking students to think critically about the power dynamics in the spreading of White narratives throughout history.

Bailey's positionality as a White American woman takes a critical orientation because of experiences in her youth and travels. Her awareness of the affluence around her shaped how she came to understand race and class. Her White position is different from the privileged position of some White people in that she developed a critical perspective around the nuances of Whiteness.

It is important to note that her critical perspective was rooted around United States history and culture. Although her Colombian partner exposed her to a global perspective, it was not until her trip to Brazil that Bailey understood her Americanness and began to develop a critical global perspective. Bailey was confronted with what it meant to be a White American from New York City in Brazil, and she wrestled with her Whiteness. Her developing global perspective was directly influential to her teaching practice, which included addressing misconceptions of Latin American history (Busey, 2017), centering marginalized perspectives (Navarro & Howard, 2017), and offering counter-narratives to disrupt the traditional global history teachings (Merryfield & Subedi, 2001; Salinas & Sullivan, 2007). Her teaching did emulate critical perspectives and allowed students to practice critical thinking skills.

“The Tokenized Arab Kid”: Layla

Positioned as a White-passing Palestinian-Lebanese-Egyptian American, Layla had a variety of experiences that provided foundations to become a critical global educator. From her experiences tokenized as an Arab American to the experiences of violence in Lebanon and Palestine, to living and teaching in a refugee camp and working with refugee youth, to working in a predominantly White school in New York City, Layla’s critical perspective as a teacher aimed to have students see the world as unequal and analyze where this inequality came from. Layla addressed this by trying to antiessentialize Muslims, Islam, and Africa, presenting contrapuntal readings and discussions that humanized non-Western populations and provided counter-narratives to topics in global history (Merryfield & Subedi, 2001; Salinas & Sullivan, 2007; Subedi, 2013).

Layla had a challenging secondary school experience because she was tokenized and marginalized for being Arab American. Her heritage was a point of pride while connected to discrimination. Her family instilled the value of their heritage as Palestinian-Lebanese-Egyptian

Arabs and the Arabic language to their daughter. Yet, Layla was targeted as an Arab in high school history classes, particularly with lessons concerning the Palestinian/Israeli conflict. As a student, she experienced lessons that were taught through simulations, and she was always assigned a role as a member of the Palestinian Liberation Organization (P.L.O.). She viewed this experience as upsetting and offensive in that this conflict, which was so personal to her, could be solved in one day in a high school classroom:

> I remember being the tokenized Arab kid in the history class. I remember when we studied the Israeli/Palestinian conflict, which is not an actual conflict but that's beside the point...our simulation was, "Let's fix the Israeli/Palestinian conflict. Go!" And, we had different groups and I was put on the P.L.O. (Palestinian Liberation Organization) group and my teacher was like, "Oh, you're an Arab, so you should be on the P.L.O." And I was just like, "I beg your pardon?" The whole thing was solved in a matter of a day and it certainly wasn't the Palestine that I know.... I was placed into a group simply because I was an Arab without calling into question actually what do I think about the Palestinian Liberation Organization, what are my critiques of it. No, just, you're an Arab, you're here and then let's do this really silly, like Kum Ba Yah, let's solve this conflict without really talking about the innate power imbalance in this. It's certainly not a conflict, it's an issue of ongoing settler colonialism. I remember feeling incredibly angry ... if we could just fix this in a matter of 24 hours it would have been done by now. No. I remember that feeling of like this is just a sport, let's just fix the place that my grandfather was exiled from and feeling angry. (interview, April 4, 2019)

These early experiences had Othered her, and she learned how her high school teacher perceived her. Layla understood the power dynamics present within the conflict, and the complexities of the topic were completely ignored in the classroom. This intensified her anger and contributed to the invisibility she felt as a Palestinian in contrast with the visibility as the only Arab in that classroom.

Layla's travels as a teenager to Palestine and Lebanon monumentally contributed to the shaping of her worldviews to become a critical global educator. Layla's father took her to Palestine in the summer of 2006, where she began to ask questions about her identity. With Palestine as an inherently political subject and contested area in the world, Layla saw for the first time "an apartheid wall that looked as large as space itself" (interview, June 13, 2019). She

called it her "first critical awakening." Being physically in the area and witnessing the divisions with the wall and the "divided homes" brought a sense of tension for her at a young age in "navigating this space that is Palestine … [this] was really hard ... to comprehend the extent or the ramifications of settler colonialism" (elicitation task, March 16, 2019). This complicated the traditional notions of citizenship and borders, as she was reminded of the displacement of her grandfather from Palestine as a refugee into Lebanon. That same summer, she visited Lebanon to attend her cousin's wedding, and despite the economic privilege of her family, she experienced violence between Lebanon and Israel very close to where she was staying:

> So this is the first time in my life that I heard bombs. Regardless of my family's privileged position, they were less than a mile away from our apartment and that was the first time in my life that I actually felt like truly scared for my life and all of this in just one summer I think it propelled me into a more critical state and I became enraptured with Palestine and learning everything I could about it. (interview, June 13, 2019)

These experiences sharpened her critical worldview through a lens of inequity, as she had witnessed the apartheid wall in Palestine and the violence within Lebanon perpetuated by Israel. She positioned herself as critical of Israel, and this contributed to the ways she viewed the world in questioning and disrupting her knowledge of the Middle East. This led her to pursue Middle Eastern Studies in her undergraduate education. She wanted to learn about the region in ways that were humanizing and countering the essentialized narratives she experienced as a secondary student.

While Layla credited her "first critical awakening" when traveling in Palestine, her experiences working with refugee youth in Lebanon solidified her thoughts on social justice as an adult and inspired her to pursue a teaching career (interview, June 13, 2019). After her undergraduate studies, Layla decided that she needed to work in the Middle East and further her Arabic skills. It was important for her to be abroad and helped her feel connected to her roots. She decided to accept a one-month volunteer position as an English teacher in a refugee camp

with Palestinian youth in Lebanon, pointing out the "overall happiness would just be a bit more sound in Beirut" than working in a think tank in Palestine (elicitation task, February 28, 2019). Layla gave context to the schooling structures in Lebanon, in which there was a national matriculation exam in a foreign language, either French or English, that all Lebanese students have to take in order to attend high school. She was preparing Palestinian youth in refugee camps to take the English matriculation exam. While living in the camps, Layla described this experience as "transformative" (elicitation task, February 28, 2019), witnessing "radical hope" (interview, March 11, 2019), and learning from the youth while teaching English:

> This one was my transformative experience. I was living in the camps at the time, I was working and teaching in conditions where I had four or five hours of electricity a day and those kids just radically transformed my life and taught me things, way more than I could ever teach them, and they're like blissful, beautiful, incredible hope and in Arabic, we have a word *smood* [صمود]which means steadfastness. That was just incredibly inspiring and that's when things started to shake for me and where I started to be like yeah this is my calling. After that experience, I said to myself, there's no way I could go back to the US, this is something I would like to stay longer. (elicitation task, February 28, 2019)

By working with the students in the space she was in, she was inspired to continue to teach and live abroad. She emphasized the need to be in this space and learn from various people within the Arab world. She stayed in Lebanon teaching English, math, and science for an organization that provided "educational services, legal services, psycho-social support for undocumented kids [from Palestine and Syria] in Beirut, not just Palestinian refugees" as well as continuing her work in teaching in refugee camps throughout Lebanon (elicitation task, February 28, 2019). By living abroad, Layla observed the inequities within the Lebanese schooling system as well as the living conditions of the kids. She continued to emphasize that she learned from the youth in Lebanon, where "they taught [her] what radical hope means," elaborating, "In spite of these horrific circumstances and in spite of having nothing, truly nothing, these kids were so crazy thoughtful, so brilliant, and so hopeful and it gave me pause.... I think that was the biggest thing I learned ...

how to appreciate life I guess and how to try to harness it and support it and nourish it" (interview, March 11, 2019). Although familiar with aspects of the language and culture, Layla positioned herself as the learner in her experience traveling, living and working in Lebanon. As a learner, she was able to build the knowledge she did not have about the area and the people that contributed to her vision of disrupting the dominant narratives within her future teaching.

This experience abroad shaped her worldview in seeing the world as filled with injustices and critical of the surrounding social structures, especially within Palestine and Lebanon. Her critical worldview was grounded within family and community, having shared experiences and a "sense of comradery of solidarity" (elicitation task, April 1, 2019). While completing elicitation task 3, Layla could not rank the images because her sense of global and her worldviews were both rooted in the community concept, "the kinder global" as she stated, and the injustices that she knew were the experiences of a "majority of the globe" (elicitation task, April 1, 2019). The task asked her to sort the images in a linear fashion, from most to least global. For Layla, this task was inconsistent with how she saw the world. Her critical worldview did not have elements of linear thinking. She experienced both the community and the injustices in her travels to Palestine and Lebanon. Layla's worldviews had a strong sense of community brought upon by her family and the youth she worked with and a deep understanding of the injustices of her family's and the youth's experiences. Positionality is not a linear and fixed concept; it is fluid (Holland et al., 2001; Kaplan, 1987; Maher & Tetreault, 1996). Layla's positionalities were fluid, not static. Her fluid positions, her experiences in her youth, and her travels directly influenced how she approached her teaching of global history with a critical perspective.

