

# SIDESTEPPING GLOBAL CONSCIOUSNESS: PRESERVICE TEACHERS' VIEWS OF CITIZENSHIP FOR MULTICULTURAL AND GLOBAL WORLD

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## Abstract

*This paper investigates the influence of prior experiences with culturally and globally diverse others on pre service teachers' views of global citizenship. This qualitative study draws on notions of multicultural and global citizenship to interpret interview data from 15 pre service teachers from a Midwestern university. Findings suggest that participants side-stepped reflection about their encounters with culturally diverse others. Participants avoided discussion of cultural or global differences, focusing rather on similarities across all cultures. Participants who traveled to other countries exhibited either a tourist mentality or charity orientation towards global others. Data suggests the importance of fostering deeper reflection about cultural and global diversity and the ways in which local actions can either reinforce or act against global injustices.*

**Keywords:** *citizenship, global education, multicultural education, teacher education, pre-service teachers, diversity*

## INTRODUCTION

James Banks (2007) asserted that "effective citizenship education mandates that we help students to develop the skills, attitudes, and abilities needed to function effectively within the world community" (p. 132). Indeed, the world has experienced a steady increase in interconnectedness brought about by economic global interdependence, immigration, and the rise of the Internet and telecommunications, prompting Friedman (2005) to claim that the world is "flat." As a result, many scholars see a need for global education, because "in an interconnected world our survival and well-being are directly related to our capacity to understand and deal responsibly and effectively with other peoples and nations and with a variety of issues that cut across national boundaries" (Zong, Wilson, & Quashiga, 2008, p. 198). Thus, youth in today's classrooms must be shown that, as Merryfield and Duty (2008) suggested, "if our neighborhoods and nations are affecting and being affected by the world, then our political consciousness must be world-minded" (p. 87). This challenge of being world-minded begins not only with children in various schools, but also with their teachers and with sites for teacher education.

Unfortunately, in the United States, despite its long-standing tradition for associating schools

with democracy, research has demonstrated that citizenship education is often not a priority in public schools (Hahn, 2008; Kahne, Rodriguez, Smith, & Thiede, 2000; Levstik, 2008). Furthermore, current citizenship education focuses only on fostering responsibility and promoting traditional values rather than on participatory or global citizenship (Gonzales, et al., 2004; Knight Abowitz & Harnish, 2006; Westheimer & Kahne, 2004). As noted by Kickbusch even more daunting is the fact, that preservice teachers often hold shallow views of democracy and citizenship education (Kickbusch, 1987; Ross & Yeager, 1999). With regards to global citizenship, pre-service teachers often are found to be reporting to feel unaware and unprepared for teaching in a global world (Gallavan, 2008; Pike, 2008; Zong, 2009).

This article reports findings from a qualitative study of preservice teachers' prior experiences with culturally and globally diverse others and how these experiences might inform their views of global citizenship. This study adds to the handful of peer-reviewed studies that outline experiences, such as international travel, taking global-oriented coursework, and speaking a foreign language, that can increase a person's world-mindedness (Zong, 2009) by investigating how participants reflected on their experiences and what factors influenced their views of global citizenship.

## MULTICULTURAL AND GLOBAL CITIZENSHIP: DEFINING A FRAMEWORK FOR SOCIAL JUSTICE

While some scholars note differences between multicultural and global education (Heilman, 2009), other scholars articulate the overriding commonalities between these two perspectives (Banks, 2008; Merryfield & Wilson, 2005; Ukpokodu, 1999, etc.). Both multicultural and global education attend to the roots causes of institutional inequity, teach towards overcoming oppression, focus on cross-cultural skills, reduce stereotypes, foster understandings of cultural universals, provide multiple perspectives on issues, and acknowledge power and its role in society and in school curricular knowledge (Merryfield & Wilson, 2005). As they relate to citizenship, Banks (2008) asserted that civic identities must incorporate not only one's cultural identification, but both national and global identifications. "Cultural, national, and global identities," Banks furthered explained, "are interactive, overlapping, and contextual" (p. 67). In other words, citizens exist and act within overlapping realms that encompass their cultural self, their sense of nationhood, and their belonging to a global world. As these interrelated concepts of identity become further explored and develop, the person acquires global competencies that further the aims of collaboration, democratic dialogue, and international justice.