Layla had a similar philosophy of education sentiments to Allison, yet her school context with teaching predominantly White students was drastically different from all the other

participants in the study, and this influenced how she presented knowledge and framed history in her class. Layla described her school as "predominantly White and Asian, where Brown and Black kids are the minority ... represent[ing] 10% of the school" (elicitation task, March 16, 2019). The racial makeup of her school was similar to the ones she attended as a secondary student. Because of her experience in predominantly White spaces as a woman of color, Layla wanted to make sure that the histories of people of color were taught in ways that humanized the populations. This connected to her reasons to teach an emancipatory curriculum:

> So much of my education as an Arab American in a predominantly White school was one where my history and my culture was taught always in relation to conflict and one only in relation to major problems that arise rather than exploring the heroes within my culture and my identity. I want to do better for young people who look like me, young people who have similar experiences to me, and so I think that in general we're failing a lot of our kids ... by not providing them a holistic understanding of their history, one where they can see themselves in the curriculum and so my philosophy is anchored in teaching an emancipatory curriculum where students can see themselves in a real tangible and thoughtful way. (interview, January 17, 2019)

Layla described the struggles of teaching an emancipatory curriculum that disrupted the structures that benefitted many of her students. Many of the White students in her class pushed back when there were discussions around race and gender, and Layla described that her students felt "incredibly uncomfortable ... there's a defensiveness when we teach about race" (elicitation task, March 16, 2019). In her teaching, Layla centered that feeling of discomfort and acknowledged her own lack of knowledge in what she was teaching in global history. Additionally, she had difficulty being able to enact this type of thinking within the structure of her school, as "the limitations a school that is just focused on the Regents or just focused on ten thousand years of content the way my school is" can hinder her goals for students (interview, January 17, 2019). However, these struggles did not deter Layla from bringing in critical perspectives in her school, as she was able to enact "emancipatory education" in a way that not only humanized the histories of the Black, Brown, and Asian students in her class, but also

provided opportunities for her White students to unlearn and reframe the ways they saw the world (interview, January 17, 2019). That experience in that space brought a sense of hope and purpose that "this is possible, this does happen and it's up to us [educators] to begin to radically change those narratives" (interview, January 17, 2019). While Layla did not get into great detail about student teaching, her experience at the placement school inspired the ways she disrupted the traditional global history teaching with the population of students who were accustomed to hearing those narratives.

Given the context of her school with many White students, Layla was very deliberate in tackling their misconceptions and presenting antiessentialism of Africa and Islam (Subedi, 2013) while also trying to navigate her own identities and positionalities in her teaching, given her experiences of student pushback. She organized her units primarily by location, and then by time period. When beginning units, Layla found ways to tackle a current issue that was relevant, while also addressing preconceived notions. When beginning her African empires unit, Layla planned two lessons that challenged students' perceptions about Africa. First, I observed one class where she showed students images of places around the world (observation, May 14, 2019). Some of those images included impoverished neighborhoods, lavish metropolitan cities, beaches with resorts, animals, and people of color. She asked students to guess which continent the images were from based on their understanding and experience with this place as well as context clues. Students were making stereotypical guesses, such as the lavish cities were located in Asia, specifically Tokyo and Dubai. Students were generally shocked with the images that showed beaches and cities were in Africa, while some of the impoverished neighborhoods were in North America and Europe. Layla then proceeded to ask students, "What does this [activity] tell us about our mainstream views of Africa? What are some words or descriptors often associated with

Africa?" and she jotted them on a poster. This visibly made students uncomfortable, and Layla was quick to call out that it was uncomfortable. She wanted students to be comfortable having unconformable discussions about race and representation. In addition, she wanted to relate to students by saying that at one point she had similar misconceptions of the continent. This was another way she wanted students to feel comfortable in uncomfortable discussions. Layla was deliberate in showing that the students and herself had misconceptions about Africa and wanted students to point out the stereotypes the media and society portray. Layla's position of wanting to disrupt social structures that were against the marginalized is evident in this lesson as she pushed students to be aware of the stereotypes that incorrectly represented Africa (Subedi, 2013). This lesson also showed the fluidity of Layla's positionalities. She was critical in getting students to think about representation and power while also validating and relating to their uncomfortable feelings, trying to emulate the "kinder global" of the classroom community.

One the same day, I observed another class that was farther ahead in content than the other classes. Before continuing with content on African kingdoms, Layla followed up with a lesson on the values of oral histories and storytelling, using the Mau Mau uprising in Kenya as an example (observation, May 14, 2019). During this lesson, students were presented with this case study to understand how written history was more valued than oral histories in ways that historians and the public understood this uprising. Layla discussed the historical context of the lesson:

> We do this intro lesson on the Mau Mau uprising and all of the horrific things that the British did and essentially, we had accounts and accounts and accounts from oral stories about what these White settlers did in 1920 and it wasn't until documents which later surfaced years and years and years afterwards that the British were trying to hide, what they did in Kenya. People were like this is true, but why ... couldn't [we] believe the stories of the grandmas and the moms and the dads that were being destroyed and decimated by these White settlers who came into Kenya to just try to reap them for all their resources, but it took documents to prove this story even though we had oral

> accounts that this was actually happening ... it takes a lot of buy in from [the students]. (interview, January 17, 2019)

Layla presented the importance of the griots (storytellers) and oral histories to students and discussed historians trusting the written documents more than the narratives and perspectives of those who lived through the uprising. Layla wanted students to again question their mindsets around what is and is not valued and trusted when studying history. Layla's goals were to challenge the perspectives of the histories that students have internalized given their background and their constant exposure to the dominant narrative (Merryfield & Subedi, 2001). She did not want to reinforce negative stereotypes. She wanted to bring attention to the narratives that are silenced and the complexity and richness of African history. Layla wanted to spend time teaching students about the resistance movements in Kenya and the value of storytelling in Kenyan culture, not the European and poverty perspectives of African history.

Because Layla was tokenized as an Arab in her social studies class and felt that her history was incorrectly represented as simplistic (Merryfield & Subedi, 2001; Subedi, 2013), she did not want to teach the histories of the non-Western world in the same way she had experienced it in her own schooling. This was especially important for her, as she was in a school that was predominantly affluent and White. She approached teaching about non-Western populations or "historically marginalized groups" with discussions of their golden ages and advanced achievements (interview, January 17, 2019). This connected with Layla's goals of wanting her and her students of color's histories to be centered and humanized within her teaching. For example, I observed students who presented in groups the successful economic trading system as well as the immense value of education and scholarship in the Mali Empire (observation, May 21, 2019). One group of students discussed how Mansa Musa divided the empire into provinces to hear the concerns of his people, establishing governors. At the end of

the activity, students revisited the stereotypes students shared about Africa in the beginning of the unit, and Layla asked, "Based on what you have learned about Ancient Africa, what surprised you? What struck you? How does it challenge these notions [the stereotypes of Africa discussed on the first day of the unit]?" Students responded by criticizing the media and grouping Africa as monolithic and associated with poverty when its history was more "progressive," "rich with culture," and "appreciat[ive] of education."

With similar framing, Layla presented Taíno history as one of success to students before even discussing Columbus. Layla commented about this unit:

> The first day of the unit before we get into any of the gory details, I try to be really intentional first just having a lesson not talking about Europe at all, just Taínos, who are these Taínos, what did they value, what did they find important, how were their communities organized, what were their structures, were there gender roles in their communities, what were their jobs, and then that way they can kind of understand it's not just Columbus came and killed these people, but Columbus came and eradicated an incredibly thriving successful civilization that had existed for a millenia, so I try to give them a face first because I think often we just talk about [how] Columbus killed all the quote-unquote Indians but who were these people, what were their stories, we never talk about their stories before. (interview, June 13, 2019)

Students learned about the Taínos' peaceful society, and one student who recently moved to New York City from Puerto Rico shared her family's history, which was connected to Taíno history. Layla framed her teaching so that students appreciated the histories of "historically marginalized groups" and intentionally centered the narratives of non-Eurocentric narratives as a part of the learning process in global history (Merryfield & Subedi, 2001).

Remembering her tokenization in high school, Layla also wanted to make sure that her students of color were not treated the same way within the predominantly White space at her school. The largest non-White population at her school were students of East Asian descent, with the majority identifying as Chinese. The Song Dynasty was one of her topics within her Ancient China unit, and she had a lesson about the practice of foot binding. Her goal for her students was

to not think of the Chinese as “barbaric and ... uncivilized” and have “Orientalist” views of them, but to recognize “that this isn’t something that is just particular to historic China. This is something that these incredibly sexist, gender norms or something that had existed since the dawn of time and are continually perpetuated now” (interview, April 4, 2019). During that lesson, she described her students responding to the question, “What comparisons can we make about the social and cultural practices of women today with those women in historic China?” Layla mentioned that students were making connections to Kim Kardashian and Kylie Jenner with “plastic surgery, breast enhancement, diet pills, crazy fad diets” as examples of today’s beauty and gender standards (interview, April 4, 2019). Because Layla’s experience in high school was tokenization and her history was only related to conflict, she wanted to make sure her lessons were completely the opposite, especially having a large number of Chinese students in her classroom. She was purposeful with her framing to make sure students were not coming away with judgments but judging their own gender norms and standards of beauty today.

Although Layla’s approach to teaching did receive pushback from students, the most challenging moment in her teaching career came from her experience teaching a unit on Islam, in which her positionalities were a source of tension that she had to reevaluate. By far, the most passionate unit Layla taught was her Islam unit, which she endearingly called her “baby,” particularly due to her background (interview, April 4, 2019). Because her experience in schooling reduced her history to conflict in the Middle East, she spent much time on the unit that disrupted stereotypes of Muslims and highlighted the many advanced achievements during the Islamic golden ages.

One part of her unit I observed was her introduction to Islam, in which she asked students to become uncomfortable again. What was critical in this lesson was that students had to

question their knowledge and assumptions about Muslims and the Middle East. She first asked students what questions they had about the religion (observation, February 28, 2019). Questions ranged from basic, such as “Is there a religious leader?” “What are the holidays?” and “How did it spread?” to questions that were more indicative of their misconceptions, such as “Where was Islam?” “Is Christianity allowed to be practiced in Islam?” and “Why is Islam’s religion biased?” These questions would be addressed by the end of the unit. Then, Layla continued by having students judge images of celebrities and public figures (such as Gigi Hadid, Bella Hadid, Shaquille O’Neal, Amal Clooney, Dave Chappelle, Busta Rhymes, Malala Yousafzai, etc.) to determine who was or was not Muslim, challenging their preconceived notions of who was a Muslim. During another observation on the same day with a different class, she had students discuss Edward Said’s *Orientalism* theory and apply that theory to popular culture media (clips from *300, Back to the Future, Sixteen Candles, Indiana Jones,* etc.) that represented orientalist representations of Middle Easterners, North Africans, Muslims, and Asians. Similar to her Africa unit, she wanted to address students’ perceptions before learning about the content of Islam and promote antiessentialism (Subedi, 2013).

In her first year, she was very outspoken about her identities, particularly her Arabness and her parents’ religions (father is an Arab Christian and mother is Arab Muslim). However, that openness changed due to an incident with a student in her first year of teaching. Layla described how the student challenged the knowledge Layla was presenting to the class on the Islamic Golden Age. Her position as a multi-religious Arab woman gave her a different kind of knowledge about the content as an insider. Yet, specifically her Muslim identity (and Palestinian identity) put her role as a teacher into contestation. Layla was highlighting the accomplishments and achievements of Muslims, such as surgery, and she remarked that the student stated that

there were hospitals in medieval Europe. Layla recalled replying, “No, there were not” (interview, June 13, 2019). They embarked in a back and forth that escalated the situation further to the student calling her teaching biased, saying that she was not presenting “the other side of Islam,” which Layla interpreted as terrorism. This incident erupted into a larger conflict within the 9th grade that Layla had to address in her class. She described her response to the students:

> I addressed it to the class, and I said, I know that this has been something that we’ve been talking a lot about, arguing about, posting on social media about, all of it needs to stop, and I said the same way that when I taught you guys about Judaism or when I taught you guys about Christianity, I didn’t make connections to the rise of fascist leaders like Hitler and Mussolini, or to the KKK, notoriously Christian institutions. I didn’t find it necessary when teaching about Islam to make connects to ISIS and that really quickly shut them up, because...why didn’t you ask to see the other side of Christianity, why didn’t you ask to see the other side of Judaism? Why was it about Islam that you needed to talk about terrorism, why was that the fixation here? (interview, June 13, 2019)

Layla also said that although she addressed this to students, the student in question had already stopped engaging in class and did not trust the knowledge coming from Layla’s teaching; she “lost her for the rest of the year” (interview, June 13, 2019). This incident had Layla reevaluate how she expressed her identity in class and, as a result, positioned herself within the privilege she has of being a “White-passing” Arab, hiding her identity from students (elicitation task, March 16, 2019). The incident was painful for her, and her decision to be silent about her identity was a form of “self-preservation,” but also a way for her students in the future to “hear” her (interview, June 13, 2019). She said:

> I try to be a bit more intentional about when I share [her background] and when I don’t, because some areas I want them to hear me, and I want the White kids to be like “oh if she’s saying it then maybe,” and sadly we do live in a world where if a Black person were to say exactly what I said, they wouldn’t hear [it], but look at the way I look. I have White looking hair and a White looking face and White looking eyes and so like they hear me in certain circumstances. (interview, June 13, 2019)

Although Layla continued to plan her lessons with a critical perspective, it was imperative for her to use her privilege as a White-passing Arab for her students to believe what she was

teaching. The exposure of her positionalities that she controlled was altered because of the space she was occupying in her school with this student population. She hid her identities from her students for self-preservation and for the sake of teaching in the way she wanted to teach.

Layla, positioned as a critical global educator of color, had experiences that forced her to reckon with the multiple dimensions of her Arab identity and solidified her focus to humanize representations and narratives of people of color in her teaching. Her critical perspective directly influenced how she framed the world for herself and her approaches to teaching. Ultimately, she was pressured by students in a predominantly White school to position herself as White-passing in order to be a critical global educator. Layla grappled with the Whiteness others perceived of her as not being how she identified herself, especially with her strong pride of her heritage. For Layla, hiding an aspect of her social positions was a way for her to enact self-preservation and survival. Her students would then *believe her* in order to unlearn.

Conclusion

All three global educators had some level of critical positionalities that influenced the ways in which they taught through critical global education and world history. Allison, Bailey, and Layla had different stances on how to be critical, yet the three of them exhibited similar ways of navigating through state standards as well as the everyday structures of school that were true to their critical positionalities. All three were able to present counter-narratives, decenter Eurocentric topics, and allow students to question global history in their teaching. As for their experiences, each one had unique identities, experiences, and contexts that contributed to their critical positionalities. Allison's experiences stemmed from learning about inequality within the spaces she occupied, whether learning about race and gender issues from her mom in her youth or observing inequalities in her travels to Cuba and Paraguay. As a teacher in her school, she wrestled with her Whiteness. Bailey's foundation came from her experience of being perceived

with a label that racialized her as White from a neighborhood with a low socioeconomic status. This led to intellectually learning about the inequality and injustices within the world. However, she became faced with her White American positionalities within her travels. Layla, a teacher of color, experienced much marginalization within her youth and her travels. But because of her light skin and White-passing features, she was able to navigate the school's population and culture to be able to teach critical perspectives while also preserving her Arab positionalities. These unique experiences provided the different stances of their critical positionalities, which provided a way to teach for critical global education.

Chapter 7: Discussion and Implications

Introduction

This dissertation investigated how globally oriented world history teachers' positionalities influenced the decisions that they made in their approaches to curriculum and instruction. Their positionalities initially encompassed their identities, experiences, and external contexts. The findings in this dissertation added that the teachers' worldviews, and their sense of place within their experiences contributed to their positionalities as global educators and their practice of global education within world history classrooms. The participants presented four worldviews that shaped how they positioned themselves within the content knowledge and teaching of the world: interconnectedness, justice-orientation, cosmopolitanism, and critical perspectives. These four world views stemmed from the participants' identities, experiences within the world, and their positioning of their knowledge of the surrounding social structures. Additionally, their sense of place within their upbringing and their experiences abroad influenced how they positioned themselves within the knowledge of the world. Throughout their experiences, they were making meaning of the places they grew up in and visited, and this contributed to the ways in which they understood themselves as global educators.

To answer my research question, I show how aspects of the participants' positionalities—understood as their identities, subjectivities, and context—along with their worldviews and sense of place experiences, directly and indirectly influenced their decisions in curriculum and pedagogy. It is important to note that school contexts and teaching experience played a role in some of the disconnection between the participants' positionalities and the teaching they discussed, and I observed. Social structures such as the Regents (especially with its new exam format), school structures such as timing and schedule, and the number of teaching years

contributed to the possibility of disconnection between their teaching and positionalities. These surrounding structures, therefore, potentially influenced how participants reached out to their students in spite of their own worldviews and interpretation of their place-based experiences.

Within this last chapter, I connect my research findings to Tye's (2014) global education conceptualization and interpret how participants' worldviews and place-based experiences contributed to their ways of seeing outward into the world or inward as reflections of themselves. I present a reevaluation of my conceptual framework, broken down into three parts as a result of the study, to explain the connections and disconnections between the positionalities of my participants and their teaching. I grouped participants in relation to their level of connection between their positionalities and their teaching. Lastly, I explain the limitations of this dissertation as well as the implications for further research among teachers and students, and its contribution to teacher education.

Global Positionalities in World History Classrooms

Participants' views of the world were aligned to global education scholarship, particularly to Tye's (2014) conceptualization. Participants viewed and taught about the world through interconnectedness, multiple perspectives that connected to injustice, human rights, and counter-narratives, and promoting larger themes in history that connected parts of the world together.

However, Tye's (2014) conceptualization included incorporating social action against global issues in the classroom, but participants did not fully project that sense in their worldviews and teaching. Many stressed the existence and importance of global issues, but due to the nature of their work as situated in world history classes, participants discussed teaching with an emphasis on thinking about the past, with the exception of Allison, who connected aspects of challenging authority in history to providing a framework for student activism. Layla and Bailey discussed their goals for students to dismantle systems and understand the origins of

inequitable systems, yet their teaching focused on the presentation of counter-narratives and the reframing of global history to provide agency to those whose histories have been silenced. Bailey, in particular, wanted students to be able to create a society they would want to see in the world. Again, due to the nature of their classes as global history classes, frameworks aligned with global citizenship education were not as present (Girard & Harris, 2013).

Looking Outward and Reflecting Inward

Participants who had interconnected (Girard & Harris, 2013, 2018; Merryfield, 2012; Myers, 2010; Pike & Selby, 2000) and justice-oriented worldviews (Gaudelli & Heilman, 2009; Oxley & Morris, 2013) looked outward toward the world. Those with a cosmopolitan worldview (Appiah, 2006, 2008; Nussbaum, 1998; Osler, 2011, 2015) reflected inward toward understanding themselves and the larger humanity. Those with a critical global perspective (Andreotti, 2014; Merryfield & Subedi, 2001; Salinas & Sullivan, 2007; Subedi, 2013) exhibited both looking outward in the unequal and inequitable world while also reflecting on their social positions within the world. The participants understood the world with different players that affected society at large.

Those with interconnected and justice-oriented worldviews had similar sentiments in gazing out at the world. For example, Alec described the world as globalized, with communities connecting to each other. This part of his worldview was influenced by his upbringing in NYC as well as his observations and engagement with others during travel. He saw that people are connected to each other. He outwardly observed the world with the existence of globalization. In another example, part of Bailey's worldview is more justice-oriented, stressing notions such as capitalism as a contributor to the injustices of the world. This worldview was influenced by the exposure to critical theories in understanding power dynamics during her undergraduate studies. Here, Bailey interpreted the world outwardly in the ways she described how capitalism caused

other global issues, such as racism and climate change. She saw the world through this lens, looking out and judging the social structures within the world.