Multicultural and global approaches to citizenship, likewise, share similar goals and processes. First, both approaches establish critical cultural awareness—awareness of the self, of others, of societal inequities, and colonization—as an important precursor to transformative action. Dilworth (Dilworth, 2008, 2004; Kymlicka, 1995) argues that in multicultural citizenship, this awareness attends to structural inequities that consistently deny some individual full access to the privileges and opportunities in a society afforded to citizens from the dominant cultural group. In global citizenship, this critical awareness extends more broadly to encompass inequities occurring on the global landscape.

Subedi (2010) advocated that this global awareness address the historical factors that led to unequal distribution of resources and power in the modern global situation, especially given the legacy of imperialism. Merryfield (2001) outlined three ways for acquiring this critical awareness for global citizenship: analyze the legacy of imperialism on mainstream knowledge, understand worldviews of marginalized peoples through the world, and reflect on cross-cultural experiences.

Second, both approaches to citizenship champion deeper critical reflection as a necessary means from which individuals recognize cultural differences and identify inequitable local, national, and global practices. In describing the notion of praxis, Freire (1999) connected deep reflection with actions towards overcoming instance of oppression in the world. This critical reflection involved being exposed to realities of injustice—what Heybach and Scheffield (2011) labeled as "difficult knowledge" (p. 486). Reflecting on this knowledge, according to Ukpokodu (2010), "challenges learners to question world realities, their own experiences, beliefs, and values, and helps them [students] rethink the ways that they have come to see the world" (p. 129). For both multicultural and global citizenship, the process of critical reflection allows individuals to develop the necessary civic competence to work towards justice in the world.

Finally, both multicultural and global citizenship encourage advocacy and social action to create more ethically just societies.

Merryfield and Duty (2008) explained the necessary role of action when they wrote, "If students are to be responsible citizens in multicultural and globally connected societies, they must understand why inequities and injustices exist and how people have made a difference in overcoming poverty, oppression, prejudices and injustice" (p. 86-87). As a result, a key component of citizenship involves decision-making and advocacy to resolve issues of social justice. Miller-Lane and colleague (2007) suggested that such civic

competence can be acquired “through the study of the dynamic interplay between historical and contemporary conditions—whether local, national, global—and by applying what is learned through authentic, self-motivated, and social justice-oriented act” (p. 563). As outlined by Freire’s (1999) notion of praxis, action arise out of the combination of critical cultural awareness and reflection, such as that advocacy and activism occur both powerfully and authentically.

These concepts from multicultural and global citizenship informed the approach taken to this qualitative study of preservice teachers’ views of culturally and globally diverse others. Two major research questions framed this study: How do preservice teachers view global citizenship and education? In what ways do prior experiences with culturally and globally diverse individuals and situations influence their views of teaching for global citizenship?

## METHODOLOGY

Participants for this qualitative study included 15 preservice teachers who were enrolled in either an elementary social studies methods course (8 participants) or a secondary social studies methods course (7 participants) as part the teacher preparation program at a large research university in the Midwest portion of the United States. The sample of participants included 12 women and 3 men. Fourteen participants reported being European American and one reported being Asian American. Fourteen of the participants indicated that they attended a primarily middle-class, European American high prior to coming to the university.

Data collection involved one 45-90 minute interview with each participant that solicited information related to the participants’ schooling experiences, beliefs about the

purpose of schooling and social studies instruction, prior experiences with culturally and globally diverse others, and understandings of cultural diversity or global education. All interviews were transcribed for later data analysis. Each transcript was then individually coded to uncover the relationships between prior experiences and orientations to global education (Creswell, 2002; Merriam, 1998). Codes were transferred into a grid system (Miles & Huberman, 1994), including organized lists of codes (e.g., experiences with cultural diversity, experiences with global diversity, views on global education, etc.) and supporting evidence were lifted from each transcript. These displays, in a matrix form, were analyzed across participants and organized to show patterns and themes that emerged from the data. Additionally, the transcripts were re-coded to confirm and/or disconfirm emerging themes from the data. Finally, constant-comparative techniques (Glaser & Strauss, 1967) were utilized to compare data pieces from elementary and secondary participants. This analysis determined that no qualitative differences could be discerned between each group. As a result, findings here represent the analysis from aggregate data of both groups.

A few limitations affect the generalizability of these findings from this study. First, with interviews being the primary data, conclusions could only be drawn from what participants were willing to disclose. For example, participants may have communicated what they perceived the researcher was interested in hearing. Second, participants from this study came mostly from mono-cultural, suburban communities, and generally had limited interactions with culturally or globally diverse others. Regardless of these limitations, the analyses discussed here provide valuable insights about global diversity and citizenship that inform the teacher education community.