In contrast, participants who had aspects of cosmopolitan worldviews (Appiah, 2008; Nussbaum, 1998; Osler, 2015) participated in reflection inwardly as humans and individuals within the world. In thinking about the world with the “universality plus difference” (Appiah, 2008, p. 92) lens, participants conceptualized the world through a collective community that encompasses human commonalities and embraces different cultures; they were thinking inwardly about humanity and reflecting on the world they want to live in, not the world that is. For example, Ella was raised to appreciate different cultures, especially living on military bases and settling in New York City. This influenced her cosmopolitan worldview to value different cultures within her community. Ella reflected inwardly, positioning herself with the lack of knowledge about other people’s cultures and the desire to travel and attend professional development opportunities to learn more.

There were also moments in participants’ reflections of their travel experiences that allowed them to reflect on themselves beyond the act of visiting a new place. For example, Marissa, in particular, reflected on her Whiteness in South Africa and its history of apartheid as something also present within the United States. She was explicit in saying that she knew of the discrimination within South Africa and the U.S., but it was not until she visited South Africa and heard the narratives from activists that she really understood the segregation and racism within the U.S., later saying, “I knew it, but I didn’t know it.” Seeing the ramifications of apartheid was important to Marissa. It allowed her to reflect on her Whiteness and privileges, while also acknowledging the racism that existed throughout the world and in her home country.

A critical worldview encompasses looking outward into the world by critiquing the social structures in place due to power dynamics and injustice *and* being reflective of one's own privilege. Many of the participants expressed elements of a critical worldview within their ways of discussing injustice and oppression as well as a reflection of their own privileges. Critical worldviews (Andreotti, 2014; Merryfield & Subedi, 2001; Salinas & Sullivan, 2007; Subedi, 2013) were clearly evident within the responses and teaching of Allison, Bailey, and Layla. They were able to incorporate their critical worldviews into their teaching that focused on counter-narratives, misconceptions, and power dynamics throughout history and today. While these three individuals were able to look outwardly at the world through a critical lens that incorporated themes of injustice, they also reflected inwardly on the self and realizations of the privileges they have as White or White-passing teachers and the ability to teach in this way. As a woman of color, Layla reflected on the privilege she has as White-passing within the context of her school. She developed this worldview from her experiences witnessing the apartheid wall in Palestine and being adjacent to violence in Lebanon. Because her school was mostly White, she needed to hide her Arabness from the students in order for them to "hear" her as she taught with a critical worldview. Layla reflected inwardly toward her positionalities, as she desired self-preservation but also sought to teach in a way that would dismantle the preconceived notions her students had about injustices and marginalized populations.

(Dis)connections Between Positionalities and Teaching

While some participants' positionalities influenced their teaching, not everyone's worldview and experiences were directly linked to their teaching. There were some disconnections between how they viewed and engaged with the world and their teaching practice. These disconnections echoed other studies that showed the gap between teachers' beliefs and their practices (Hong & Halvorsen, 2010; Mangram & Watson, 2011; Merryfield,

2007). This literature focused on the disconnection of teachers' dispositions to their teaching rather than on the contextual factors that contribute. In this study, the contextual factors show that there were limits to incorporating teachers' worldviews into their teaching. These included the pressure from their schools for students to pass the Regents exam, as well as their schools' structures and schedules for how global history was taught. For some participants, there was a shift in their discussions about the world from their conceptualizations to their teaching practices. In rethinking my conceptual framework, the following three frameworks show the influence of teacher positionalities on teaching. The first framework (Figure 8), which presents the influence of contextual factors on global educators, shows a disconnection between who they are as individuals (with their worldviews and place-based experiences) and their teaching. The second framework (Figure 9) presents a participant's pedagogy as approaching their worldviews and experiences, but not explicitly so. The third framework (Figure 10) shows those whose positionalities were directly connected to their teaching practice. Visuals of each framework are shown below.

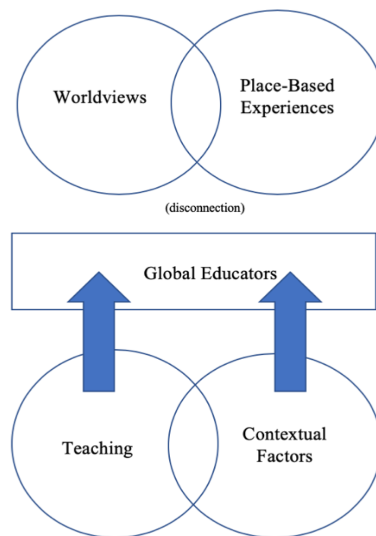

Figure 8: Disconnection of Positionalities to Teaching

For the first framework (Figure 8), contextual factors such as the Regents played a role in the ways in which the participants conducted their teaching in the world history classroom. Because there was a new Regents exam (the first time for the test to be addressed in June 2019), the participants whose schools required the exam for graduation stressed the notion of the lack of preparedness from the state to provide resources and support. While the new exam incorporated the larger global enduring issues within one of its essays, I do not have evidence to say that the participants' teaching had changed before and after the new exam. Due to the pressures of passing this difficult exam and the mystery of what the new exam holds, participants' worldviews and their place-based experiences were not directly incorporated into their planning and teaching. They were more driven by their teaching when intersected with their contextual factors than their worldviews and experiences, showing a disconnection.

For Alec, Ella, Jennifer, and Marissa, the Regents was an important aspect of their teaching. While they discussed ways of teaching that goes beyond the Regents, they had limitations in the ways they could alter their teaching because of school scheduling. For example, Alec and Ella, who positioned themselves as history teachers with interconnected and cosmopolitan worldviews, were restricted to their schools' schedule in how they were to teach global history: they both had to speed through content to teach the two-year global history course in one year. Much of the material they chose to teach came from the Regents curriculum, and they did not organize their class around larger themes and inquiry questions. The majority of their unit plans focused on historical events, such as the Cold War and human rights, both content on the Regents. Alec also discussed how his department tended to plan the learning targets for each class in their school's scope and sequence. Although teachers are required to follow that schedule, he said he was able to plan his own lessons and use his own examples when

teaching. Ella did not discuss the presence of her administration as a factor in her planning and teaching. Both Alec and Ella faced curricular pressures to teach to the Regents as they were learning about the new exam. Although there were moments that showed their teaching to include interconnectedness and cosmopolitan ideas, they were driven by teaching within their contextual factors as global educators versus their worldviews and experiences abroad. These factors contributed to the disconnection in their teaching between their worldviews and experiences.

Similar to Alec and Ella, Jennifer and Marissa were mostly driven by their teaching as global educators than by their worldviews and experiences, given that they were both in their second year of teaching. The Regents and their associated (and rigid) curriculum were very important to Jennifer and Marissa, as their school pressured their students to do well. As a teacher in her second year, Jennifer depended on the resources and information from the state to address the new Regents exam and expressed her frustrations very clearly. She discussed having to look at past Regents to fully understand what content could be on the new exam, as she was not familiar with both exams. One way she navigated through these obstacles was by incorporating current events so that students were able to reference them when writing the Enduring Issues Essay. While Jennifer positioned herself with a justice-oriented framework in her critiques about race and a cosmopolitan worldview that connected to her sense of a global community, she was pressured to stick with the curriculum for her students to pass the Regents exam and desire to keep her job as a new teacher.

Marissa's schedule was an outlier as she was predominantly a human geography teacher while also teaching a semester-long global history class for students who did not pass the former Regents exam. She was teaching all of her global history content in one semester, speeding

through content even more than in Alec's and Ella's cases. Marissa identified herself as a global educator because of her global history and AP Human Geography classes. At times during our interviews, I asked if she incorporated some of her justice-oriented and cosmopolitan worldviews into her teaching, and she referenced her human geography classes as a space in which she could talk about global issues she could not overtly address in her global history class, given the latter's curricular goal in passing the old Regents exam. Marissa discussed teaching larger global themes, such as migration and gender, that center around social justice teaching, but she also had to conform to the expectations of the Advanced Placement test. Similar to the others, her sense of being a global educator was driven by her teaching and the exams associated with them rather than driven by her worldviews and place-based experiences.

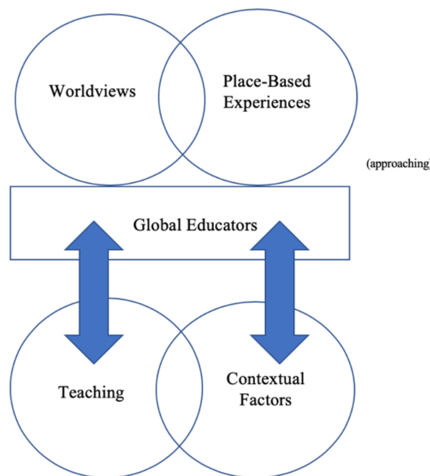

Figure 9: Approaching Connection of Positionalities to Teaching

Jacob was the participant who began to lean most toward his worldviews and experiences as driving forces in his teaching, as presented in the second framework (Figure 9). While Jacob taught at a consortium school where the Regents exam in social studies was not a factor in students' graduation, he did feel pressure from his school to teach the subject in a certain way. Due to the large amount of English as a New Language (ENL) students in his school who were recent immigrants, there were many teachers who supported students within the classroom.

Many of Jacob's classes were co-taught with ENL and Special Education teachers. Additionally, he was required to use the curriculum scope and sequence of his department in his co-taught classes. When he did have his own class, he was able to create his own curriculum. However, due to his late recruitment as a participant in this study, I was not able to see a range of teaching. I did observe Jacob in September 2019 when he was able to plan his global history classes around justice-oriented topics that were aligned to his worldview, which was influenced by his experience in Micronesia. In the one lesson I observed, it was apparent that his teaching was influenced by his worldview and experiences rather than by competing contextual factors.

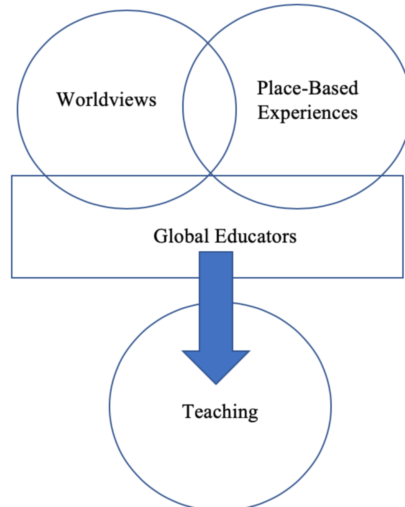

Figure 10: Direct Connection of Positionalities to Teaching

The critical global educators in this study were different in the sense that they were directly driven by their worldviews and experiences to teach. There was a direct link between teaching and positionality, as discussed in Chapter 6 and presented in the third framework (Figure 10). Allison, Bailey, and Layla developed critical worldviews from their upbringing and personal experiences, which directly influenced their teaching. It is important to note that the Regents and their schedules were not contextual factors that influenced their teaching. Bailey deliberately chose to teach at a consortium school so that she did not have to face the pressures

of the exam and was able to create her own evaluation projects that were connected to her positionalities. Layla and Allison were teaching a ninth-grade global history class and with the new Regents, and their content was not tested; they had more freedom to frame their content and therefore connect it to their positionalities. Allison did introduce some aspects of the Regents to her students as she did feel pressure to prepare them to be familiar with the exam by the time they got to the tenth grade. Yet, this did not provide a disconnection between her critical positionalities and their influences on her teaching. All three critical global educators' positionalities directly influenced how they approached their curriculum and instruction in their global history classes.

These three frameworks showed what part of the self-identified globally oriented teachers' positionalities influenced their teaching. Their worldviews and place-based experiences, along with their identities, subjectivities, and contextual factors, shaped who they were as global educators, yet aspects of their positionalities were more of a factor in how they decided to approach their curriculum and frame their teaching. By adding the concepts of worldviews and sense of place to the conceptualization of teacher positionalities, we begin to see the complexities that motivate teachers to make decisions and the extent to which their positionalities are an influence on their teaching. It is important to note that, although there were some disconnections between positionalities and teaching, the participants' teaching provided a space in the world history classroom to teach for global education (Girard & Harris, 2013, 2018).

Addressing the Gaps in the Literature

This study addressed scholars' call for further research and the gaps in world history and global education literature. The first gap focused on the limited empirical research on the intersection of world history and global education. While there were some overlaps within the world history and global education literature (Girard & Harris, 2018), there were limited studies

that combined the two fields. In one example, Girard and Harris (2013) presented their case on how world history could be a possible space for global citizenship education. They presented curriculum and thematic approaches to world history with a global perspective. My dissertation furthers their research by showing how world history teachers taught with a global perspective and particular worldviews, therefore allowing their classes, which were designated as a history class, to have more of a global orientation. Examples from justice-oriented and cosmopolitan teaching incorporated global issues into world history such as the sources of power, human rights, and systems of inequality and inequity. This fostered a sense of framing world history around global issues rather than two separate entities. Gathering from this empirical study focused on teachers and their instruction, world history is a place for global education.

Concerning the second gap in the literature, scholars call for an understanding of what influences global and world history teachers' choices in their classroom practice (Bailey, 2018; Girard & Harris, 2018; Parkhouse et al., 2018). The study showed that teachers' choices were influenced by their positionalities. These influences included their worldviews and the meaning they made for themselves in their place-based experiences. This study adds to teacher positionality literature to provide deep analysis of how worldviews and place-based experiences interface with identities, subjectivities, and location/contexts as teachers take up their teaching positionalities. Allison, Bailey, and Layla, for example, developed critical worldviews from their upbringing and place-based experiences. This influenced how they approached their teaching to include centering inequality, incorporating counter-narratives of resistance, and addressing student misconceptions of the non-Western world.

Lastly, a majority of the empirical studies reviewed focused on self-reported teaching strategies (Bailey, 2018; Ferguson-Patrick et al., 2018; Harshman, 2017; Kerkoff, 2017; Knowles

& Theobald, 2013). This study includes self-reported teaching data with evidence from the teachers' materials and curriculum plans as well as their recollections of student responses. This study also has observation data. Within the participants' teaching, they approached their curriculum with a global education mindset, as they were able to connect the past to current-day issues and create a sense that the influence of historical events still lingers today (Girard & Harris, 2013, 2018; Tye, 2014), whether starting with the past to the present, or vice versa. A key difference of the actions of global educators in this study that is not discussed in the global education and world history literature is the emphasis on centering students in their planning when they are making past-to-present/present-to-past connections. For example, Jennifer and Alec incorporated discussions of human rights (Osler, 2011) to connect world history to the present, which were centered around the interests and opinions of their students. Specifically, in an observed lesson, Jennifer taught Deng Xiaoping's four modernizations as a historical event while also presenting the ramifications of his decisions today with undocumented Chinese people's struggle to become registered citizens and gain rights. She began with the past to better understand the present by using the topic of undocumented individuals. This connection of world history to the present was intentional for Jennifer's students as they were familiar with this notion of undocumented people in the U.S. As she prefaced the video on the undocumented Chinese, students reacted to her with their prior knowledge of the undocumented in the U.S. Bailey and Layla used the present day as the launching point for interrogating the past while also centering the prior knowledge and misconceptions of students. Bailey wanted students to first connect with the larger themes in her global history class to their own lives before diving into content. In one unit, she asked students about their understanding of money in their lives today before tackling the economic systems of the ancient and medieval world. Given Layla's

knowledge about her students' prior knowledge, she began one unit with having students address their preconceived notions about Islam today before having them learn about the origins and influence of the religion in history. She used celebrities who were familiar to students so that they were able to understand their misconceptions. Layla also used a similar strategy when beginning her unit on the African kingdoms and empires. These teachers knew their students well and were able to cater their global history teaching to connect the past to the present no matter where they started. This was something that had not been explicitly discussed in the literature. The participants presented ways of teaching history that span beyond the historical event itself to its connections to the global issues (Girard & Harris, 2013) they found not only important to them, but also important and relevant for students.

Limitations

In qualitative research, there are limitations in how studies are conducted and results are interpreted (Creswell, 2007). I had a small number of participants (eight total) whose unique individual experiences and worldviews cannot be generalizable. These eight individuals were willing and able to present their own backgrounds, share their motivations for becoming global educators, and open their classrooms up to me for observation. The small number of participants only show a sliver of how global educators' positionalities were developed and how that influenced their teaching for global education.

While I conducted multiple interviews and observations, the time I spent with the teachers and observed their classrooms was limited, especially as I was not completing an ethnographic study. As I interpreted my data, I recognize the limits I had in characterizing teachers based on four lessons observed versus the vast amount of lessons they taught in a year. I observed mostly isolated lessons, although at times I watched two lessons from the same unit.

During these instances, I could see how one lesson that I observed built off of the lesson I saw in the previous period on the same day. However, the way I designed this study did not allow me to observe a whole unit. I was not able to see how they planned that unit in detail, what they decided to teach, how they taught the full unit, and what adjustments they made throughout the unit and for their future teaching.

I had to adapt and account for their teaching schedules, taking into consideration school expectations for teacher attendance and participation in faculty meetings and coverage for absent teachers. I also had to be considerate of students' time, as some needed to meet with their teacher for both personal and academic conversations. Due to these factors, some interviews were shorter than others given the participants' responsibilities as teachers.

I had to be flexible with the location of interviews and mindful of the spaces in which interviews and elicitation tasks were taking place. Some locations were in areas that were filled with teachers and students. At times, the audio for transcription was not clear due to the surrounding noise that is normally in a school. Additionally, interviews were predominantly in schools and discussions were about those contexts. Many of the conversations were connected to their teaching and students, even with discussions around identities. This is due to the fact that the participants largely participated in this study from their positionality as teachers. They knew that this study was focused on teachers and they were dispositioned to talk about those aspects that were important to their practice and students.

For future studies, an increased number of participants, interviews, and observations would have to be conducted in order to provide even more depth to understanding the participants' positionalities and their teaching.

Implications

Further Research

Implications for further research can be twofold, as there are research opportunities with teachers and students. For teachers, expanding this study in places outside of NYC can contribute to understanding the development and influence of global positionalities. NYC is a unique place in comparison to other cities and towns around the U.S. that house teacher education institutions. The uniqueness of NYC arises from its racial, ethnic, and national diversity and its global position. My participants were teaching in NYC and their experiences were possibly different from teachers in other areas, like those around me in Wisconsin. Conducting this research in places outside of NYC could provide a sense of the general and/or different patterns between the ways that teachers position themselves as global educators and how they teach for global education when their local context is not globally situated. A comparative study, especially in places with different diversity than NYC, can show what global education is and looks like in classrooms throughout the U.S.

Including teachers from different backgrounds, disciplines, and identities can also contribute to expanding the results of this study. Increasing the number of participants who teach different subjects in social studies (such as human geography, global studies) and subjects that lend themselves to global perspectives, such as English/language arts, and science would show if there were any commonalities across the teaching field that could lead to a deeper understanding of the multiple facets of teacher positionalities. Diversifying my participants can mean investigating those without travel experience, those with different racial, ethnic, class, religious backgrounds and other social identities, those who identify as different genders, and those who

teach in different types of schools and environments. Focusing interview questions on added facets of positionalities, such as worldviews and sense of place, could add more depth to the data collected and provide clearer connections to how they frame the world for themselves and, therefore, for their students.