## FINDINGS

Unfortunately, findings from this study illustrate mostly shortcomings in the perspectives and experiences of participants

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*In this manuscript the term “European American” is used to denote members of the dominant racial and cultural group in the United States, where the term “White” American is often used. The use of the word “other” signifies members from this non-dominant cultural and racial group and includes both domestic minorities (African Americans, Latinos) as well as individuals from different areas of the world.*

with regards to multicultural and global citizenship. First, participants held shallow views of global citizenship, stressing the need to highlight similarities across all peoples as most essential for global citizenship – ignoring any differences in culture or resources. Second, while participants reported having had interactions with culturally and globally diverse others, they did not utilize these encounters as opportunities for critical reflection about the self, culture, or inequity.

### **Understandings of global citizenship**

This study focused partially on participant's understandings of global citizenship and diversity. Participants characterized global citizenship as encompassing a basic awareness of global others and situations.

#### **Basic awareness of global others.**

Participants identified knowledge and awareness as major components for global citizenship. Lindsey commented if someone was a global citizen, they would “probably be more informed and knowledgeable about what's going [on] outside of just your country and [how] other countries are impacting you and how yours are impacting theirs and the relationship among them.” Olivia echoed the same sentiments, noting that a global citizen is “just aware [that] there are other people in the world, who live differently than you do, who have different governments and ways of doing things.” For these participants, a basic awareness of others defined the global citizen.

In this study, knowledge and awareness only led to recognition of what may be occurring in the world, rather than advocacy for social change. For example, Madison insisted that a good global citizen, “takes each person as a new person, doesn't try to have any pre-ideas [sic] about them, doesn't try to judge them.” Despite wanting to avoid stereotypical expectations, she defined global others in an individualistic way, rather than becoming attuned to issues of social inequity in the world and the role of the global citizen in responding to those inequities. Marie identified cultural

competence as important for global citizens; however, she was only able to connect this concept to understanding current events. She explained that “when current events or news...comes up, [a global citizen will] know how to pull apart the facts and understand it for themselves.” Marie was unable to link cultural competence and informed decision-making in any meaningful fashion. Ethan and Gia identified compassion and empathy with being a good global citizen. Ethan explained, “being empathetic would be...a key word” in his classroom, while Gia connected the idea of a global citizen with being a “good person” who “is compassionate.” However, in both cases, neither Ethan nor Gia could give an in-depth explanation of what it meant to be compassionate on a global scale. While awareness, empathy and knowledge of global others is an important precursor to global citizenship, these alone do not secure the goals for a more just and equitable world.

Two participants did move beyond the 'awareness/knowledge' path. Victoria and Michael both responded with concepts that reflected awareness, but included activism as a continuation of their knowledge. Michael responded that a global citizen could help the world by “helping the environment, [or] trying to end war. War's not good for anybody.” The understanding that there are larger issues that affect both individual countries and the world as a whole is a key component in global education (Merryfield & Wilson, 2005). The same interconnectedness was reflected in Victoria's comment that a global citizen must realize that her/his country “isn't just isolated. There's a lot more going on...When you see something you don't agree with, or you think you can make better, [you should try] to do that, or take the action to help out.” The focus of these responses is on activism and how a global citizen acts globally and locally to address issues affecting the world. In their definition of the global citizen, citizenship implies active participation and intercultural competence. Although Michael and Victoria have similar backgrounds as the other participants in the study (middle-class, European American,

suburban high schools), both have been exposed to students from different races, ethnicities, nationalities, and socioeconomic statuses through their tutorial work. Both were keen to point out that they had worked with children from different countries and that the experience had altered their view of globally diverse others.

### **Insisting on similarities over differences.**

Several participants insisted that global citizens ought to focus more on similarities that all people share, such as aspirations, fears, and issues, rather than on differences. For example, John said, "You know, we are all human; so that means we have the same struggles...It could be different for each culture, for each person, but we do have the same aspirations, the same roadblocks, and everything." Likewise, Mackenzie stated, "I guess, just being aware of the world that we live [in] and understanding it and how it is different in different places, but how as humans we are all the same and have equal rights." Overall, participants viewed global others as being just like themselves, stressing individual traits and personal needs as a way to identify with others. For example, John used the human race as a form of identification, saying that "other people [are] human beings that have inherent value," and that being a global citizen means having "a global mentality...to realize that there isn't that much difference between me and a guy in Croatia." Sarah wanted her students to understand that "just because someone is different than you doesn't mean that that's bad." Her focus is on a simple acceptance and empathy for differences, rather than a deeper understanding of why different cultures exist. While identification of similarities promotes empathy for others, the downplaying of differences minimizes larger issues occurring in the world. For instance, Merryfield and Subedi (2006) argued that both teachers and students must see the world in terms of its' imperial and colonial past. However, not having this knowledge can lead teachers to make invalid assumptions, such as Mackenzie's claim that all people "have equal rights." Thus, while there are similarities across

individuals, there are also global differences in the lived realities based on inequitable resources and social injustices.

Preservice teachers and teacher educators must identify these differences in order to form a sense of global citizenship based on social activism. Even Michael, who identified activism as a part of global citizenship, fell into the trap of stressing similarities over differences, suggesting that he would only teach about similarities in his classroom. The data so far confirms the findings of Subedi (2010), who discovered that even practicing teachers emphasized only similarities, rather than differences, when teaching for global citizenship. This limited view of global citizenship places the citizen as spectator rather than activist on the global stage.

### **Limited experiences with culturally and globally diverse others.**

To attain global citizenship, citizens must adopt a global perspective, whereby they must be able to "analyze the perspectives of others as part of understanding how different people view events and issues" (Merryfield, 2004, p. 271). In this study, participants reported having limited experiences interacting with culturally and globally diverse others. Most participants grew up in culturally homogenous contexts. Those who traveled abroad either adopted a tourist or a charity mentality, reflecting little on their cross-cultural experiences.

### **Limited experiences with culturally diverse others.**

Most of the participants reported attending schools with little cultural, religious, or economic diversity. Rural, predominantly European American, Christian schools; suburban, predominantly European American schools; and private, predominantly European American Christian schools were the common participant demographics. Elizabeth, for instance, said, "I was pretty sheltered. Being at a private school, I always thought everyone was Lutheran or Christian. In high school, it was a little bit different, but I was kept in a

bubble for most of my life." Elizabeth's characterization of living in a bubble represents how most participants describe their own childhood experiences of growing up in non-diverse settings. For example, when describing the diversity of his school, Jack said, "It's [an]All-American [school]. We'd pray sometimes at school. Its Christian background-Catholic. There's no Muslim, no crazy religions...it's just all Christian-based." Jack's view of "All-American" represented his own bias towards Christianity. In fact, many participants saw non-Christians as the 'other' in the school setting. Simply put, participants' viewed a typical American as having the same backgrounds, views, and beliefs as themselves, discounting differences as non-American, in the same way that Jack described "crazy religions."

While several other participants recalled seeing diversity in their schools, they often admitted to having little interaction with diverse individuals. Those few who had relationships with culturally diverse others consistently associated with individuals who shared similar socio-economic background or race. John explained, "I really think it is hard to interact with other people who are not like me." As indicated in John's statement, participants were resistant to moving beyond their comfort zones to interact with culturally diverse others, even when they came from the same socio-economic background. In addition, the participants all reflected that their university experience, particularly in their education classes, continued their high school experience of homogeneity. The participants noted that the teacher education program at the university was extremely non-diverse, with European American, middle-class females as the predominant preservice teacher. Olivia indicated that the preservice teachers in her methods classes were similar in socioeconomic status, race, and gender, despite the fact that the university was more diverse than her high school. This was the trend across the transcripts, and the revelation presents a

According to Noddings (2005), "When students learn to respect and befriend classmates from different backgrounds and cultures, they are learning an attitude significant for global citizenship" (p. 122). Despite the need to prepare teachers to successfully work in increasingly diverse classrooms, the pool of future educators continues to be homogenous. Overall, neither high school nor university settings were conducive to meaningful and sustained exposure to culturally and globally diverse others for the participants.

### **Limited experiences with globally diverse others.**

Six of the 15 participants reported traveling abroad for vacation, service learning experiences, or mission trips; however, these participants avoided deeper reflection about their experiences in these other countries. Instead, participants either adopted a tourist mentality or a charity orientation. Both of these provide only a limited understanding of different cultures and shallow interactions with culturally diverse others.