Additionally, because this study showed that place-based experiences were an important facet in participants' understanding of the world, a study in which teachers engage in and with a different place could add to the field of global education, as travel experience is one contributor to the development of global educators (Carano, 2013; Kissock & Richardson, 2010; Marx & Moss, 2011). It is important to note that global educators have a different disposition in how they engage with travel and encounter different places. My participants had an appreciation for different cultures and wanted to learn more about them, especially as they continued to teach global history. They had worldviews that embodied the (inter)connectedness within the world and embraced the differences of humanity, while also aware of injustices. Travel alone does not transform a teacher into a global educator; globally oriented teachers may be more inclined to travel in meaningful and transformative manners. It is more about how they position themselves within the world before, during, and after their travels, their reflections, and how these experiences enhanced their orientation of the world. Participants in this study confronted their social positions by the nature of being somewhere else and engaging with people from different backgrounds. They also oriented around the four discussed worldviews that allowed them to be open and flexible within their surroundings while also questioning themselves. These aspects inform how teachers position themselves as global educators and what influences their thinking behind curriculum design and teaching.

With these characteristics in mind, a future longitudinal study would begin before an experience in a different place (preferably abroad) to understand the incoming positionalities of the teachers. The teachers would then engage with the place, preferably with immersive elements, and reflect how their experiences influenced their thinking of the world and their positions as global educators. Researchers would then come back with the teachers and ask what they had learned from this experience and how that learned experience will contribute to their teaching. Following this, teachers would be observed while planning and teaching as testimony to how they were influenced by their travel experience and the meaning they made for themselves in a different place. While there is scholarship on the influence of travel (Carano, 2013; Kissock & Richardson, 2010; Marx & Moss, 2011; Patterson, 2015; Subreenduth, 2010), further research that is inspired by this dissertation can contribute to what teachers actually gained from their travel experiences, the meaning they made from being in those places, and how those connect to their planning and instruction in global education classrooms.

It is important not only to understand what motivates teachers to think and teach in a certain way, but also to see how their teaching is manifested in the classroom. Parkhouse and her colleagues (2016) concluded from their research on the multiple factors that contribute to global education teaching that teachers did not have to travel internationally in order to teach for global education. While their data showed the global competence development of teachers and their methods of conducted observation, there was no indication of how the teachers' thinking was manifested into their teaching. Although I conducted four observations for each participant and presented some of them within my dissertation, further research with more observations can

address the patterns and trends within the ways teachers specifically plan for teaching globally and respond to student reactions as they engage with the content, questions, and materials.

Further research can also begin to look at students' positionalities when learning and engaging in the world, especially with teachers who have certain positionalities toward the world and globally oriented teaching. What are they gaining from teachers? How have their worldviews changed, if at all, from learning about global perspectives? This research can also take into consideration students' own positionalities before being in a classroom with a globally oriented teacher and how much of an influence the teacher has as a gatekeeper (Thornton, 1991) on the students' thinking of the world. How do students' positionalities influence how they learn about the world? This can help understand how students interpret global topics such as "power, human rights, civil rights, social justice, equality, ethnicity, and gender" and encourage teachers to "integrat[e] these issues into students' everyday learning [to] broaden their knowledge about themselves and the world" (Ukpokodu, 2010, p. 139).

Teacher Education

As pre-service teachers participate in preparation programs, it is imperative for them to consider their positionalities and their development as global history and social studies teachers (Ukpokodu, 2010). Worldviews do influence how teachers frame the world for their students and make decisions on what content and which frameworks to include in their teaching, while also trying to navigate school structures. By incorporating the concept of positionalities into teacher education programs, this will give pre-service teachers opportunities for "critical self-reflection" and "self-examinations" (Ukpokodu, 2010, p. 138) throughout their programs. This study encourages a greater reflexivity, particularly in what motivates those to want to become teachers,

what candidates know about themselves before getting into the classroom, and how to bring out more awareness to their positionalities. This can be operationalized by having pre-service teachers complete the elicitation tasks that were used in this study throughout a program to understand their motivations, identities, worldviews, and experiences. Teacher candidates can map out their reasons and experiences for wanting to become a teacher, evaluate and purposefully become aware of their identities through the card sort, and rank what images they think are global to understand their worldviews. This can happen before the start of the teacher preparation program and after the program, assuming there are opportunities for teachers to learn about global issues and perspectives. This will provide a way for students and programs to trace their transformation. The conclusion can incorporate a reflective essay that allows pre-service teachers to reflect and interrogate their positionalities: *How do my positionalities influence why I want to become a teacher and how did I initially approach my teaching? How have my positionalities changed for social justice and critical global education after this teacher preparation experience?*

Schools of education are emphasizing the need to prepare teachers to teach global education. While dated, Merryfield (1990) discussed over 30 teacher education programs' efforts to include global education into their preparation of educators. Other programs advertise their goals for global education on their promotional materials and websites. A key priority for Michigan State University is to "improve teaching and learning across our nation and world, particularly within the contexts of urban and global education" (Michigan State University, College of Education, n. d.) while also having a Global Cohort Program for pre-service teachers. The University of Iowa's School of Education increased its global education initiatives this year

with more collaborations between universities abroad to expand pre-service teachers' pedagogical development (University of Iowa, 2019). The University of Wisconsin, Milwaukee (2019) has a Global Educators certificate to promote the integration of global content into the teaching of teacher candidates. The University of Wisconsin, La Crosse School of Education's vision specifically states that the school "strives to become a leader in the preparation of globally responsive teachers through a university-wide commitment to teacher education" (University of Wisconsin, La Crosse, 2019), along with a list of initiatives and outcomes when students complete the teacher preparation program. One of La Crosse's initiatives is for all pre-service teachers to take a global education course to complete their degree and certification. Additionally, the state of Wisconsin's Department of Public Instruction provides a Global Education Achievement Certificate for high school students and a Global Education Teacher of the Year award (Wisconsin Department of Public Instruction, n.d., 2019). While these are just a few university programs that strive to prepare global educators, there are likely many more programs that state their commitment to increase global education.

Although I have not researched the programs mentioned above, including a focus on global perspectives in teacher education programs can provide a space to promote critical global education. First, these programs might not have a travel component as travel is expensive and a privilege. How can teacher education programs prepare globally oriented teachers without international travel? In my study, participants focused on how they became aware of their social positions through experiences abroad. If pre-service teachers are not physically exposed to international spaces, programs can partner and promote collaboration with other programs abroad through online learning and distance communication, as its use has heightened during the

early months of 2020. How can teacher preparation programs utilize this opportunity to connect and learn from others with different perspectives? How can this learning also bring awareness to candidates' social positions? This collaboration will need to be continuous through the program and include reflection activities similar to those discussed above that get to the reflexivity of a candidate's position.

Second, promoting how teachers interrogate issues of power and representation can promote dispositions toward curriculum and instruction that is more critical. Using the framework of positionalities can be a medium for getting pre-service teachers to think about who they are in the world and how that will influence their decisions as they learn to become teachers. Although teacher preparation programs are unable to fully prepare social studies teachers on the vast content of every single subject they are expected to teach, addressing critical perspectives, multiple perspectives that deter from stereotypes and essentialism, counter-narratives, and questioning can prepare teachers to do the same with any social studies subject. By starting with global topics, pre-service teachers can be prepared to learn about the present as a consequence of the past, as my participants showed within their teaching. Especially during the pandemic of 2020, it is obvious how much the world is interconnected economically, socially, emotionally, technologically, scientifically, etc. This global issue can be a starting point to discuss global topics of systemic inequalities, inequities, racism, xenophobia, etc. throughout the world. These preparations will encourage future teachers to strive for global education and prepare students to be members of a globalized society that promotes worldviews of interconnectedness, justice, cosmopolitan viewpoints, and critical perspectives.

Conclusion

The beginning of 2020 has shown to be a year with concerns for global issues. The assassination of Iran's general Qassim Soleimani by the United States was a troubling event that

further complicated the relationship between the West and the Middle East and contributed to long-standing Islamophobia all over the world. Due to their ethnicities, many are confined in cages and "re-education camps" that violate the human right to movement. The ramifications of climate change are still ongoing as more fires burn in Australia and other locations. Lastly, a new virus has caused much concern for the stability of economic markets and public health.

As I am writing my dissertation, I am reminded of these global issues that continue to be part of everyday life. I think about how my participants and their students are making sense of this world. How are the global educators in my study addressing and discussing these issues in class right now? How are teachers making sense of their surroundings? How are they questioning the world for themselves and for their students in 2020? Had their positionalities changed, and if so, then how? As I think about the global issues that are most meaningful to me, I think about the responsibilities of global educators and their commitment to teach for global education in order to foster well-informed global members of the world.

As I conclude, I think about a moment in my own teaching career when a global issue came into my classroom. A 7th grade student in my World Cultures and Geography class asked a question in 2014: "What's going on in Ukraine?" While I incorporate global issues throughout my course, I cancelled the lesson I had planned beforehand and began a learning experience with my students in unpacking the annexation of Crimea by Russia. I knew it was an important matter to discuss at a time in which students hear media stories and try to make sense of them. Teachers are one part of helping students understand the world around them. This dissertation provided the ways in which eight global educators were able to make sense of their world and foster global perspectives within their teaching, as it is their goal and ultimate responsibility.

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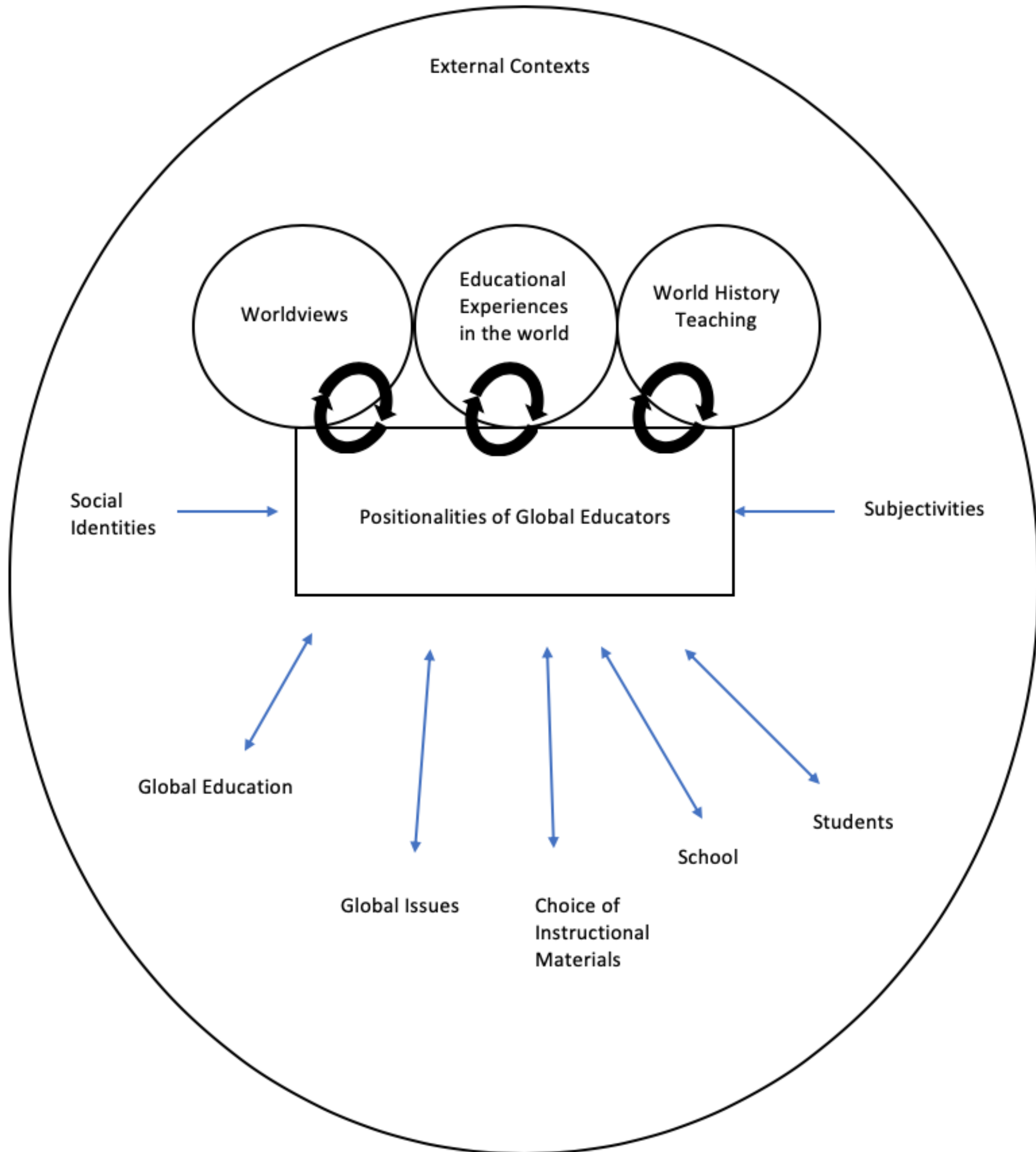
Appendix A - Conceptual Framework Graphic



Appendix B – Semi-Structured Interview Questions

First Interview

- How long have you been teaching?
    - Why did you become a teacher?

What is your teaching philosophy?

- How did it develop?
- Why is your subject important?

Describe to me your school culture

- What are the backgrounds of your students?
- How does the school support students from different cultures?

What are some reasons for becoming a global teacher?

- When did you begin to identify as one?
- What does global education mean to you?
- What does it mean to be a global educator?
- How did you come to teach world history and geography?
- What's the difference between being a global educator and a world history teacher?
- How does being a global educator affect the way you teach world history?
    - Is it different from your colleagues?

What are some rewards to teaching global history and geography?
What are some challenges to teaching global history and geography?
How would you define global education?

First Elicitation Task

- We will begin the first elicitation task. Here is a piece of paper and markers. Draw a concept map or visualization of the events the lead to you becoming a global teacher. Your visualization can be a timeline, web, outline or anything of your choice.
    - How did these events contribute to your development as a global teacher?
    - Why did you draw it in this way?

Second Elicitation Task

- Here are some cards with various identities and some blank ones for any that I missed. There will be two rounds for the card sort. When I ask a question, answer the question by placing the most important identities (the cards) closer to you with the other cards placed within proximity of you. The closer the card is to you the more important.
- Round 1 Question: *Which of these categories do you identify with the most?*
    - Why did you place the cards in this way?

Round 2 Question: *Which of these categories are most important to your teaching of the world?*

- Why did you place the cards in this way?
- How did you begin to identity in the ways you indicated in the card sort?
    - For the identities most important to you?
    - In relation to your teaching about the world?

When were these identities realized?
Where were these identities realized?
How were these identities connected to global history?

How do they connect to global education?
How do you think your identities influence your teaching?

Second Interview

- How would you define a global experience?
- How would you conceptualize a global interaction?
- Have you traveled?
    - Where have you visited?
        - For what reasons?
        - Tell me about a recent trip, either inside or outside the US.
            - Why did you choose that place?
            - What did you learn?
    - Does that inform your teaching in some way?
    - If you were to travel to a new place, where would you go?
        - Why?
        - What would you hope to learn?

Do you speak any languages besides English?

- If yes, how did you learn?
    - When do you use that language?
    - Where do you use that language?
- If no, would you want to learn another language?

What are the most pressing global issues today?

- Why are they the most pressing?

Do you think the world is a fair place?
Are current events important in your teaching of the world?
How do you see the world?

Third Elicitation Task
(For images, see Appendix E)

- Rank these images from most global to least global
- Why did you rank them in this way?
    - What do you see in the pictures?
    - What is a global picture?

How do you think your experiences and identities play a part in how you view these pictures?

Third Interview

- What are your goals for your students?
- How did you decide what to teach this year?
    - What did you emphasize?

Tell me about a unit you are planning

- What do you think about?
- What do you consider?
- How do you begin?

Tell me about a lesson you are planning

- What do you think about?
- What do you consider?

        - How do you begin?

What materials do you use?

        - Where do you get your materials?
        - How do you get your materials?
        - How do you choose?
        - Why did you choose them?
        - How do you use them?

Is content knowledge important?

What influences the way you plan in this way?

Fourth and Fifth Interview

- Did you reach your goal?
    - Why or why not?

How was your teaching an example of global education?

        - What did you see in the lesson today?
        - What might have been different?
        - How would you refine your lesson for global education?

How do you see yourself in relation to the topic you taught?

        - How do you see your students relating to the topic?

What of your background or experiences influenced you to execute your lesson in that way?

Does your teaching align with your interpretation of global education?

Appendix C – Observation Protocol

Participant Pseudonym:
Date: Time:

Summary of Identities, Positionalities and Global Experiences from Interviews:

Classroom Setting:

Visuals in Classroom:

Topic/Goal/Objective/Aim/Essential Question:

Materials/Resources Used:

	Teacher Actions	Student Actions
Introduction to Lesson		
Content of Lesson		

	Teacher Actions	Student Actions
Class Activities		
Questions Asked by Teacher		
Questions Asked by Students		
Global Education Themes		

	Teacher Actions	Student Actions
Student Responses throughout Lesson		

Appendix D – Elicitation Task 2: Identity Card Sort

Race	**Ethnicity**	**Gender**	**Class/ Socioeconomic Status**
Geography	**Age**	**Upbringing (Urban, Suburban, Rural)**	**Sexual Orientation**
Language	**(Dis)Ability/ Special Need**	**Religion**	**Political Affiliation**