First, Rebecca demonstrated a tourist mentality concerning her trip to the Bahamas, saying, "everyone spoke English. I think it is because it is so touristy that they speak English, and even if it wasn't perfect English, you knew what they were conveying. That was fine. I didn't get frustrated." As part of the tourist mentality, Rebecca avoided discomfort due to language and cultural barriers. The tourist mentality favors locations, such as European countries or tropical resorts, which cater to individuals with similar cultural and economic backgrounds. In the case of Michael, who took a school trip to France, even the European commonality was not enough to prevent frustration and annoyance from the differences that he experienced with language. He noted that, "I couldn't really communicate with anybody. I pointed at words on maps and stuff, but I had to get the tour guide translator. It was frustrating." When questioned about his

challenge for teacher education programs across the country, Scott responded that he

had never been out of the United States. Yet, he immediately continued, saying, "I walked across the border to...Juarez, Mexico, once, which is like the poorest city in Mexico. I was like ten, so it didn't really have a huge impact on me." Curiously, Scott did not consider Juarez to be foreign soil, possibly because Mexico is a common place for Americans to visit, or perhaps because he was only briefly in a border town as a child. Despite his insistence that this visit had no impact on him, the poverty was the only aspect of Mexico that he remembered.

The charity orientation, on the other hand, positions globally diverse others as disadvantaged recipients, needing charity and sympathy. Olivia, for example, recalled a trip to Mexico, "I remember being shocked. People had to beg in order to eat something later on. I felt like I wanted to give [money]." Despite this initial feeling, she reasoned, "I wanted to give them everything, but if I had, there would have been people all around me." Olivia encountered poverty on her vacation trip, forcing her to confront, at least momentarily, vast differences in resources that occur in other countries. The charity orientation for participants evoked feelings of pity and empathy for disadvantaged individuals. Olivia focused primarily on the underprivileged children, stereotyping Mexicans as needing her help. Yet despite her best intentions, she avoided charity so as to keep both social and physical distance from those she encountered on her trip. Sarah, too, recounted staying at resorts in Mexico: "We would buy...children's Spanish books and leave them for the maids." The books served as charitable donations for what were perceived to be disadvantaged populations.

Both the tourist mentality and charity orientation seek to maintain cultural distance between the participants and globally diverse others. In their unwillingness to socialize or empathize with diverse others, participants have removed themselves from learning about themselves and others, making them incapable of teaching for global citizenship.

## DISCUSSION

Teachers carry the responsibility for educating youth with the foundations for multicultural and global citizenship. Findings from this study indicate that much work has yet to be done in order to prepare future teachers as citizenship educators. This study echoes the conclusions of researchers who noted that preservice teachers still held shallow understandings of global and cultural citizenship (Kickbusch, 1987; Gallavan, 2008; Mathews & Dilworth, 2008; Zong, 2009). This study suggests three major issues that influence the preparation of teachers.

First, participants simply did not engage with culturally or globally diverse others. Merryfield and Wilson (2005) and Banks (2007) described stages of intercultural and global development that trace how individuals grow in their worldviews from a lack of awareness at the start of the developmental process through initial encounters with diverse others and finally to a point of acceptance or integration of cultural or global differences. Gaining world-mindedness needed for multicultural and global citizenship begins first with the person encountering diversity in their relationships with human beings and in the contexts that they enter. Participants in this study simply did not interact with individuals different from themselves. Despite all the cultural and global realities occurring in schools and communities in today's society, these participants continued to live in mostly isolated, suburban neighborhoods and interacted only with individuals who shared similar cultural, racial, economic, and even religious backgrounds. In the words of one participant, these individuals lived a "pretty sheltered" life. Unfortunately, being "sheltered" meant having little interactions with diversity.

Second, for those participants who had opportunities to engage with culturally and globally diverse others, the nature of these experiences failed to increase their cultural or global awareness. In writing about the limitations of having field experiences in multicultural settings for preservice teachers,

Gilbert (1997) stated, "Simply 'being there,' without careful analysis of multicultural and socio-economic issues in the community in relation to the individual's personal constructs and the community at large, may not provide the positive results expected from direct experiences" (p. 93). In global settings, understanding the legacies of past oppression and imperialism and the unequal distribution of resources and differences in the lived realities of global peoples are essential for acquiring a world perspective consciousness (Hanvey, 1976; Merryfield, 2001). Participants in this study, however, did not exhibit an ability to empathize with globally diverse others. Instead, they actively avoided interactions that would have provided meaningful experiences. This sidestepping shows a purposeful avoidance of communication and understanding between the participants and diverse others. Thus, the true limitations of direct experience for these participants occurred not in the lack of reflective activities, but in the sheer avoidance of engaging the "other." By adopting a tourist mentality, participants saw little need to explore diverse contexts or encounter challenges to their worldview. In the charity orientation, participants saw global others as deficient and needing assistance. Both of these ways of thinking about global diversity only served to maintain a safe distance between the participant and those in their global surroundings.