Appendix E – Elicitation Task 3: Photo Elicitation

Image A

By permission of Michel Setboun, photographer

Image B

By permission of Deborah Damast, photographer

Image C

By permission of Emily Shatara, photographer

Image D

AP Photo/Carlos Giusti

Image E

By permission of Getty Images/Michael Zagaris

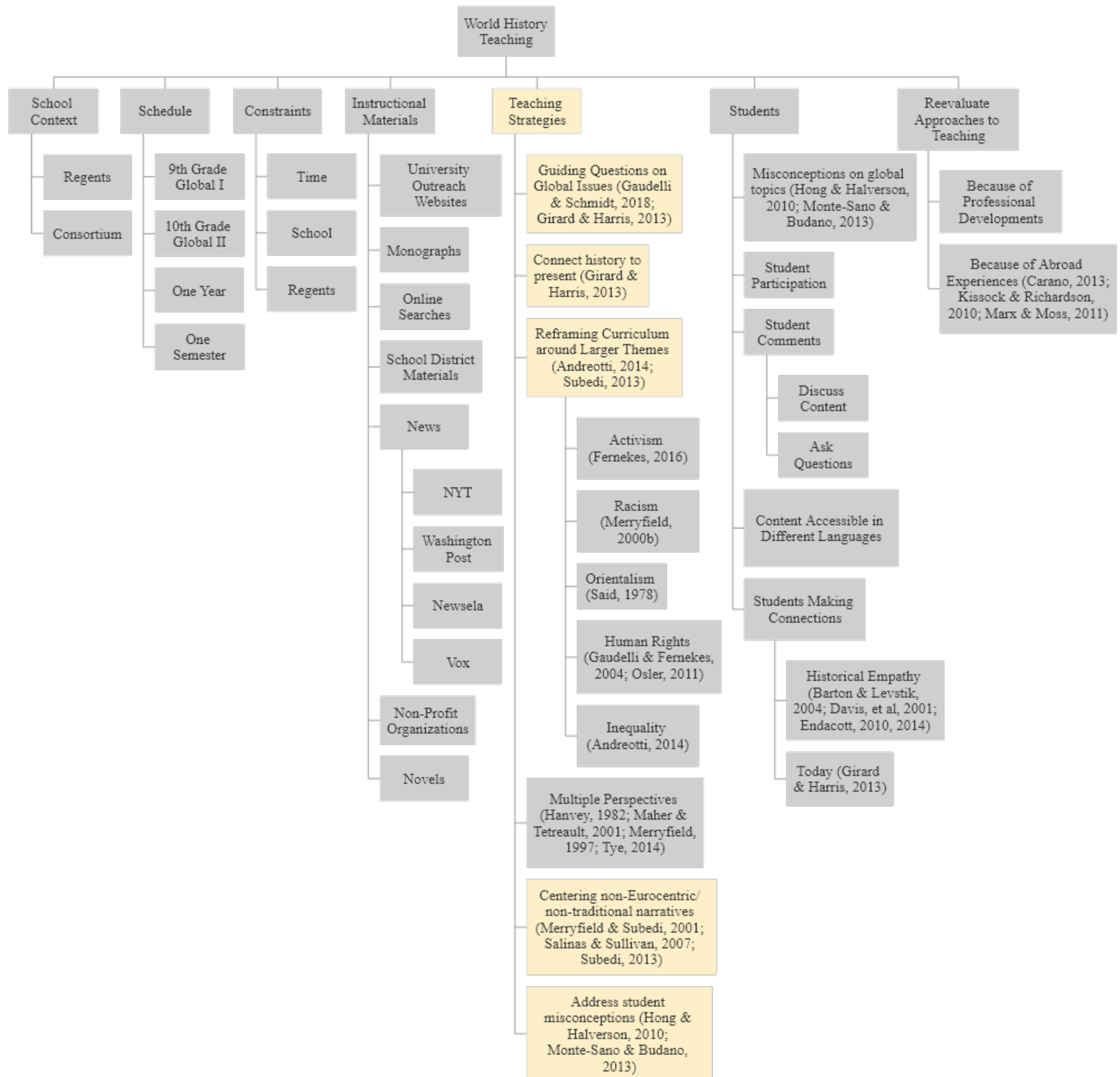
Image F

Public Doman, United States Department of the Treasury

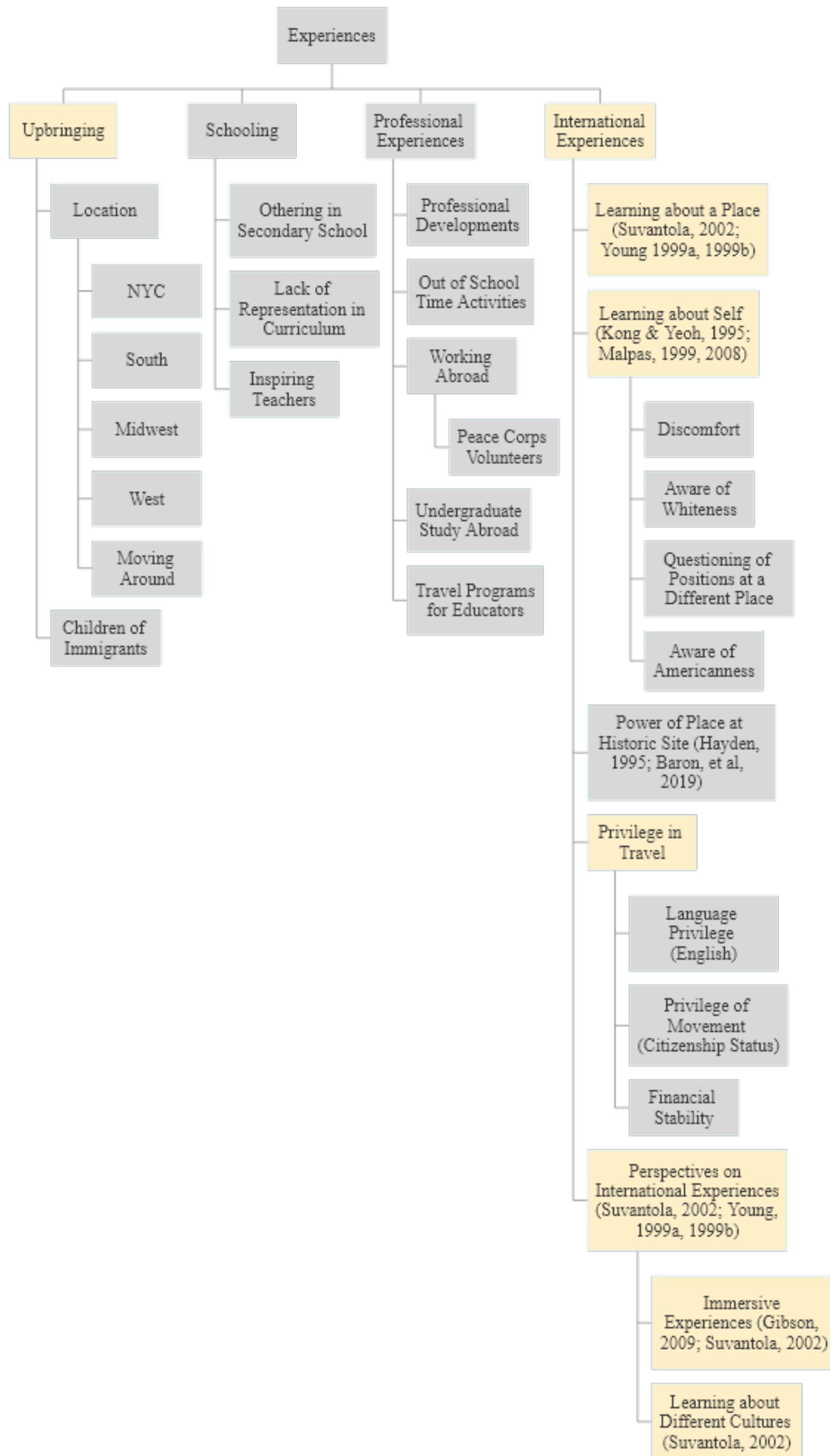
Image F

By permission of Reuters/Kim Kyung-Hoon

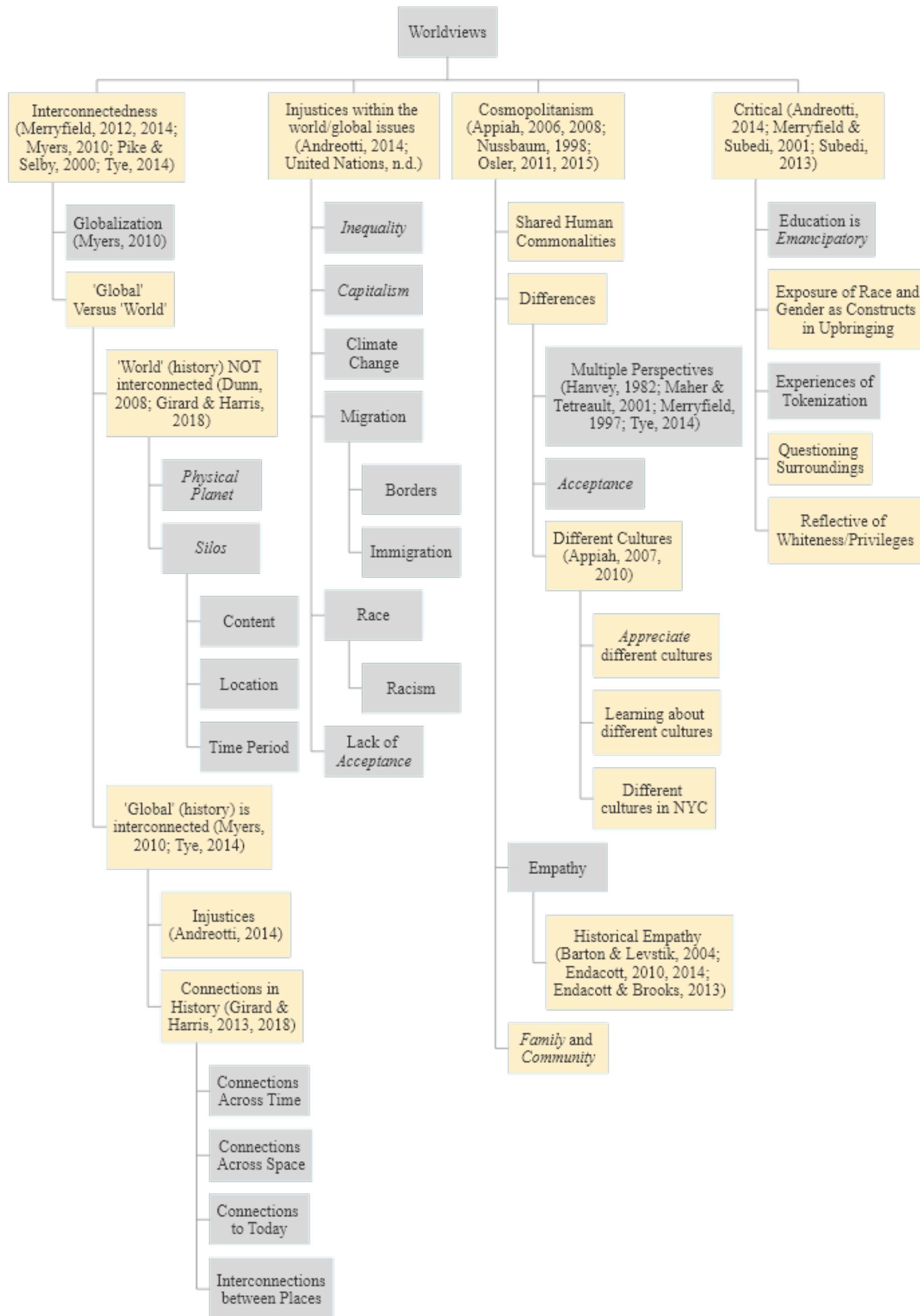
Appendix F – World History Teaching Hierarchical Tree Diagram



Appendix G – Experiences Hierarchical Tree Diagram



Appendix H – Worldviews Hierarchical Tree Diagram



Appendix I – Social Identities Hierarchical Tree Diagram