Finally, the participants' insistence on emphasizing similarities instead of acknowledging real differences across cultural and global landscapes represents another form of sidestepping. John's statement, "It could be different for each culture, for each person, but we do have the same aspirations, the same roadblocks, and everything," characterizes many of the respondents' views of difference. This reliance on "sameness" allows participants to give little attention to significant differences among diverse individuals. This approach forgoes deep and serious reflection on others as cultural beings. In addition, this

simplistic view ignores that fact that vast inequities occur across the world and that the lived experiences of individuals are remarkably different and in most cases unequal. The sidestepping that occurs here involves not only an avoidance of difference, but a shying away from a deeper understanding of the relationship between past legacies of injustice (imperialism, colonialism, oppression) and the responsibility among educators to act towards social justice.

## **IMPLICATIONS FOR TEACHER EDUCATORS**

Findings from this study suggest that teacher educators and centers for teacher education must attend more carefully to the prospect of educating future teachers not simply as conveyors of knowledge, but as bearers of multicultural and global citizenship in the classroom. Indeed, Banks (2001) called on teacher educators to prepare teachers to meet the challenges of multicultural and global citizenship by helping them to "critically analyze and rethink their notions of race, culture, and ethnicity and to view themselves as cultural and racial beings" (p. 11). Reflecting one's racial and cultural self becomes a precursor to critical cultural and global consciousness (Banks, 2008; Merryfield & Wilson, 2005). Here, I discuss three strategies that teacher educators can employ to foster multicultural and global citizenship.

### **Broaden the curriculum**

In Sudebi's (2010) edited volume, *Critical Global Perspectives: Rethinking Knowledge about Global Societies*, the authors offer several recommendations for teacher educators to foster more culturally and globally aware preservice teachers. Curricular change, with a specific focus on multicultural and global diversity, appears as a central tenet for teacher education reform. Teacher educators must help future teachers learn about global others, dispel stereotypes and myths, and model teaching about controversial global issues—especially those that expose cultural and



economic imperialism throughout the world. Teacher education programs, as a result, must adopt a framework that champions the civic capacities of future teachers and that considers the process of learning to teach to encompass reflective experiences, deeper cognitive awareness and insights, and substantive understanding of varied student contexts rather than merely the imparting of technical skills and base foundational knowledge.

### **Culturally Reflective Experiences**

As discussed above, fostering reflection of one's cultural self and that of other individuals can lead preservice teachers towards the critical consciousness necessary for multicultural and global citizenship. Brown (2004) suggests a variety of activities that lead to critical reflection of culture. These include: writing cultural autobiographies, conducting life history interviews, participating in prejudice-reduction workshops, and reflective journaling. Likewise, Milner (2003) described using critically engaged dialogues where preservice teachers first reflect about their own experiences relative to an issue related to race or inequity, then engage in dialogue with classmates about resolving these issues, giving special attention to diverse perspectives. Finally, Houser (2008) and Nieto (2006) related on the benefits of having students participate in cultural plunge or cultural immersion projects. Any of these activities can offer preservice teachers valuable opportunities to think reflectively about differences across culture and race.

### **Reflectively-Oriented Global or Domestic Experiences**

The teacher education programs can organize and/or promote travel or teach abroad experiences for teacher education students. For these experiences to be successful, preservice teachers should participate in preparation and reflective activities before the experience, during the experience, and after the experience (Zong, 2009). In order to prevent the reinforcement of negative stereotypes, these experiences should not place the future

teacher in a dominant role over individuals from the indigenous group (Cross, 2005). Instead, individuals from different cultural/global backgrounds should be positioned as equals and/or cultural brokers—those possessing deep cultural knowledge of the context—for the preservice teacher. In this way, the preservice teachers rely on their interaction with culturally and/or globally different individuals to achieve common goals.

Teacher educators must strive to make the preparation of teachers for citizenship in a multicultural and global world a top priority. These future teachers will define citizenship in their classrooms and foster the next generation of citizens. Given the shifting global landscape, citizenship education must now consider a new kind interconnected and world-minded citizenry.

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